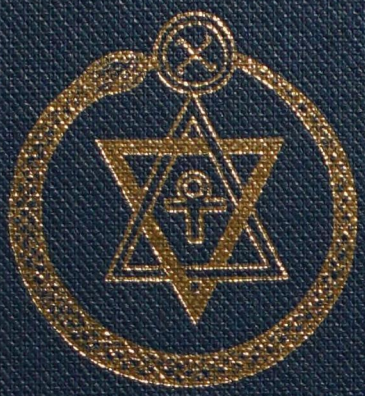

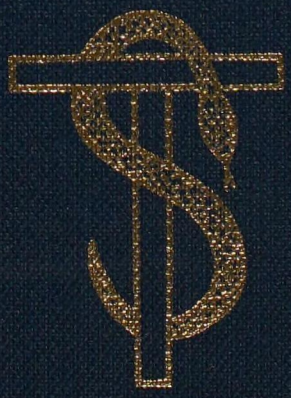

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THE SECRET DOCTRINE

VOLUMES I AND II

1964 EDITION

A FACSIMILE OF THE
ORIGINAL EDITION OF 1888

THE THEOSOPHY COMPANY
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1964

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PUBLISHERS' PREFACE

THE Theosophical Movement of the nineteenth century began in 1875. THE SECRET DOCTRINE, first published in 1888, was written by Madame H. P. Blavatsky to establish an authentic record of the teachings of the Theosophical philosophy. "The SECRET DOCTRINE is not," she said, "a treatise, or a series of vague theories, but contains all that can be given out to the world in this century." (I, xxxviii.)

By 1925, fifty years after the inauguration of the Movement in New York City, the original edition had long been out of print. At that time, the mid-point of the centennial cycle of the Theosophical Movement, The Theosophy Company first made available a facsimile edition of Madame Blavatsky's great work, in the form of a photographic reproduction of the original edition. The present volume is identical with previous printings of the facsimile edition, although from new plates.

Besides the original edition of 1888—the only one authorized by Madame Blavatsky—several other editions of this work have appeared. One of these, the so-called "Third and Revised Edition" of 1893, is marred by many thousands of alterations, some of them trivial, some actual mutilations of the original text. Included in later printings of this so-called "Revised Edition" is a spurious "Third Volume" of THE SECRET DOCTRINE, issued in 1897, six years after the death of H. P. Blavatsky. Compiled from miscellaneous papers found among her effects, this volume forms no part of the original SECRET DOCTRINE written by H.P.B.

The "Third and Revised Edition" was followed by another in 1938, this time in *six* volumes, called the "Adyar Edition." Except for additional indexes, a biographical sketch of the author, various typographical changes, and the inclusion of material attempting to justify publication of the spurious "third volume," this Adyar edition is substantially the same as the earlier "revised" version.

Still another edition of THE SECRET DOCTRINE has been printed from reset type. Except for gratuitous "corrections" of the author's

Sanskrit scholarship, and the addition of irrelevant sectarian matter, this edition is virtually an accurate reproduction of the original text. Its exact authenticity, however, cannot be determined without laborious comparison with the original.

The genuine SECRET DOCTRINE has only two volumes. While, as originally written, THE SECRET DOCTRINE was to be published in four volumes, only two volumes were given to the printer by H.P.B. The remaining two volumes, although complete, or nearly complete, were withheld by her for reasons clearly indicated at the close of the second volume of the original edition. (II, 798.)

With the present printing of THE SECRET DOCTRINE, The Theosophy Company continues its function of providing students and inquirers with unaltered editions of the original literature of the Theosophical Movement. The two volumes of the original edition are here bound in one for the convenience of students; otherwise, this edition is a perfect facsimile of the original edition and can be relied upon as such.

November 17, 1947 THE THEOSOPHY COMPANY

THE SECRET DOCTRINE.

THE SECRET DOCTRINE:

THE SYNTHESIS

OF

SCIENCE, RELIGION, AND PHILOSOPHY.

BY

H. P. BLAVATSKY,

AUTHOR OF "ISIS UNVEILED."

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth."

VOL. I.—COSMOGENESIS.

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"Entered according to Act of Congress in the year 1888, by H P. Blavatsky, in the Office of the Librarian of Congress at Washington, D.C."

This Work

I Dedicate to all True Theosophists,

In every Country,

And of every Race,

For they called it forth, and for them it was recorded.

PREFACE.

THE Author—the writer, rather—feels it necessary to apologise for the long delay which has occurred in the appearance of this work. It has been occasioned by ill-health and the magnitude of the undertaking. Even the two volumes now issued do not complete the scheme, and these do not treat exhaustively of the subjects dealt with in them. A large quantity of material has already been prepared, dealing with the history of occultism as contained in the lives of the great Adepts of the Aryan Race, and showing the bearing of occult philosophy upon the conduct of life, as it is and as it ought to be. Should the present volumes meet with a favourable reception, no effort will be spared to carry out the scheme of the work in its entirety. The third volume is entirely ready; the fourth almost so.

This scheme, it must be added, was not in contemplation when the preparation of the work was first announced. As originally announced, it was intended that the "Secret Doctrine" should be an amended and enlarged version of "Isis Unveiled." It was, however, soon found that the explanations which could be added to those already put before the world in the last-named and other works dealing with esoteric science, were such as to require a different metnod of treatment: and consequently the present volumes do not contain, in all, twenty pages extracted from "Isis Unveiled."

The author does not feel it necessary to ask the indulgence of her readers and critics for the many defects of literary style, and the imperfect English which may be found in these pages. She is a foreigner, and her knowledge of the language was acquired late in life. The English tongue is employed because it offers the most widely-diffused medium for conveying the truths which it had become her duty to place before the world.

These truths are in no sense put forward as a *revelation*; nor does the author claim the position of a revealer of mystic lore, now made public for the first time in the world's history. For what is contained in this work is to be found scattered throughout thousands of volumes embodying the scriptures of the great Asiatic and early European religions, hidden under glyph and symbol, and hitherto left unnoticed because of this veil. What is now attempted is to gather the oldest tenets together and to make of them one harmonious and unbroken whole. The sole advantage which the writer has over her predecessors, is that she need not resort to personal speculations and theories. For this work is a partial statement of what she herself has been taught by more advanced students, supplemented, in a few details only, by the results of her

own study and observation. The publication of many of the facts herein stated has been rendered necessary by the wild and fanciful speculations in which many Theosophists and students of mysticism have indulged, during the last few years, in their endeavour to, as they imagined, work out a complete system of thought from the few facts previously communicated to them.

It is needless to explain that this book is not the Secret Doctrine in its entirety, but a select number of fragments of its fundamental tenets, special attention being paid to some facts which have been seized upon by various writers, and distorted out of all resemblance to the truth.

But it is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes, belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialised.

It is more than probable that the book will be regarded by a large section of the public as a romance of the wildest kind; for who has ever even heard of the book of Dzyan?

The writer, therefore, is fully prepared to take all the responsibility for what is contained in this work, and even to face the charge of having invented the whole of it. That it has many shortcomings she is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle this new Genesis to rank, at any rate, on a level with the "working hypotheses" so freely accepted by modern science. Further, it claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy.

The aim of this work may be thus stated: to show that Nature is not "a fortuitous concurrence of atoms," and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover, to some extent, the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the Science of modern civilization.

If this is in any degree accomplished, the writer is content. It is written in the service of humanity, and by humanity and the future generations it must be judged. Its author recognises no inferior court of appeal. Abuse she is accustomed to; calumny she is daily acquainted with; at slander she smiles in silent contempt.

De minimis non curat lex.

H. P. B.

London, October, 1888.

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INTRODUCTORY.

"Gently to hear, kindly to judge."
—SHAKESPEARE.

SINCE the appearance of Theosophical literature in England, it has become customary to call its teachings "Esoteric Buddhism." And, having become a habit—as an old proverb based on daily experience has it—"Error runs down an inclined plane, while Truth has to laboriously climb its way up hill."

Old truisms are often the wisest. The human mind can hardly remain entirely free from bias, and decisive opinions are often formed before a thorough examination of a subject from all its aspects has been made. This is said with reference to the prevailing double mistake (*a*) of limiting Theosophy to Buddhism: and (*b*) of confounding the tenets of the religious philosophy preached by Gautama, the Buddha, with the doctrines broadly outlined in "Esoteric Buddhism." Any thing more erroneous than this could be hardly imagined. It has enabled our enemies to find an effective weapon against theosophy; because, as an eminent Pali scholar very pointedly expressed it, there was in the volume named "neither esotericism nor Buddhism." Th esoteric truths, presented in Mr. Sinnett's work, had ceased to be esoteric from the moment they were made public; nor did it contain the religion of Buddha, but simply a few tenets from a hitherto hidden teaching which are now supplemented by many more, enlarged and explained in the present volumes. But even the latter, though giving out many fundamental tenets *from the* SECRET DOCTRINE *of the East*, raise but a small corner of the dark veil. For no one, not even the greatest living adept, would be permitted to, or could—even if he would—give out promiscuously, to a mocking, unbelieving world, that which has been so effectually concealed from it for long æons and ages.

"Esoteric Buddhism" was an excellent work with a very unfortunate

title, though it meant no more than does the title of this work, the "SECRET DOCTRINE." It proved unfortunate, because people are always in the habit of judging things by their appearance, rather than their meaning; and because the error has now become so universal, that even most of the Fellows of the Theosophical Society have fallen victims to the same misconception. From the first, however, protests were raised by Brahmins and others against the title; and, in justice to myself, I must add that "Esoteric Buddhism" was presented to me as a completed volume, and that I was entirely unaware of the manner in which the author intended to spell the word "Budh-ism."

This has to be laid directly at the door of those who, having been the first to bring the subject under public notice, neglected to point out the difference between "Buddhism"—the religious system of ethics preached by the Lord Gautama, and named after his title of Buddha, "the Enlightened"—and *Budha*, "Wisdom," or knowledge (*Vidya*), the faculty of cognizing, from the Sanskrit root "Budh," *to know*. We theosophists of India are ourselves the real culprits, although, at the time, we did our best to correct the mistake. (See *Theosophist*, June, 1883.) To avoid this deplorable misnomer was easy; the spelling of the word had only to be altered, and by common consent both pronounced and written "Budhism," instead of "Buddhism." Nor is the latter term correctly spelt and pronounced, as it ought to be called, in English, Buddhaïsm, and its votaries "Buddhaïsts."

This explanation is absolutely necessary at the beginning of a work like this one. The "Wisdom Religion" is the inheritance of all the nations, the world over, though the statement was made in "Esoteric Buddhism" (*Preface* to the original Edition) that "two years ago (*i.e.* 1883), neither I *nor any other European living*, knew the alphabet of the Science, here for the first time put into a scientific shape," etc. This error must have crept in through inadvertence. For the present writer knew all that which is "divulged" in "Esoteric Buddhism"—and much more—*many years* before it became her duty (in 1880) to impart a small portion of the Secret Doctrine to two *European* gentlemen, one of whom was the author of "Esoteric Buddhism"; and surely the present writer has the undoubted, though to her, rather equivocal, privilege of being a European, by birth and education. Moreover, a considerable part of the philosophy

expounded by Mr. Sinnett was taught in America, even before *Isis Unveiled* was published, to two Europeans and to my colleague, Colonel H. S. Olcott. Of the three teachers the latter gentleman has had, the first was a Hungarian Initiate, the second an Egyptian, the third a Hindu. As permitted, Colonel Olcott has given out some of this teaching in various ways; if the other two have not, it has been simply because they were not allowed: their time for public work having not yet come. But for others it has, and the appearance of Mr. Sinnett's several interesting books is a visible proof of the fact. It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority.

In etymology *Adi*, and *Adhi* Budha, the *one* (or the First) and "Supreme Wisdom" is a term used by Aryâsanga in his Secret treatises, and now by all the mystic Northern Buddhists. It is a Sanskrit term, and an appellation given by the earliest Aryans to the Unknown deity; the word "Brahmâ" not being found in the Vedas and the early works. It means the absolute Wisdom, and "Adi-bhûta" is translated "the primeval uncreated cause of all" by Fitzedward Hall. Æons of untold duration must have elapsed, before the epithet of Buddha was so humanized, so to speak, as to allow of the term being applied to mortals and finally appropriated to one whose unparalleled virtues and knowledge caused him to receive the title of the "Buddha of Wisdom unmoved." *Bodha* means the innate possession of divine intellect or "understanding"; "Buddha," the acquirement of it by personal efforts and merit; while *Buddhi* is the faculty of cognizing the channel through which divine knowledge reaches the "Ego," the discernment of good and evil, "divine conscience" also; and "Spiritual Soul," which is the vehicle of *Atma*. "When *Buddhi* absorbs our Egotism (destroys it) with all its *Vikaras*, Avalôkitêshvara becomes manifested to us, and Nirvana, or *Mukti*, is reached," "Mukti" being the same as Nirvana, *i.e.*, freedom from the trammels of "Maya" or *illusion*. "Bodhi" is likewise the name of a particular state of trance condition, called *Samadhi*, during which the subject reaches the culmination of spiritual knowledge.

Unwise are those who, in their blind and, in our age, untimely hatred of Buddhism, and, by re-action, of "Budhism," deny its esoteric teachings (which are those also of the Brahmins), simply because the name

suggests what to them, as Monotheists, are noxious doctrines. *Unwise* is the correct term to use in their case. For the Esoteric philosophy is alone calculated to withstand, in this age of crass and illogical materialism, the repeated attacks on all and everything man holds most dear and sacred, in his inner spiritual life. The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs and special religions. Moreover, Esoteric philosophy reconciles all religions, strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion. It proves the necessity of an absolute Divine Principle in nature. It denies Deity no more than it does the Sun. Esoteric philosophy has never rejected God in Nature, nor Deity as the absolute and abstract *Ens*. It only refuses to accept any of the gods of the so-called monotheistic religions, gods created by man in his own image and likeness, a blasphemous and sorry caricature of the Ever Unknowable. Furthermore, the records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our humanity, and Buddhistic occultism occupies therein only its legitimate place, and no more. Indeed, the secret portions of the "*Dan*" or "*Jan-na*"* ("*Dhyan*") of Gautama's metaphysics—grand as they appear to one unacquainted with the tenets of the Wisdom Religion of antiquity—are but a very small portion of the whole. The Hindu Reformer limited his public teachings to the purely moral and physiological aspect of the Wisdom-Religion, to Ethics and MAN alone. Things "unseen and incorporeal," the mystery of Being outside our terrestrial sphere, the great Teacher left entirely untouched in his public lectures, reserving the hidden Truths for a select circle of his Arhats. The latter received their Initiation at the famous Saptaparna cave (the *Sattapanni* of Mahavansa) near Mount Baibhâr (the Webhâra of the Pali MSS.). This cave was in Rajagriha, the ancient capital of Mogadha, and was the *Cheta* cave of Fa-hian, as rightly suspected by some archæologists.†

Time and human imagination made short work of the purity and philo-

---

* *Dan*, now become in modern Chinese and Tibetan phonetics *ch'an*, is the general term for the esoteric schools, and their literature. In the old books, the word *Janna* is defined as "to reform one's self by meditation and knowledge," a second *inner* birth. Hence Dzan, *Djan* phonetically, the "Book of *Dzyan*."

† Mr. Beglor, the chief engineer at Buddhagaya, and a distinguished archæologist, was the first, we believe, to discover it.

sophy of these teachings, once that they were transplanted from the secret and sacred circle of the Arhats, during the course of their work of proselytism, into a soil less prepared for metaphysical conceptions than India; *i.e.*, once they were transferred into China, Japan, Siam, and Burmah. How the pristine purity of these grand revelations was dealt with may be seen in studying some of the so-called "esoteric" Buddhist schools of antiquity in their modern garb, not only in China and other Buddhist countries in general, but even in not a few schools in Thibet, left to the care of uninitiated Lamas and Mongolian innovators.

Thus the reader is asked to bear in mind the very important difference between *orthodox* Buddhism—*i.e.*, the public teachings of Gautama the Buddha, and his esoteric *Budhism*. His Secret Doctrine, however, differed in no wise from that of the initiated Brahmins of his day. The Buddha was a child of the Aryan soil, a born Hindu, a Kshatrya and a disciple of the "twice born" (the initiated Brahmins) or Dwijas. His teachings, therefore, could not be different from their doctrines, for the whole Buddhist reform merely consisted in giving out a portion of that which had been kept secret from every man outside of the "enchanted" circle of Temple-Initiates and ascetics. Unable to teach *all* that had been imparted to him—owing to his pledges—though he taught a philosophy built upon the ground-work of the true esoteric knowledge, the Buddha gave to the world only its *outward* material body and kept its *soul* for his Elect. (See also Volume II.) Many Chinese scholars among Orientalists have heard of the "Soul Doctrine." None seem to have understood its real meaning and importance.

That doctrine was preserved secretly—too secretly, perhaps—within the sanctuary. The mystery that shrouded its chief dogma and aspirations—Nirvana—has so tried and irritated the curiosity of those scholars who have studied it, that, unable to solve it logically and satisfactorily by untying the Gordian knot, they cut it through, by declaring that Nirvana meant *absolute annihilation*.

Toward the end of the first quarter of this century, a distinct class of literature appeared in the world, which became with every year more defined in its tendency. Being based, *soi-disant*, on the scholarly researches of Sanskritists and Orientalists in general, it was held scientific. Hindu, Egyptian, and other ancient religions, myths, and emblems were made to yield anything the symbologist wanted them to

yield, thus often giving out the rude *outward* form in place of the *inner* meaning. Works, most remarkable for their ingenious deductions and speculations, in *circulo vicioso*, foregone conclusions generally changing places with premisses as in the syllogisms of more than one Sanskrit and Pali scholar, appeared rapidly in succession, over-flooding the libraries with dissertations rather on phallic and sexual worship than on real symbology, and each contradicting the other.

This is the true reason, perhaps, why the outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say "a *few* truths," advisedly, because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. But, even the little that is now given is better than complete silence upon those vital truths. The world of to-day, in its mad career towards the unknown—which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist—is rapidly progressing on the reverse, material plane of spirituality. It has now become a vast arena—a true valley of discord and of eternal strife—a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralyzed and atrophied. The "amiable infidels and accomplished profligates" of Society, spoken of by Greeley, care little for the revival of the *dead* sciences of the past; but there is a fair minority of earnest students who are entitled to learn the few truths that may be given to them now; and *now* much more than ten years ago, when "Isis Unveiled," or even the later attempts to explain the mysteries of esoteric science, were published.

One of the greatest, and, withal, the most serious objection to the correctness and reliability of the whole work will be the preliminary STANZAS: "How can the statements contained in them be verified?" True, if a great portion of the Sanskrit, Chinese, and Mongolian works quoted in the present volumes are known to some Orientalists, the chief work—that one from which the Stanzas are given—is not in the possession of European Libraries. The Book of Dzyan (or "Dzan") is utterly unknown to our Philologists, or at any rate was never heard of by them under its present name. This is, of course, a great drawback

to those who follow the methods of research prescribed by official Science; but to the students of Occultism, and to every genuine Occultist, this will be of little moment. The main body of the Doctrines given is found scattered throughout hundreds and thousands of Sanskrit MSS., some already translated—disfigured in their interpretations, as usual,—others still awaiting their turn. Every scholar, therefore, has an opportunity of verifying the statements herein made, and of checking most of the quotations. A few new facts (*new* to the profane Orientalist, only) and passages quoted from the Commentaries will be found difficult to trace. Several of the teachings, also, have hitherto been transmitted orally: yet even those are in every instance hinted at in the almost countless volumes of Brahminical, Chinese and Tibetan temple-literature.

However it may be, and whatsoever is in store for the writer through malevolent criticism, one fact is quite certain. The members of several esoteric schools—the seat of which is beyond the Himalayas, and whose ramifications may be found in China, Japan, India, Tibet, and even in Syria, besides South America—claim to have in their possession the *sum total* of sacred and philosophical works in MSS. and type: all the works, in fact, that have ever been written, in whatever language or characters, since the art of writing began; from the ideographic hieroglyphs down to the alphabet of Cadmus and the Devanagari.

It has been claimed in all ages that ever since the destruction of the Alexandrian Library (see *Isis Unveiled*, Vol. II., p. 27), every work of a character that might have led the profane to the ultimate discovery and comprehension of some of the mysteries of the Secret Science, was, owing to the combined efforts of the members of the Brotherhoods, diligently searched for. It is added, moreover, by those who know, that once found, save three copies left and stored safely away, such works were all destroyed. In India, the last of the precious manuscripts were secured and hidden during the reign of the Emperor Akbar.*

It is maintained, furthermore, that every sacred book of that kind, whose text was not sufficiently veiled in symbolism, or which had any

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* Prof. Max Müller shows that no bribes or threats of Akbar could extort from the Brahmans the original text of the Veda; and boasts that European Orientalists have it (*Lecture on the "Science of Religion,"* p. 23). Whether Europe has the *complete text* is very doubtful, and the future may have very disagreeable surprises in store for the Orientalists.

direct references to the ancient mysteries, after having been carefully copied in cryptographic characters, such as to defy the art of the best and cleverest palæographer, was also destroyed to the last copy. During Akbar's reign, some fanatical courtiers, displeased at the Emperor's sinful prying into the religions of the infidels, themselves helped the Brahmans to conceal their MSS. Such was Badáoni, who had an *undisguised horror* for Akbar's mania for idolatrous religions.*

Moreover in all the large and wealthy lamasaries, there are subterranean crypts and *cave-libraries*, cut in the rock, whenever the *gonpa* and the *lhakhang* are situated in the mountains. Beyond the Western Tsaydam, in the solitary passes of *Kuen-lun*† there are several such hiding-places. Along the ridge of Altyn-Toga, whose soil no European foot has ever trodden so far, there exists a certain hamlet, lost in a deep gorge. It is a small cluster of houses, a hamlet rather than a monastery, with a poor-looking temple in it, with one old lama, a hermit, living near by to watch it. Pilgrims say that the subterranean galleries and halls under it contain a collection of books, the number of which, according to the accounts given, is too large to find room even in the British Museum.‡

All this is very likely to provoke a smile of doubt. But then, before

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* Badáoni wrote in his *Muntakhab at Tawarikh*: "His Majesty relished inquiries into the sects of these infidels (who cannot be counted, so numerous they are, and who have no end of *revealed books*) . . . As they (the Sramana and Brahmins) surpass other learned men in their treatises on morals, on physical and religious sciences, and reach a high degree *in their knowledge of the future*, in spiritual power, and human perfection, they brought proofs based on reason and testimony, and inculcated their doctrines so firmly that no man could now raise a doubt in his Majesty even if mountains were to crumble to dust, or the heavens were to tear asunder." This work "was kept secret, and was not published till the reign of Jahângir." (Ain i Akbari, translated by Dr. Blochmann, p. 104, note.)

† Karakorum mountains, Western Tibet.

‡ According to the same tradition the now desolate regions of the waterless land of Tarim—a true wilderness in the heart of Turkestan—were in the days of old covered with flourishing and wealthy cities. At present, hardly a few verdant oases relieve its dead solitude. One such, sprung on the sepulchre of a vast city swallowed by and buried under the sandy soil of the desert, belongs to no one, but is often visited by Mongolians and Buddhists. The same tradition speaks of immense subterranean abodes, of large corridors filled with tiles and cylinders. It may be an idle rumour, and it may be an actual fact.

the reader rejects the truthfulness of the reports, let him pause and reflect over the following well known facts. The collective researches of the Orientalists, and especially the labours of late years of the students of comparative Philology and the Science of Religions have led them to ascertain as follows: An immense, incalculable number of MSS., and even printed works *known to have existed, are now to be found no more.* They have disappeared without leaving the slightest trace behind them. Were they works of no importance they might, in the natural course of time, have been left to perish, and their very names would have been obliterated from human memory. But it is not so; for, as now ascertained, most of them contained the true keys to works still extant, and *entirely incomprehensible*, for the greater portion of their readers, *without those additional volumes of Commentaries and explanations.* Such are, for instance, the works of Lao-tse, the predecessor of Confucius.*

He is said to have written 930 books on Ethics and religions, and *seventy* on magic, *one thousand in all.* His great work, however, the *heart* of his doctrine, the "Tao-te-King," or the sacred scriptures of the *Taosse*, has in it, as Stanislas Julien shows, only "about 5,000 words" (*Tao-te-King*, p. xxvii.), hardly a dozen of pages, yet Professor Max Müller finds that "the text is unintelligible without commentaries, so that Mr. Julien had to consult more than sixty commentators for the purpose of his translation," the earliest going back as far as the year 163 B.C., *not earlier*, as we see. During the four centuries and a half that preceded this *earliest* of the commentators there was ample time to veil the true Lao-tse doctrine from all but his initiated priests. The Japanese, among whom are now to be found the most learned of the priests and followers of Lao-tse, simply laugh at the blunders and hypotheses of the European Chinese scholars; and tradition affirms that the commentaries to which our Western Sinologues have access are not the *real occult* records, but intentional veils, and that the true commentaries, as well as almost all the texts, have long since *disappeared* from the eyes of the profane.

* "If we turn to China, we find that the religion of Confucius is founded on the Five *King* and the Four *Shu*-books, in themselves of considerable extent and surrounded by voluminous Commentaries, without which even the most learned scholars would not venture to fathom *the depth of their sacred canon.*" (*Lectures on the "Science of Religion,"* p. 185. Max Müller.) But they have not fathomed it—and this is the complaint of the Confucianists, as a very learned member of that body, in Paris, complained in 1881.

If one turns to the ancient literature of the Semitic religions, to the Chaldean Scriptures, the elder sister and instructress, if not the fountain-head of the Mosaic Bible, the basis and starting-point of Christianity, what do the scholars find? To perpetuate the memory of the ancient religions of Babylon; to record the vast cycle of astronomical observations of the Chaldean Magi; to justify the tradition of their splendid and eminently occult literature, what now remains?—only a few fragments, *said to be by* Berosus.

These, however, are almost valueless, even as a clue to the character of what has disappeared. For they passed through the hands of his Reverence the Bishop of Cæsarea—that self-constituted censor and editor of the sacred records of other men's religions—and they doubtless bear to this day the mark of his eminently veracious and trustworthy hand. For what is the history of this treatise on the once grand religion of Babylon?

Written in Greek by Berosus, a priest of the temple of Belus, for Alexander the Great, from the astronomical and chronological records preserved by the priests of that temple, and covering a period of 200,000 years, it is now lost. In the first century B.C. Alexander Polyhistor made a series of extracts from it—*also lost*. Eusebius used these extracts in writing his *Chronicon* (270—340 A.D.). The points of resemblance—almost of identity—between the Jewish and the Chaldean Scriptures,* made the latter most dangerous to Eusebius, in his *rôle* of defender and champion of the new faith which had adopted the Jewish Scriptures, and with them an absurd chronology. It is pretty certain that Eusebius did not spare the Egyptian Synchronistic tables of Manetho—so much so that Bunsen† charges him with mutilating history most unscrupulously. And Socrates, a historian of the fifth century, and Syncellus, vice-patriarch of Constantinople (eighth century), both denounce him as the most daring and desperate forger.

Is it likely, then, that he dealt more tenderly with the Chaldean records, which were already menacing the new religion, so rashly accepted?

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* Found out and proven only *now*, through the discoveries made by George Smith (*vide* his "Chaldean account of Genesis"), and which, thanks to this Armenian forger, have misled all the *civilized nations* for over 1,500 years into accepting Jewish derivations *for direct Divine Revelation!*

† Bunsen's "*Egypt's Place in History*," vol. i. p. 200

So that, with the exception of these more than doubtful fragments, the entire Chaldean sacred literature has disappeared from the eyes of the profane as completely as the lost Atlantis. A few facts that were contained in the Berosian History are given in Part II. of Vol. II., and may throw a great light on the true origin of the Fallen Angels, personified by Bel and the Dragon.

Turning now to the oldest Aryan literature, the Rig-Veda, the student will find, following strictly in this the data furnished by the said Orientalists themselves, that, although the Rig-Veda contains only "about 10,580 verses, or 1,028 hymns," in spite of the Brâhmanas and the mass of glosses and commentaries, it is not understood correctly to this day. Why is this so? Evidently because the Brâhmanas, "the scholastic and oldest treatises on the primitive hymns," *themselves require a key*, which the Orientalists have failed to secure.

What do the scholars say of Buddhist literature? Have they got it in its completeness? Assuredly not. Notwithstanding the 325 volumes of the *Kanjur* and the *Tanjur* of the Northern Buddhists, each volume we are told, "weighing from four to five pounds," nothing, in truth, is known of Lamaism. Yet, the sacred canon of the Southern Church is said to contain 29,368,000 letters in the Saddharma alankâra,* or, exclusive of treatises and commentaries, "five or six times the amount of the matter contained in the Bible," the latter, in the words of Professor Max Müller, rejoicing only in 3,567,180 letters. Notwithstanding, then, these "325 volumes" (*in reality* there are 333, *Kanjur* comprising 108, and *Tanjur* 225 volumes), "the translators, instead of supplying us with correct versions, have interwoven them *with their own commentaries*, for the purpose of justifying the dogmas of their several schools."† Moreover, "according to a tradition preserved by the Buddhist schools, both of the South and of the North, the sacred Buddhist Canon comprised originally 80,000 or 84,000 tracts, *but most of them were lost*, so that there remained but 6,000," the professor tells his audiences. "Lost" as usual for Europeans. But who can be quite sure that they are likewise lost for Buddhists and Brahmins?

Considering the sacredness for the Buddhists of every line written

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* Spence Hardy, "*The Legends and Theories of the Buddhists*," p. 66.

† "*Buddhism in Tibet*," p. 78.

upon Buddha or his "Good Law," the loss of nearly 76,000 *tracts* does seem miraculous. Had it been *vice versâ*, every one acquainted with the natural course of events would subscribe to the statement that, of these 76,000, five or six thousand treatises *might have been* destroyed during the persecutions in, and emigrations from, India. But as it is well ascertained that Buddhist Arhats began their religious exodus, for the purpose of propagating the new faith beyond Kashmir and the Himalayas, as early as the year 300 before our era,* and reached China in the year 61 A.D.† when Kashyapa, at the invitation of the Emperor Ming-ti, went there to acquaint the "Son of Heaven" with the tenets of Buddhism, it does seem strange to hear the Orientalists speaking of such a loss as though it were really possible. They do not seem to allow for one moment the possibility that the texts may be *lost* only for West and *for themselves*; or, that the Asiatic people should have the unparalleled boldness to keep their most sacred records out of the reach of foreigners, thus refusing to deliver them to the profanation and misuse of races even so "vastly superior" to themselves.

Owing to the expressed regrets and numerous confessions of almost every one of the Orientalists (See Max Müller's *Lectures* for example) the public may feel sufficiently sure (*a*) that the students of ancient religions have indeed very few data upon which to build such final conclusions as they generally do about the old religions, and (*b*) that such lack of data does not prevent them in the least from dogmatising. One would imagine that, thanks to the numerous records of the Egyptian theogony and mysteries preserved in the classics, and in a number of ancient writers, the rites and dogmas of Pharaonic Egypt ought to be well understood at least; better, at any rate, than the too abstruse philosophies and Pantheism of India, of whose religion and language Europe had hardly any idea before the beginning of the present century. Along the Nile and on the face of the whole country, there stand to this hour, exhumed yearly and daily, fresh relics which eloquently tell their own history. Still it is not so. The learned Oxford philologist himself confesses the truth by saying that "Though . . . we see still standing the Pyramids, and the ruins of temples and labyrinths, their walls

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* Lassen, ("Ind. Althersumkunde" Vol. II, p. 1,072) shows a Buddhist monastery erected in the Kailas range in 137 B.C.; and General Cunningham, earlier than that.

† Reverend T. Edkins, "*Chinese Buddhism*."

covered with hieroglyphic inscriptions, and with the strange pictures of gods and goddesses. . . . . On rolls of papyrus, which seem to defy the ravages of time, we have even fragments of what may be called the sacred books of the Egyptians; yet, though much has been deciphered in the ancient records of that mysterious race, the mainspring of the religion of Egypt and the original intention of its ceremonial worship *are far from being fully* disclosed to us."* Here again the mysterious hieroglyphic documents remain, but the keys by which alone they become intelligible have disappeared.

Nevertheless, having found that "there is a natural connection between language and religion"; and, secondly, that there was a *common* Aryan religion before the separation of the Aryan race; a *common* Semitic religion before the separation of the Semitic race; and a *common* Turanian religion before the separation of the Chinese and the other tribes belonging to the Turanian class; having, in fact, only discovered "three ancient centres of religion" and "three centres of language," and though as entirely ignorant of those primitive religions and languages, as of their origin, the professor does not hesitate to declare "that a truly *historical basis* for a scientific treatment of those principal religions of the world has been gained!"

A "scientific treatment" of a subject is no guarantee for its "historical basis"; and with such scarcity of data on hand, no philologist, even among the most eminent, is justified in giving out his own conclusions for *historical* facts. No doubt, the eminent Orientalist has proved thoroughly to the world's satisfaction, that according to Grimm's law of phonetic rules, Odin and Buddha are two different personages, quite distinct from each other, and he has shown it *scientifically*. When, however he takes the opportunity of saying in the same breath that Odin "was worshipped as the supreme deity *during a period long anterior to the age of the Veda* and of Homer" (*Compar. Theol.*, p. 318), he has not the slightest "*historical* basis" for it. He makes *history* and *fact* subservient to his

* So little acquainted are our greatest Egyptologists with the funerary rites of the Egyptians and the outward marks of the difference of sexes made on the mummies, that it has led to the most ludicrous mistakes. Only a year or two since, one of that kind was discovered at Boulaq, Cairo. The mummy of what had been considered the wife of an unimportant Pharaoh, has turned out, thanks to an inscription found on an amulet hung on his neck, to be that of Sesostris—the greatest King of Egypt!

own conclusions, which may be very "scientific," in the sight of Oriental scholars, but yet very wide of the mark of actual truth. The conflicting views on the subject of chronology, in the case of the Vedas, of the various eminent philologists and Orientalists, from Martin Haug down to Mr. Max Müller himself, are an evident proof that the statement has no *historical* basis to stand upon, "internal evidence" being very often a Jack-o'-lantern, instead of a safe beacon to follow. Nor has the Science of modern Comparative Mythology any better proof to show, that those learned writers, who have insisted for the last century or so that there must have been "fragments of a primeval revelation, granted to the ancestors of the whole race of mankind . . . . preserved in the temples of Greece and Italy," were entirely wrong. For this is what all the Eastern Initiates and Pundits have been proclaiming to the world from time to time. While a prominent Cinghalese priest assured the writer that it was well known that the most important Buddhist tracts belonging to the sacred canon were stored away in *countries and places inaccessible to the European pundits*, the late Swami Dayanand Sarasvati, the greatest Sanskritist of his day in India, assured some members of the Theosophical Society of the same fact with regard to ancient Brahmanical works. When told that Professor Max Müller had declared to the audiences of his "Lectures" that the theory . . . . "that *there was a primeval preternatural revelation* granted to the fathers of the human race, finds but few supporters at present,"—the holy and learned man laughed. His answer was suggestive. "If Mr. *Moksh Mooller*, as he pronounced the name, were a Brahmin, and came with me, I might take him to a *gupta* cave (a secret crypt) near Okhee Math, in the Himalayas, where he would soon find out that what crossed the *Kalapani* (the black waters of the ocean) from India to Europe were only the *bits of rejected copies of some passages from our sacred books*. There *was* a "primeval revelation," and it still exists; nor will it ever be lost to the world, but will reappear; though the Mlechchhas will of course have to wait."

Questioned further on this point, he would say no more. This was at Meerut, in 1880.

No doubt the mystification played, in the last century at Calcutta, by the Brahmins upon Colonel Wilford and Sir William Jones was a cruel one. But it had been well deserved, and no one was more to be blamed

in that affair than the Missionaries and Colonel Wilford themselves. The former, on the testimony of Sir William Jones himself (see Asiat. Res., Vol. 1., p. 272), were silly enough to maintain that "the Hindus were even now almost Christians, because their Brahmâ, Vishnu and Mahesa were no other than the Christian trinity."* It was a good lesson. It made the Oriental scholars doubly cautious; but perchance it has also made some of them too shy, and caused, in its reaction, the pendulum of foregone conclusions to swing too much the other way. For "that first supply on the Brahmanical market," made for Colonel Wilford, has now created an evident necessity and desire in the Orientalists to declare nearly every archaic Sanskrit manuscript so modern as to give to the missionaries full justification for availing themselves of the opportunity. That they do so and to the full extent of their mental powers, is shown by the absurd attempts of late to prove that the whole Purânic story about Chrishna was *plagiarized by the Brahmins from the Bible!* But the facts cited by the Oxford Professor in his Lectures on the "*Science of Religion*," concerning the now famous interpolations, for the benefit, and later on to the sorrow, of Col. Wilford, do not at all interfere with the conclusions to which one who studies the Secret Doctrine must unavoidably come. For, if the results show that neither the *New* nor even the *Old* Testament borrowed anything from the more ancient religion of the Brahmans and Buddhists, it does not follow that the Jews have not borrowed all they knew from the Chaldean records, the latter being mutilated later on by Eusebius. As to the Chaldeans, they assuredly got their primitive learning from the Brahmans, for Rawlinson shows an undeniably Vedic influence in the early mythology of Babylon; and Col. Vans Kennedy has long since justly declared that Babylonia was, from her origin, the seat of Sanskrit and Brahman learning. But all such proofs must lose their value, in the presence of the latest theory worked out by Prof. Max Müller. What it is everyone knows. The code of phonetic laws has now become a universal solvent for every identification and "connection" between

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* See Max Müller's "Introduction to the Science of Religion." Lecture *On False Analogies in comparative Theology*, pp. 288 and 296 *et seq.* This relates to the clever forgery (on leaves inserted in old Purânic MSS.), in correct and archaic Sanskrit, of all that the Pundits of Col. Wilford had heard from him about Adam and Abraham, Noah and his three sons, etc., etc

the gods of many nations. Thus, though the Mother of Mercury (Budha, Thot-Hermes, etc.), was Maïa, the mother of Buddha (Gautama), also Mâyâ, and the mother of Jesus, likewise Maya (illusion, for Mary is *Mare*, the Sea, the great illusion symbolically)—yet these three characters have no connection, nor can they have any, since Bopp has "laid down his code of phonetic laws."

In their efforts to collect together the many skeins of unwritten history, it is a bold step for our Orientalists to take, to deny, *a priori*, everything that does not dovetail with their special conclusions. Thus, while new discoveries are daily made of great arts and sciences having existed far back in the night of time, even the knowledge of writing is refused to some of the most ancient nations, and they are credited with barbarism instead of culture. Yet the traces of an immense civilization, even in Central Asia, are still to be found. This civilization is undeniably *prehistoric*. And how can there be civilization without a literature, in some form, without annals or chronicles? Common sense alone cught to supplement the broken links in the history of departed nations. The gigantic, unbroken wall of the mountains that hem in the whole table-land of Tibet, from the upper course of the river Khuan-Khé down to the Kara-Korum hills, witnessed a civilization during milleniums of years, and would have strange secrets to tell mankind. The Eastern and Central portions of those regions—the Nan-Schayn and the Altyne-taga—were once upon a time covered with cities that could well vie with Babylon. A whole geological period has swept over the land, since those cities breathed their last, as the mounds of shifting sand, and the sterile and now dead soil of the immense central plains of the basin of Tarim testify. The borderlands alone are superficially known to the traveller. Within those table-lands of sand there is water, and fresh oases are found blooming there, wherein no European foot has ever yet ventured, or trodden the now treacherous soil. Among these verdant oases there are some which are entirely inaccessible even to the native profane traveller. Hurricanes may "tear up the sands and sweep whole plains away," they are powerless to destroy that which is beyond their reach. Built deep in the bowels of the earth, the subterranean stores are secure; and as their entrances are concealed in such oases, there is little fear that anyone should discover them, even should several armies invade the sandy wastes where—

"Not a pool, not a bush, not a house is seen,
And the mountain-range forms a rugged screen
Round the parch'd flats of the dry, dry desert. . . . ."

But there is no need to send the reader across the desert, when the same proofs of ancient civilization are found even in comparatively populated regions of the same country. The oasis of Tchertchen, for instance, situated about 4,000 feet above the level of the river Tchertchen-D'arya, is surrounded with the ruins of archaic towns and cities in every direction. There, some 3,000 human beings represent the relics of about a hundred extinct nations and races—the very names of which are now unknown to our ethnologists. An anthropologist would feel more than embarrassed to class, divide and subdivide them; the more so, as the respective descendants of all these *antediluvian* races and tribes know as little of their own forefathers themselves, as if they had fallen from the moon. When questioned about their origin, they reply that they know not whence their fathers had come, but had heard that their *first* (or earliest) men were ruled by the great genii of these deserts. This may be put down to ignorance and superstition, yet in view of the teachings of the Secret Doctrine, the answer may be based upon primeval tradition. Alone, the tribe of Khoorassan claims to have come from what is now known as Afghanistan, long before the days of Alexander, and brings legendary lore to that effect as corroboration. The Russian traveller, Colonel (now General) Prjevalsky, found quite close to the oasis of Tchertchen, the ruins of two enormous cities, the oldest of which was, according to local tradition, ruined 3,000 years ago by a hero and giant; and the other by the Mongolians in the tenth century of our era. "The emplacement of the two cities is now covered, owing to shifting sands and the desert wind, with strange and heterogeneous relics; with broken china and kitchen utensils and human bones. The natives often find copper and gold coins, melted silver, ingots, diamonds, and turquoises, and what is the most remarkable—broken glass. . . . ." "Coffins of some undecaying wood, or material, also, within which beautifully preserved embalmed bodies are found. . . . . The male mummies are all extremely tall powerfully built men with long waving hair. . . . . A vault was found with twelve dead men *sitting* in it. Another time, in a separate coffin, a young girl was discovered by us. Her eyes were closed with golden discs, and the jaws held firm by a golden circlet running from under the chin across the top of the head. Clad in a narrow

woollen garment, her bosom was covered with golden stars, the feet being left naked." (From a lecture by N. M. Prjevalsky.) To this, the famous traveller adds that all along their way on the river Tchertchen they heard legends about twenty-three towns buried ages ago by the shifting sands of the deserts. The same tradition exists on the Lob-nor and in the oasis of Kerya.

The traces of such civilization, and these and like traditions, give us the right to credit other legendary lore warranted by well educated and learned natives of India and Mongolia, when they speak of immense libraries reclaimed from the sand, together with various reliques of ancient MAGIC lore, which have all been safely stowed away.

To recapitulate. The Secret Doctrine was the universally diffused religion of the ancient and prehistoric world. Proofs of its diffusion, authentic records of its history, a complete chain of documents, showing its character and presence in every land, together with the teaching of all its great adepts, exist to this day in the secret crypts of libraries belonging to the Occult Fraternity.

This statement is rendered more credible by a consideration of the following facts: the tradition of the thousands of ancient parchments saved when the Alexandrian library was destroyed; the thousands of Sanskrit works which disappeared in India in the reign of Akbar; the universal tradition in China and Japan that the true old texts with the commentaries, which alone make them comprehensible—amounting to many thousands of volumes—have long passed out of the reach of profane hands; the disappearance of the vast sacred and occult literature of Babylon; the loss of those keys which alone could solve the thousand riddles of the Egyptian hieroglyphic records; the tradition in India that the real secret commentaries which alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the initiate, hidden in secret caves and crypts; and an identical belief among the Buddhists, with regard to their secret books.

The Occultists assert that all these exist, safe from Western spoliating hands, to re-appear in some more enlightened age, for which in the words of the late Swami Dayanand Sarasvati, "the Mlechchhas (outcasts, savages, those beyond the pale of Aryan civilization) will have to wait."

For it is not the fault of the initiates that these documents are now "lost" to the profane; nor was their policy dictated by selfishness, or

any desire to monopolise the life-giving sacred lore. There were portions of the Secret Science that for incalculable ages had to remain concealed from the profane gaze. But this was because to impart to the unprepared multitude secrets of such tremendous importance, was equivalent to giving a child a lighted candle in a powder magazine.

The answer to a question which has frequently arisen in the minds of students, when meeting with statements such as this, may be outlined here.

"We can understand," they say, "the necessity for concealing from the herd such secrets as the Vril, or the rock-destroying force, discovered by J. W. Keely, of Philadelphia, but we cannot understand how any danger could arise from the revelation of such a purely philosophic doctrine, as, *e.g.*, the evolution of the planetary chains."

The danger was this: Doctrines such as the planetary chain, or the seven races, at once give a clue to the seven-fold nature of man, for each principle is correlated to a plane, a planet, and a race; and the human principles are, on every plane, correlated to seven-fold occult forces—those of the higher planes being of tremendous power. So that any septenary division at once gives a clue to tremendous occult powers, the abuse of which would cause incalculable evil to humanity. A clue, which is, perhaps, no clue to the present generation—especially the Westerns—protected as they are by their very blindness and ignorant materialistic disbelief in the occult; but a clue which would, nevertheless, have been very real in the early centuries of the Christian era, to people fully convinced of the reality of occultism, and entering a cycle of degradation, which made them rife for abuse of occult powers and sorcery of the worst description.

The documents were concealed, it is true, but the knowledge itself and its actual existence had never been made a secret of by the Hierophants of the Temple, wherein MYSTERIES have ever been made a discipline and stimulus to virtue. This is very old news, and was repeatedly made known by the great adepts, from Pythagoras and Plato down to the Neoplatonists. It was the new religion of the Nazarenes that wrought a change for the worse—in the policy of centuries.

Moreover, there is a well-known fact, a very curious one, corroborated to the writer by a reverend gentleman attached for years to a Russian Embassy—namely, that there are several documents in the St. Peters-

burg Imperial Libraries to show that, even so late as during the days when Freemasonry, and Secret Societies of Mystics flourished unimpeded in Russia, *i.e.*, at the end of the last and the beginning of the present century, more than one Russian Mystic travelled to Tibet *via* the Ural mountains in search of knowledge and initiation *in the unknown crypts of Central Asia*. And more than one returned years later, with a rich store of such information as could never have been given him anywhere in Europe. Several cases could be cited, and well-known names brought forward, but for the fact that such publicity might annoy the surviving relatives of the said late Initiates. Let any one look over the Annals and History of Freemasonry in the archives of the Russian metropolis, and he will assure himself of the fact stated.

This is a corroboration of that which has been stated many times before, and, unfortunately, too indiscreetly. Instead of benefiting humanity, the virulent charges of deliberate invention and imposture with a purpose thrown at those who asserted but a truthful, if even a little known fact, have only generated bad Karma for the slanderers. But now the mischief is done, and truth should no longer be denied, whatever the consequences. Is it a new religion, we are asked? By no means; it is not a *religion*, nor is its philosophy *new;* for, as already stated, it is as old as thinking man. Its tenets are not now published for the first time, but have been cautiously given out to, and taught by, more than one European Initiate—especially by the late Ragon.

More than one great scholar has stated that there never was a religious founder, whether Aryan, Semitic or Turanian, who had *invented* a new religion, or revealed a new truth. These founders were all *transmitters*, not original teachers. They were the authors of new forms and interpretations, while the truths upon which the latter were based were as old as mankind. Selecting one or more of those grand verities—actualities visible only to the eye of the real Sage and Seer—out of the many orally revealed to man in the beginning, preserved and perpetuated in the *adyta* of the temples through initiation, during the MYSTERIES and by personal transmission—they revealed these truths to the masses. Thus every nation received in its turn some of the said truths, under the veil of its own local and special symbolism; which, as time went on, developed into a more or less philosophical cultus, a Pantheon in mythical disguise. Therefore is Confucius, a very ancient

legislator in historical chronology, though a very modern Sage in the World's History, shown by Dr. Legge*—who calls him "emphatically a *transmitter*, not a maker"—as saying: "I only hand on: I cannot create new things. I believe in the ancients and therefore I love them."† (Quoted in "Science of Religions" by Max Müller.)

The writer loves them too, and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it. As to those who may reject her testimony,—*i.e.*, the great majority—she will bear them no malice, for they will be as right in their way in denying, as she is right in hers in affirming, since they look at TRUTH from two entirely different stand-points. Agreeably with the rules of critical scholarship, the Orientalist has to reject *a priori* whatever evidence he cannot fully verify for himself. And how can a Western scholar accept on hearsay that which he knows nothing about? Indeed, that which is given in these volumes is selected from *oral*, as much as from written teachings. This first instalment of the esoteric doctrines is based upon Stanzas, which are the records of a people unknown to ethnology; it is claimed that they are written in a tongue absent from the nomenclature of languages and dialects with which philology is acquainted; they are said to emanate from a source (Occultism) repudiated by science; and, finally, they are offered through an agency, incessantly discredited before the world by all those who hate unwelcome truths, or have some special hobby of their own to defend. Therefore, the rejection of these teachings may be expected, and must be accepted beforehand. No one styling himself a "scholar," in whatever department of exact science, will be permitted to regard these teachings seriously. They will be derided and rejected *a priori* in this century; but only in this one. For in the twentieth century of our era scholars will begin to recognize that the *Secret Doctrine* has neither been invented nor exaggerated, but, on the contrary, simply outlined; and finally, that its teachings antedate the Vedas.‡ Have not the latter been derided, rejected, and

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* Lün-Yü (§ 1 a) Schott. "Chinesische Literatur," p. 7.

† "Life of Confucius," p. 96.

‡ This is no pretension to *prophecy*, but simply a statement based on the knowledge of facts. Every century an attempt is being made to show the world that Occultism

called "a modern forgery" even so recently as fifty years ago? Was not Sanskrit proclaimed at one time the progeny of, and a dialect derived from, the Greek, according to Lemprière and other scholars? About 1820, Prof. Max Müller tells us, the sacred books of the Brahmans, of the Magians, and of the Buddhists, "were all but unknown, their very existence was doubted, and there was not a single scholar who could have translated a line of the Veda . . . of the Zend Avesta, or . . . of the Buddhist Tripitaka, and now the Vedas are proved to be the work of the highest antiquity whose 'preservation amounts almost to a marvel' (Lecture on the Vedas).

The same will be said of the Secret Archaic Doctrine, when proofs are given of its undeniable existence and records. But it will take centuries before much more is given from it. Speaking of the keys to the Zodiacal mysteries as being almost lost to the world, it was remarked by the writer in "Isis Unveiled" some ten years ago that: "The said key must be turned *seven* times before the whole system is divulged. We will give it but *one* turn, and thereby allow the profane one glimpse into the mystery. Happy he, who understands the whole!"

The same may be said of the whole Esoteric system. One turn of the key, and no more, was given in "Isis." Much more is explained in these volumes. In those days the writer hardly knew the language in which the work was written, and the disclosure of many things, freely spoken about now, was forbidden. In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya;* and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found.

Such a work as this has to be introduced with no simple *Preface*, but with a volume rather; one that would give *facts*, not mere disquisitions, since the SECRET DOCTRINE is not a treatise, or a series of vague theories, but contains all that can be given out to the world in this century.

It would be worse than useless to publish in these pages even those

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is no vain superstition. Once the door permitted to be kept a little ajar, it will be opened wider with every new century. The times are ripe for a more serious knowledge than hitherto permitted, though still very limited, so far.

portions of the esoteric teachings that have now escaped from confinement, unless the genuineness and authenticity—at any rate, the *probability*—of the existence of such teachings was first established. Such statements as will now be made, have to be shown warranted by various authorities: those of ancient philosophers, classics and even certain learned Church Fathers, some of whom knew these doctrines because they had studied them, had seen and read works written upon them; and some of whom had even been personally initiated into the ancient Mysteries, during the performance of which the arcane doctrines were allegorically enacted. The writer will have to give historical and trustworthy names, and to cite well-known authors, ancient and modern, of recognized ability, good judgment, and truthfulness, as also to name some of the famous proficients in the secret arts and science, along with the mysteries of the latter, as they are divulged, or, rather, *partially* presented before the public in their strange archaic form.

How is this to be done? What is the best way for achieving such an object? was the ever-recurring question. To make our plan clearer, an illustration may be attempted. When a tourist coming from a well-explored country, suddenly reaches the borderland of a *terra incognita*, hedged in, and shut out from view by a formidable barrier of impassable rocks, he may still refuse to acknowledge himself baffled in his exploratory plans. Ingress beyond is forbidden. But, if he cannot visit the mysterious region personally, he may still find a means of examining it from as short a distance as can be arrived at. Helped by his knowledge of landscapes left behind him, he can get a general and pretty correct idea of the transmural view, if he will only climb to the loftiest summit of the altitudes in front of him. Once there, he can gaze at it, at his leisure, comparing that which he dimly perceives with that which he has just left below, now that he is, thanks to his efforts, beyond the line of the mists and the cloud-capped cliffs.

Such a point of preliminary observation, for those who would like to get a more correct understanding of the mysteries of the pre-archaic periods given in the texts, cannot be offered to them in these two volumes. But if the reader has patience, and would glance at the present state of beliefs and creeds in Europe, compare and check it with what is known to history of the ages directly preceding and

following the Christian era, then he will find all this in Volume III. of this work.

In that volume a brief recapitulation will be made of all the principal adepts known to history, and the downfall of the mysteries will be described; after which began the disappearance and final and systematic elimination from the memory of men of the real nature of initiation and the Sacred Science. From that time its teachings became Occult, and Magic sailed but too often under the venerable but frequently misleading name of Hermetic philosophy. As real Occultism had been prevalent among the Mystics during the centuries that preceded our era, so Magic, or rather Sorcery, with its Occult Arts, followed the beginning of Christianity.

However great and zealous the fanatical efforts, during those early centuries, to obliterate every trace of the mental and intellectual labour of the Pagans, it was a failure; but the same spirit of the dark demon of bigotry and intolerance has perverted systematically and ever since, every bright page written in the pre-Christian periods. Even in her uncertain records, history has preserved enough of that which has survived to throw an impartial light upon the whole. Let, then, the reader tarry a little while with the writer, on the spot of observation selected. He is asked to give all his attention to that millennium which divided the pre-Christian and the *post*-Christian periods, by the year ONE of the Nativity. This event—whether historically correct or not—has nevertheless been made to serve as a first signal for the erection of manifold bulwarks against any possible return of, or even a glimpse into, the hated religions of the Past; hated and *dreaded*—because throwing such a vivid light on the new and intentionally veiled interpretation of what is now known as the "New Dispensation."

However superhuman the efforts of the early Christian fathers to obliterate the Secret Doctrine from the very memory of man, they all failed. Truth can never be killed; hence the failure to sweep away entirely from the face of the earth every vestige of that ancient Wisdom, and to shackle and gag every witness who testified to it. Let one only think of the thousands, and perhaps millions, of MSS. burnt; of monuments, with their too indiscreet inscriptions and pictorial symbols, pulverised to dust; of the bands of early hermits and ascetics roaming about among the ruined cities of Upper and Lower Egypt, in desert and

mountain, valleys and highlands, seeking for and eager to destroy every obelisk and pillar, scroll or parchment they could lay their hands on, if it only bore the symbol of the *tau*, or any other sign borrowed and appropriated by the new faith; and he will then see plainly how it is that so little has remained of the records of the Past. Verily, the fiendish spirits of fanaticism, of early and mediæval Christianity and of Islam, have from the first loved to dwell in darkness and ignorance; and both have made

> "——— the sun like blood, the earth a tomb,
> The tomb a hell, and hell itself a murkier gloom!"

Both creeds have won their proselytes at the point of the sword; both have built their churches on *heaven-kissing hecatombs of human victims.* Over the gateway of Century I. of our era, the ominous words "the KARMA OF ISRAEL," fatally glowed. Over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up HISTORY, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannâtha—Bigotry and Materialism; one accepting too much, the other denying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things. Says Faigi Diwan, the "witness to the wonderful speeches of a free-thinker who belongs to a thousand sects": "In the assembly of the day of resurrection, when past things shall be forgiven, the sins of the Ka'bah will be forgiven for the sake of the dust of Christian churches." To this, Professor Max Müller replies: "The sins of Islam are *as worthless as the dust of Christianity. On the day of resurrection both Muhammadans and Christians will see the vanity of their religious doctrines.* Men fight about religion on earth; in heaven they shall find out that there is only one true religion—the worship of God's SPIRIT."*

In other words—"THERE IS NO RELIGION (OR LAW) HIGHER THAN TRUTH"—"SATYÂT NÂSTI PARO DHARMAH"—the motto of the Maharajah of Benares, adopted by the Theosophical Society.

As already said in the *Preface*, the Secret Doctrine is not a version of "Isis Unveiled"—as originally intended. It is a volume explanatory of

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* "Lectures on the Science of Religion," by F. Max Müller, p. 257.

it rather, and, though entirely independent of the earlier work, an indispensable corollary to it. Much of what was in Isis could hardly be understood by theosophists in those days. The Secret Doctrine will now throw light on many a problem left unsolved in the first work, especially on the opening pages, which have never been understood.

Concerned simply with the philosophies within our historical times and the respective symbolism of the fallen nations, only a hurried glance could be thrown at the panorama of Occultism in the two volumes of Isis. In the present work, detailed Cosmogony and the evolution of the four races that preceded our Fifth race Humanity are given, and now two large volumes explain that which was stated on the first page of Isis Unveiled alone, and in a few allusions scattered hither and thither throughout that work. Nor could the vast catalogue of the Archaic Sciences be attempted in the present volumes, before we have disposed of such tremendous problems as Cosmic and Planetary Evolution, and the gradual development of the mysterious Humanities and races that preceded our "Adamic" Humanity. Therefore, the present attempt to elucidate some mysteries of the Esoteric philosophy has, in truth, nothing to do with the earlier work. As an instance, the writer must be allowed to illustrate what is said.

Volume I. of "Isis" begins with a reference to "an old book"—

"So very old that our modern antiquarians might ponder over its pages an indefinite time, and still not quite agree as to the nature of the fabric upon which it is written. It is the only original copy now in existence. The most ancient Hebrew document on occult learning—the *Siphrah Dzeniouta*—was compiled from it, and that at a time when the former was already considered in the light of a literary relic. One of its illustrations represents the Divine Essence emanating from Adam* like a luminous arc proceeding to form a circle; and then, having attained the highest point of its circumference, the ineffable glory bends back again, and returns to earth, bringing a higher type of humanity in its vortex. As it approaches nearer and nearer to our planet, the Emanation becomes more and more shadowy, until upon touching the ground it is as black as night."

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* The name is used in the sense of the Greek word ἄνθρωπος.

The "very old Book" is the original work from which the many volumes of *Kiu-ti* were compiled. Not only this latter and the *Siphrah Dzeniouta* but even the *Sepher Jezirah*,* the work attributed by the Hebrew Kabalists to their Patriarch Abraham (!), the book of *Shu-king*, China's primitive Bible, the sacred volumes of the Egyptian Thoth-Hermes, the Purânas in India, and the Chaldean *Book of Numbers* and the *Pentateuch* itself, are all derived from that one small parent volume. Tradition says, that it was taken down in *Senzar*, the secret sacerdotal tongue, from the words of the Divine Beings, who dictated it to the sons of Light, in Central Asia, at the very beginning of the 5th (our) race; for there was a time when its language (the *Sen-zar*) was known to the Initiates of every nation, when the forefathers of the Toltec understood it as easily as the inhabitants of the lost Atlantis, who inherited it, in their turn, from the sages of the 3rd Race, the *Manushis*, who learnt it direct from the *Devas* of the 2nd and 1st Races. The "illustration" spoken of in "Isis" relates to the evolution of these Races and of our 4th and 5th Race Humanity in the Vaivasvata Manvantara or "Round;" each Round being composed of the Yugas of the seven periods of Humanity; four of which are now passed in *our* life cycle, the middle point of the 5th being nearly reached. The illustration is symbolical, as every one can well understand, and covers the ground from the beginning. The old book, having described Cosmic Evolution and explained the origin of everything on earth, including physical man, after giving the true history of the races from the *First* down to the Fifth (our) race, goes no further. It stops short at the beginning of the *Kali Yuga* just 4989 years ago at the death of Krishna, the bright "Sun-god," the once living hero and reformer.

But there exists another book. None of its possessors regard it as very ancient, as it was born with, and is only as old as the Black Age,

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* Rabbi Jehoshua Ben Chananea, who died about A.D. 72, openly declared that he had performed "miracles" by means of the *Book of Sepher Jezireh*, and challenged every sceptic. Franck, quoting from the Babylonian *Talmud*, names two other thaumaturgists, Rabbis Chanina and Oshoi. (See "*Jerusalem Talmud, Sanhedrin*," c. 7, etc.; and "*Franck*," pp. 55, 56.) Many of the Mediæval Occultists, Alchemists, and Kabalists claimed the same; and even the late modern *Magus*, Eliphas Lévi, publicly asserts it in print in his books on Magic.

namely, about 5,000 years. In about nine years hence, the first cycle of the first five millenniums, that began with the great cycle of the Kali-Yuga, will end. And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races. Volume II. of the Prophecies is nearly ready, having been in preparation since the time of Buddha's grand successor, Sankarâchârya.

One more important point must be noticed, one that stands foremost in the series of proofs given of the existence of one primeval, universal Wisdom—at any rate for the Christian Kabalists and students. The teachings were, at least, partially known to severa of the Fathers of the Church. It is maintained, on purely historical grounds, that Origen, Synesius, and even Clemens Alexandrinus, had been themselves initiated into the mysteries before adding to the Neo-Platonism of the Alexandrian school, that of the Gnostics, under the Christian veil. More than this, some of the doctrines of the Secret schools—though by no means all—were preserved in the Vatican, and have since become part and parcel of the mysteries, in the shape of disfigured additions made to the original Christian programme by the Latin Church. Such is the now materialised dogma of the Immaculate Conception. This accounts for the great persecutions set on foot by the Roman Catholic Church against Occultism, Masonry, and *heterodox* mysticism generally.

The days of Constantine were the last turning-point in history, the period of the Supreme struggle that ended in the Western world throttling the old religions in favour of the new one, built on their bodies. From thence the vista into the far distant Past, beyond the "Deluge" and the Garden of Eden, began to be forcibly and relentlessly closed by every fair and unfair means against the indiscreet gaze of posterity. Every issue was blocked up, every record that hands could be laid upon, destroyed. Yet there remains enough, even among such mutilated records, to warrant us in saying that there is in them every possible evidence of the actual existence of a Parent Doctrine. Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now *Secret* Wisdom was once the

one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last. This period, beginning with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigotry and fanaticism.

This accounts for the necessity under which the writer has laboured to be ever explaining the facts given from the hoariest Past by evidence gathered from the historical period. No other means was at hand, at the risk even of being once more charged with a lack of method and system. The public must be made acquainted with the efforts of many World-adepts, of initiated poets, writers, and classics of every age, to preserve in the records of Humanity the Knowledge of the existence, at least, of such a philosophy, if not actually of its tenets. The Initiates of 1888 would indeed remain incomprehensible and ever a seemingly impossible myth, were not like Initiates shown to have lived in every other age of history. This could be done only by naming Chapter and Verse where may be found mention of these great characters, who were preceded and followed by a long and interminable line of other famous Antediluvian and Postdiluvian Masters in the arts. Thus only could be shown, on semi-traditional and semi-historical authority, that knowledge of the Occult and the powers it confers on man, are not altogether fictions, but that they are as old as the world itself.

To my judges, past and future, therefore—whether they are serious literary critics, or those howling dervishes in literature who judge a book according to the popularity or unpopularity of the author's name, who, hardly glancing at its contents, fasten like lethal *bacilli* on the weakest points of the body—I have nothing to say. Nor shall I condescend to notice those crack-brained slanderers—fortunately very few in number—who, hoping to attract public attention by throwing discredit on every writer whose name is better known than their own, foam and bark at their very shadows. These, having first maintained for years that the doctrines taught in the *Theosophist*, and which culminated in "Esoteric Buddhism," *had been all invented by the present writer*, have finally turned round, and denounced "Isis Unveiled" and the rest as a plagiarism from Eliphas Lévi (!), Paracelsus (! !), and, *mirabile*

dictu, Buddhism and Brahmanism (! ! !) As well charge Renan with having stolen his *Vie de Jésus* from the Gospels, and Max Müller his "Sacred Books of the East" or his "Chips" from the philosophies of the the Brahmins and Gautama, the Buddha. But to the public in general and the readers of the "Secret Doctrine" I may repeat what I have stated all along, and which I now clothe in the words of Montaigne: Gentlemen, "I HAVE HERE MADE ONLY A NOSEGAY OF CULLED FLOWERS, AND HAVE BROUGHT NOTHING OF MY OWN BUT THE STRING THAT TIES THEM."

Pull the "string" to pieces and cut it up in shreds, if you will. As for the nosegay of FACTS—you will never be able to make away with these. You can only ignore them, and no more.

We may close with a parting word concerning this Volume I. In an INTRODUCTION prefacing a Part dealing chiefly with Cosmogony, certain subjects brought forward might be deemed out of place, but one more consideration added to those already given have led me to touch upon them. Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt. This fact the writer is constantly obliged to bear in mind: hence, also the frequent references in this first Book to matters which, properly speaking, belong to a later part of the work, but which could not be passed by in silence, lest the reader should look down on this work as a fairy tale indeed—a fiction of some modern brain.

Thus, the *Past* shall help to realise the PRESENT, and the latter to better appreciate the PAST. The errors of the day must be explained and swept away, yet it is more than probable—and in the present case it amounts to certitude—that once more the testimony of long ages and of history will fail to impress anyone but the very intuitional—which is equal to saying the very few. But in this as in all like cases, the *true* and the *faithful* may console themselves by presenting the sceptical modern Sadducee with the mathematical proof and memorial of his obdurate obstinacy and bigotry. There still exists somewhere in the archives of the French Academy, the famous law of probabilities worked out by an algebraical process for the benefit of sceptics by certain mathematicians. It runs thus: If two persons give their evidence to

a fact, and thus impart to it each of them $\frac{5}{6}$ of certitude; that fact will have then $\frac{35}{36}$ of certitude; *i.e.*, its probability will bear to its improbability the ratio of 35 to 1. If three such evidences are joined together the certitude will become $\frac{215}{216}$. The agreement of ten persons giving each $\frac{1}{2}$ of certitude will produce $\frac{1023}{1024}$, etc., etc. The Occultist may remain satisfied, and care for no more.

PROEM.

PAGES FROM A PRE-HISTORIC PERIOD.

An Archaic Manuscript—a collection of palm leaves made impermeable to water, fire, and air, by some specific unknown process—is before the writer's eye. On the first page is an immaculate white disk within a dull black ground. On the following page, the same disk, but with a central point. The first, the student knows to represent Kosmos in Eternity, before the re-awakening of still slumbering Energy, the emanation of the Word in later systems. The point in the hitherto immaculate Disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the Point in the Mundane Egg (see Part II., "The Mundane Egg"), the germ within the latter which will become the Universe, the ALL, the boundless, periodical Kosmos, this germ being latent and active, periodically and by turns. The one circle is divine Unity, from which all proceeds, whither all returns. Its circumference—a forcibly limited symbol, in view of the limitation of the human mind—indicates the abstract, ever incognisable PRESENCE, and its plane, the Universal Soul, although the two are one. Only the face of the Disk being white and the ground all around black, shows clearly that its plane is the only knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the Manvantaric manifestations begin; for it is in this SOUL that slumbers, during the Pralaya, the Divine Thought,* wherein lies concealed the plan of every future Cosmogony and Theogony.

* It is hardly necessary to remind the reader once more that the term "Divine Thought," like that of "Universal Mind," must not be regarded as even vaguely shadowing forth an intellectual process akin to that exhibited by man. The "Unconscious," according to von Hartmann, arrived at the vast creative, or rather Evolutionary Plan, "by a clairvoyant wisdom superior to all consciousness," which in the Vedantic language would mean absolute Wisdom. Only those who realise how far Intuition soars above the tardy processes of ratiocinative thought can form the faintest conception of

It is the ONE LIFE, eternal, invisible, yet Omnipresent, without beginning or end, yet periodical in its regular manifestations, between which periods reigns the dark mystery of non-Being; unconscious, yet absolute Consciousness; unrealisable, yet the one self-existing reality; truly, "a chaos to the sense, a Kosmos to the reason." Its one absolute attribute, which is ITSELF, eternal, ceaseless Motion, is called in esoteric parlance the "Great Breath,"* which is the perpetual motion of the universe, in the sense of limitless, ever-present SPACE. That which is motionless cannot be Divine. But then there is nothing in fact and reality absolutely motionless within the universal soul.

Almost five centuries B.C. Leucippus, the instructor of Democritus, maintained that Space was filled eternally with atoms actuated by a ceaseless motion, the latter generating in due course of time, when those atoms aggregated, rotatory motion, through mutual collisions producing lateral movements. Epicurus and Lucretius taught the same, only adding to the lateral motion of the atoms the idea of affinity —an occult teaching.

From the beginning of man's inheritance, from the first appearance of the architects of the globe he lives in, the unrevealed Deity was recognised and considered under its only philosophical aspect—universal motion, the thrill of the creative Breath in Nature. Occultism sums up the "One Existence" thus: "Deity is an arcane, living (or moving) FIRE, and the eternal witnesses to this unseen Presence are Light, Heat, Moisture,"—this trinity including, and being the cause of, every

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that absolute Wisdom which transcends the ideas of Time and Space. Mind, as we know it, is resolvable into states of consciousness, of varying duration, intensity, complexity, etc.—all, in the ultimate, resting on sensation, which is again Maya. Sensation, again, necessarily postulates limitation. The personal God of orthodox Theism perceives, thinks, and is affected by emotion; he repents and feels "fierce anger." But the notion of such mental states clearly involves the unthinkable postulate of the externality of the exciting stimuli, to say nothing of the impossibility of ascribing changelessness to a Being whose emotions fluctuate with events in the worlds he presides over. The conceptions of a Personal God as changeless and infinite are thus unpsychological and, what is worse, unphilosophical.

* Plato proves himself an Initiate, when saying in Cratylus that θεὸς is derived from the verb θέειν, "to move," "to run," as the first astronomers who observed the motions of the heavenly bodies called the planets θεοί, the gods. (See Book II., "Symbolism of the Cross and Circle.") Later, the word produced another term, ἀλήθεια—"the breath of God."

phenomenon in Nature.* Intra-Cosmic motion is eternal and ceaseless; cosmic motion (the visible, or that which is subject to perception) is finite and periodical. As an eternal abstraction it is the EVER-PRESENT; as a manifestation, it is finite both in the coming direction and the opposite, the two being the alpha and omega of successive reconstructions. Kosmos—the NOUMENON—has nought to do with the causal relations of the phenomenal World. It is only with reference to the intra-cosmic soul, the ideal Kosmos in the immutable Divine Thought, that we may say: "It never had a beginning nor will it have an end." With regard to its body or Cosmic organization, though it cannot be said that it had a first, or will ever have a last construction, yet at each new Manvantara, its organization may be regarded as the first and the last of its kind, as it evolutes every time on a higher plane . . . .

A few years ago only, it was stated that:—

"The esoteric doctrine teaches, like Buddhism and Brahminism, and even the Kabala, that the one infinite and unknown Essence exists from all eternity, and in regular and harmonious successions is either passive or active. In the poetical phraseology of Manu these conditions are called the "Days" and the "Nights" of Brahmâ. The latter is either "awake" or "asleep." The Svabhâvikas, or philosophers of the oldest school of Buddhism (which still exists in Nepaul), speculate only upon the active condition of this "Essence," which they call Svâbhâvat, and deem it foolish to theorise upon the abstract and "unknowable" power in its passive condition. Hence they are called atheists by both Christian theologians and modern scientists, for neither of the

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* Nominalists, arguing with Berkeley that "it is impossible . . . to form the abstract idea of motion distinct from the body moving" ("*Prin. of Human Knowledge*," *Introd.*, *par.* 10), may put the question, "What is that body, the producer of that motion? Is it a substance? Then you are believers in a Personal God?" etc., etc. This will be answered farther on, in the Addendum to this Book; meanwhile, we claim our rights of Conceptionalists as against Roscelini's materialistic views of Realism and Nominalism. "Has science," says one of its ablest advocates, Edward Clodd, "revealed anything that weakens or opposes itself to the ancient words in which the Essence of all religion, past, present, and to come, is given; to do justly, to love mercy, to walk humbly before thy God?" Provided we connote by the word God, *not the crude anthropomorphism which is still the backbone of our current theology, but the symbolic conception of that which is Life and Motion of the Universe*, to know which in physical order is to know time past, present, and to come, in the existence of successions of phenomena; to know which, in the moral, is to know what has been, is, and will be, within human consciousness. (*See* "*Science and the Emotions*." *A Discourse delivered at South Place Chapel, Finsbury, London, Dec. 27th*, 1885.)

two are able to understand the profound logic of their philosophy. The former will allow of no other God than the personified secondary powers which have worked out the visible universe, and which became with them the anthropomorphic God of the Christians—the male Jehovah, roaring amid thunder and lightning. In its turn, rationalistic science greets the Buddhists and the Svabhâvikas as the "positivists" of the archaic ages. If we take a one-sided view of the philosophy of the latter, our materialists may be right in their own way. The Buddhists maintained that there is no Creator, but an infinitude of creative powers, which collectively form the one eternal substance, the essence of which is inscrutable—hence not a subject for speculation for any true philosopher. Socrates invariably refused to argue upon the mystery of universal being, yet no one would ever have thought of charging him with atheism, except those who were bent upon his destruction. Upon inaugurating an active period, says the Secret Doctrine, an expansion of this Divine essence from without inwardly and from within outwardly, occurs in obedience to eternal and immutable law, and the phenomenal or visible universe is the ultimate result of the long chain of cosmical forces thus progressively set in motion. In like manner, when the passive condition is resumed, a contraction of the Divine essence takes place, and the previous work of creation is gradually and progressively undone. The visible universe becomes disintegrated, its material dispersed; and 'darkness' solitary and alone, broods once more over the face of the 'deep.' To use a Metaphor from the Secret Books, which will convey the idea still more clearly, an out-breathing of the 'unknown essence' produces the world; and an inhalation causes it to disappear. This process has been going on from all eternity, and our present universe is but one of an infinite series, which had no beginning and will have no end."—(*See "Isis Unveiled;" also "The Days and Nights of Brahmâ" in Part II.*)

This passage will be explained, as far as it is possible, in the present work. Though, as it now stands, it contains nothing new to the Orientalist, its esoteric interpretation may contain a good deal which has hitherto remained entirely unknown to the Western student.

The first illustration being a plain disc ◯, the second one in the Archaic symbol shows ⊙, a disc with a point in it—the first differentiation in the periodical manifestations of the ever-eternal nature, sexless and infinite "Aditi in THAT" (Rig Veda), the point in the disc, or potential Space within abstract Space. In its third stage the point is transformed into a diameter, thus ⊖ It now symbolises a divine immaculate Mother-Nature within the all-embracing absolute Infinitude.

When the diameter line is crossed by a vertical one ⊕, it becomes the mundane cross. Humanity has reached its third root-race; it is the sign for the origin of human life to begin. When the circumference disappears and leaves only the + it is a sign that the fall of man into matter is accomplished, and the FOURTH race begins. The Cross within a circle symbolises pure Pantheism; when the Cross was left uninscribed, it became phallic. It had the same and yet other meanings as a TAU inscribed within a circle ⊕ or as a "Thor's hammer," the Jaina cross, so-called, or simply Svastica within a circle ⊕

By the third symbol—the circle divided in two by the horizontal line of the diameter—the first manifestation of creative (still passive, because feminine) Nature was meant. The first shadowy perception of man connected with procreation is feminine, because man knows his mother more than his father. Hence female deities were more sacred than the male. Nature is therefore feminine, and, to a degree, objective and tangible, and the spirit Principle which fructifies it is concealed. By adding to the circle with the horizontal line in it, a perpendicular line, the tau was formed—T—the oldest form of the letter. It was the glyph of the third root-race to the day of its symbolical Fall—*i.e.*, when the separation of sexes by natural evolution took place—when the figure became ⦶, the circle, or sexless life modified or separated—a double glyph or symbol. With the races of our Fifth Race it became in symbology the sacr', and in Hebrew n'cabvah, of the first-formed races;* then it changed into the Egyptian ☥ (emblem of life), and still later into the sign of Venus, ♀ Then comes the Svastica (Thor's hammer, or the "Hermetic Cross" now), entirely separated from its Circle, thus becoming purely phallic. The esoteric symbol of Kali Yuga is the five-pointed star reversed, thus ⛧—the sign of human sorcery, with its two points (horns) turned heavenward, a position every

* See that suggestive work, "The Source of Measures," where the author explains the real meaning of the word "sacr'," from which "sacred," "sacrament," are derived, which have now become synonyms of "holiness," though purely phallic!

Occultist will recognise as one of the "left-hand," and used in ceremonial magic.*

It is hoped that during the perusal of this work the erroneous ideas of the public in general with regard to Pantheism will be modified. It is wrong and unjust to regard the Buddhists and Advaitee Occultists as atheists. If not all of them philosophers, they are, at any rate, all logicians, their objections and arguments being based on strict reasoning. Indeed, if the Parabrahmam of the Hindus may be taken as a representative of the hidden and nameless deities of other nations, this absolute Principle will be found to be the prototype from which all the others were copied. Parabrahm is not "God," because It is not *a* God. "It is that which is supreme, and not supreme (paravara)," explains Mandukya Upanishad (2.28). IT is "Supreme" as CAUSE, not supreme as effect. Parabrahm is simply, as a "Secondless Reality," the all-inclusive Kosmos—or, rather, the infinite Cosmic Space—in the highest spiritual sense, of course. Brahma (neuter) being the unchanging, pure, free, undecaying supreme Root, "the ONE true Existence, Paramarthika," and the absolute Chit and Chaitanya (intelligence, consciousness) cannot be a cogniser, "for THAT can have no subject of cognition." Can the flame be called the essence of Fire? This Essence is "the LIFE and LIGHT of the Universe, the visible fire and flame are destruction, death, and evil." "Fire and Flame destroy the body of an Arhat, their essence makes him immortal." *(Bodhi-mur, Book II.)* "The knowledge of the absolute Spirit, like the effulgence of the sun, or like heat in fire, is naught else than the absolute Essence itself," says Sankaracharya. IT—is "the Spirit of the Fire," not fire itself; therefore, "the attributes of the latter, heat or flame, are not the attributes of the Spirit, but of that of which that Spirit is the unconscious cause." Is not the above sentence the true key-note of later Rosicrucian

* We are told by the Western mathematicians and some American Kabalists, that in the Kabala also "the value of the Jehovah name is that of the diameter of a circle." Add to this the fact that Jehovah is the third Sephiroth, *Binah*, a feminine word, and you have the key to the mystery. By certain Kabalistic transformations this name, *androgynous* in the first chapters of Genesis, becomes in its transformations entirely masculine, Cainite and phallic. The fact of choosing a deity among the pagan gods and making of it a special national God, to call upon it as the "One living God," the "God of Gods," and then proclaim this worship Monotheistic, does not change it into the ONE Principle whose "Unity admits not of multiplication, change, or form," especially in the case of a priapic deity, as Jehovah now demonstrated to be.

philosophy? Parabrahm is, in short, the collective aggregate of Kosmos in its infinity and eternity, the "THAT" and "THIS" to which distributive aggregates can not be applied.* "In the beginning THIS was the Self, one only" *(Aitareya Upanishad)*; the great Sankaracharya explains that "THIS" referred to the Universe (Jagat); the sense of the words, "In the beginning," meaning before the reproduction of the phenomenal Universe.

Therefore, when the Pantheists echo the Upanishads, which state, as in the Secret Doctrine, that "this" cannot create, they do not deny a Creator, or rather a *collective aggregate* of creators, but only refuse, very logically, to attribute "creation" and especially formation, something finite, to an Infinite Principle. With them, Parabrahmam is a passive because an Absolute Cause, the unconditioned *Mukta*. It is only limited Omniscience and Omnipotence that are refused to the latter, because these are still attributes (as reflected in man's perceptions); and because Parabrahm, being the "Supreme ALL," the ever invisible spirit and Soul of Nature, changeless and eternal, can have no attributes; absoluteness very naturally precluding any idea of the finite or conditioned from being connected with it. And if the Vedantin postulates attributes as belonging simply to its emanation, calling it "Iswara *plus* Maya," and Avidya (Agnosticism and Nescience rather than ignorance), it is difficult to find any Atheism in this conception.† Since there can be neither two INFINITES nor two ABSOLUTES in a Universe supposed to be Boundless, this Self-Existence can hardly be conceived of as creating personally. In the sense and perceptions of finite "Beings," THAT is Non-"being," in the sense that it is the one BE-NESS; for, in this ALL lies concealed its coeternal and coeval emanation or inherent radiation, which, upon becoming periodically Brahmâ (the male-female Potency) becomes or expands itself into the manifested Universe. Narayana moving on the (abstract) waters of Space, is transformed into the Waters of concrete substance moved by him, who now becomes the manifested WORD or Logos.

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* See "Vedanta Sara," by Major G. A. Jacob; as also "The Aphorisms of S'ândilya," translated by Cowell, p. 42.

† Nevertheless, prejudiced and rather fanatical Christian Orientalists would like to prove this pure Atheism. For proof of this, see about Major Jacob's "Vedanta Sara." Yet, the whole Antiquity echoes this Vedantic thought:—

"Omnis enim per se divom natura necesse est
Immortali ævo summa cum pace fruatur."

The orthodox Brahmins, those who rise the most against the Pantheists and Adwaitees, calling them Atheists, are forced, if Manu has any authority in this matter, to accept the death of Brahmâ, the creator, at the expiration of every "Age" of this (creative) deity (100 Divine years—a period which in our years requires fifteen figures to express it). Yet, no philosopher among them will view this "death" in any other sense than as a temporary disappearance from the manifested plane of existence, or as a periodical rest.

The Occultists are, therefore, at one with the Adwaita Vedantin philosophers as to the above tenet. They show the impossibility of accepting on philosophical grounds the idea of the absolute ALL creating or even evolving the "Golden Egg," into which it is said to enter in order to transform itself into Brahmâ—the Creator, who expands himself later into gods and all the visible Universe. They say that Absolute Unity cannot pass to infinity; for infinity presupposes the limitless extension of *something*, and the duration of that "something;" and the One All is like Space—which is its only mental and physical representation on this Earth, or our plane of existence—neither an object of, nor a subject to, perception. If one could suppose the Eternal Infinite All, the Omnipresent Unity, instead of being in Eternity, becoming through periodical manifestation a manifold Universe or a multiple personality, that Unity would cease to be one. Locke's idea that "pure Space is capable of neither resistance nor Motion"—is incorrect. Space is neither a "limitless void," nor a "conditioned fulness," but both: being, on the plane of absolute abstraction, the ever-incognisable Deity, which is void only to finite minds,* and on that of *mayavic* perception, the Plenum, the absolute Container of all that is, whether manifested or unmanifested: it is, therefore, that ABSOLUTE ALL. There is no difference between the Christian Apostle's "In Him we live and move and have our being," and the Hindu Rishi's "The Universe lives in, proceeds from, and will

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* The very names of the two chief deities, Brahmâ and Vishnu, ought to have long ago suggested their esoteric meanings. For the root of one, Brahmam, or Brahm, is derived by some from the word Brih, "to grow" or "to expand" (see *Calcutta Review*, vol. lxvi., p. 14); and of the other, Vishnu, from the root Vis, "to pervade," to enter in the nature of the essence; Brahmâ-Vishnu being this infinite SPACE, of which the gods, the Rishis, the Manus, and all in this universe are simply the potencies, Vibhutayah.

return to, Brahma (Brahmâ):" for Brahma (neuter), the unmanifested, is that Universe *in abscondito*, and Brahmâ, the manifested, is the Logos, made male-female* in the symbolical orthodox dogmas. The God of the Apostle-Initiate and of the Rishi being both the Unseen and the Visible SPACE. Space is called in the esoteric symbolism "the Seven-Skinned Eternal Mother-Father." It is composed from its undifferentiated to its differentiated surface of seven layers.

"What is that which was, is, and will be, whether there is a Universe or not; whether there be gods or none?" asks the esoteric Senzar Catechism. And the answer made is—SPACE.

It is not the One Unknown ever-present God in Nature, or Nature *in abscondito*, that is rejected, but the God of human dogma and his *humanized* "Word." In his infinite conceit and inherent pride and vanity, man shaped it himself with his sacrilegious hand out of the material he found in his own small brain-fabric, and forced it upon mankind as a direct revelation from the one unrevealed SPACE.† The Occultist

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* See Manu's account of Brahmâ separating his body into male and female, the latter the female Vâch, in whom he creates Viraj, and compare this with the esotericism of Chapters II., III., and IV. of Genesis.

† Occultism is indeed in the air at the close of this our century. Among many other works recently published, we would recommend one especially to students of theoretical Occultism who would not venture beyond the realm of our special human plane. It is called "New Aspects of Life and Religion," by Henry Pratt, M.D. It is full of esoteric dogmas and philosophy, the latter rather limited, in the concluding chapters, by what seems to be a spirit of conditioned positivism. Nevertheless, what is said of Space as "the Unknown First Cause," merits quotation. "This unknown something, thus recognised as, and indentified with, the primary embodiment of Simple Unity, is invisible and impalpable"—(*abstract* space, granted); "and because invisible and impalpable, therefore incognisable. And this incognisability has led to the error of supposing it to be a simple void, a mere receptive capacity. But, even viewed as an absolute void, space must be admitted to be either Self-existent, infinite, and eternal, or to have had a first cause outside, behind, and beyond itself.

"And yet could such a cause be found and defined, this would only lead to the transferring thereto of the attributes otherwise accruing to space, and thus merely throw the difficulty of origination a step farther back, without gaining additional light as to primary causation." (p. 5.)

This is precisely what has been done by the believers in an anthropomorphic Creator, an extracosmic, instead of an intracosmic God. Many—most of Mr. Pratt's subjects, we may say—are old Kabalistic ideas and theories which he presents in quite a new garb: "New Aspects" of the Occult in Nature, indeed. Space, however, viewed as a "Substantial Unity"—the "living Source of Life"—is as the "Un-

accepts revelation as coming from divine yet still finite Beings, the manifested lives, never from the Unmanifestable ONE LIFE; from those entities, called Primordial Man, Dhyani-Buddhas, or Dhyan-Chohans, the "Rishi-Prajâpati" of the Hindus, the Elohim or "Sons of God," the Planetary Spirits of all nations, who have become Gods for men. He also regards the Adi-Sakti—the direct emanation of Mulaprakriti, the eternal Root of THAT, and the female aspect of the Creative Cause Brahmâ, in her A'kásic form of the Universal Soul—as philosophically a Maya, and cause of human Maya. But this view does not prevent him from believing in its existence so long as it lasts, to wit, for one Maha-manvantara; nor from applying A'kâs'a, the radiation of Mulaprakriti,* to practical purposes, connected as the World-Soul is with all natural phenomena, known or unknown to science.

The oldest religions of the world—exoterically, for the esoteric root or foundation is one—are the Indian, the Mazdean, and the Egyptian. Then comes the Chaldean, the outcome of these—entirely lost to the world now, except in its disfigured Sabeanism as at present rendered by the archæologists; then, passing over a number of religions that will be mentioned later, comes the Jewish, esoterically, as in the Kabala, following in the line of Babylonian Magism; exoterically, as in Genesis and the Pentateuch, a collection of allegorical legends. Read by the light of the Zohar, the initial four chapters of Genesis are the fragment

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known Causeless Cause," is the oldest dogma in Occultism, millenniums earlier than the *Pater-Æther* of the Greeks and Latins. So are the "Force and Matter, as Potencies of Space, inseparable, and the Unknown revealers of the Unknown." They are all found in Aryan philosophy personified by Visvakarman, Indra, Vishnu, etc., etc. Still they are expressed very philosophically, and under many unusual aspects, in the work referred to.

* In contradistinction to the manifested universe of matter, the term *Mulaprakriti* (from *Mula*, "the root," and *prakriti*, "nature"), or the unmanifested primordial matter—called by Western alchemists Adam's Earth—is applied by the Vedantins to *Parabrahmam*. Matter is dual in religious metaphysics, and septenary in esoteric teachings, like everything else in the universe. As *Mulaprakriti*, it is undifferentiated and eternal; as Vyakta, it becomes differentiated and conditioned, according to *Svetasvatara Upanishad, I.* 8, and *Devi Bhagavata Purâna*. The author of the Four Lectures on the Bhagavad Gita, says, in speaking of *Mulaprakriti:* "From its (the Logos') objective standpoint, *Parabrahmam* appears to it as *Mulaprakriti*. . . . Of course this *Mulaprakriti* is material to it, as any material object is material to us. . . . *Parabrahmam* is an unconditioned and absolute reality, and *Mulaprakriti* is a sort of veil thrown over it." (*Theosophist*, Vol. VIII., p. 304.)

of a highly philosophical page in the World's Cosmogony. (*See* Book III., *Gupta Vidya and the Zohar.*) Left in their symbolical disguise, they are a nursery tale, an ugly thorn in the side of science and logic, an evident effect of Karma. To have let them serve as a prologue to Christianity was a cruel revenge on the part of the Rabbis, who knew better what their Pentateuch meant. It was a silent protest against their spoliation, and the Jews have certainly now the better of their traditional persecutors. The above-named exoteric creeds will be explained in the light of the Universal doctrine as we proceed with it.

The Occult Catechism contains the following questions and answers: "*What is it that ever is?*" "*Space, the eternal Anupadaka.*"* "*What is it that ever was?*" "*The Germ in the Root.*" "*What is it that is ever coming and going?*" "*The Great Breath.*" "*Then, there are three Eternals?*" "*No, the three are one. That which ever is is one, that which ever was is one, that which is ever being and becoming is also one: and this is Space.*"

"*Explain, oh Lanoo (disciple).*"—"*The One is an unbroken Circle (ring) with no circumference, for it is nowhere and everywhere; the One is the boundless plane of the Circle, manifesting a diameter only during the manvantaric periods; the One is the indivisible point found nowhere, perceived everywhere during those periods; it is the Vertical and the Horizontal, the Father and the Mother, the summit and base of the Father, the two extremities of the Mother, reaching in reality nowhere, for the One is the Ring as also the rings that are within that Ring. Light in darkness and darkness in light: the 'Breath which is eternal.' It proceeds from without inwardly, when it is everywhere, and from within outwardly, when it is nowhere—(i.e., maya, † one of the centres ‡). It expands and*

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* Meaning "parentless"—see farther on.

† Esoteric philosophy, regarding as Maya (or the illusion of ignorance) every finite thing, must necessarily view in the same light every intra-Cosmic planet and body, as being something organised, hence finite. The expression, therefore, "it proceeds from without inwardly, etc." refers in the first portion of the sentence to the dawn of the Mahamanvantaric period, or the great re-evolution after one of the complete periodical dissolutions of every compound form in Nature (from planet to molecule) into its ultimate essence or element; and in its second portion, to the partial or local manvantara, which may be a solar or even a planetary one.

‡ By "centre," a centre of energy or a Cosmic focus is meant; when the so-called "Creation," or formation of a planet, is accomplished by that force which is designated by the Occultists LIFE and by Science "energy," then the process takes place

contracts (exhalation and inhalation). When it expands the mother diffuses and scatters; when it contracts, the mother draws back and ingathers. This produces the periods of Evolution and Dissolution, Manwantara and Pralaya. The Germ is invisible and fiery; the Root (the plane of the circle) is cool; but during Evolution and Manwantara her garment is cold and radiant. Hot Breath is the Father who devours the progeny of the many-faced Element (heterogeneous); and leaves the single-faced ones (homogeneous). Cool Breath is the Mother, who conceives, forms, brings forth, and receives them back into her bosom, to reform them at the Dawn (of the Day of Brahma, or Manvantara). . . . ."

For clearer understanding on the part of the general reader, it must be stated that Occult Science recognises *Seven* Cosmical Elements—four entirely physical, and the fifth (Ether) semi-material, as it will become visible in the air towards the end of our Fourth Round, to reign supreme over the others during the whole of the Fifth. The remaining two are as yet absolutely beyond the range of human perception. These latter will, however, appear as presentments during the 6th and 7th Races of this Round, and will become known in the 6th and 7th Rounds respectively.* These seven elements with their numberless Sub-Elements

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from within outwardly, every atom being said to contain in itself creative energy of the divine breath. Hence, whereas after an absolute pralaya, or when the pre-existing material consists but of ONE Element, and BREATH "is everywhere," the latter acts from without inwardly: after a minor pralaya, everything having remained in *statu quo*—in a refrigerated state, so to say, like the moon—at the first flutter of manvantara, the planet or planets begin their resurrection to life from within outwardly.

* It is curious to notice how, in the evolutionary cycles of ideas, ancient thought seems to be reflected in modern speculation. Had Mr. Herbert Spencer read and studied ancient Hindu philosophers when he wrote a certain passage in his "First Principles" (p. 482), or is it an independent flash of inner perception that made him say half correctly, half incorrectly, "motion as well as matter, being fixed in quantity (?), it would seem that the change in the distribution of Matter which Motion effects, coming to a limit in whichever direction it is carried (?), the indestructible Motion thereupon necesitates a reverse distribution. Apparently, the universally co-existent forces of attraction and repulsion which, as we have seen, necessitate rhythm in all minor changes throughout the Universe, also necessitate rhythm in the totality of its changes—produce now an immeasurable period during which the attracting forces predominating, cause universal concentration, and then an immeasurable period, during which the repulsive forces predominating, cause universal diffusion—alternate eras of Evolution and dissolution."

far more numerous than those known to Science) are simply *conditional* modifications and aspects of the ONE and only Element. This latter is not *Ether*,* not even *A'kâśa* but the *Source* of these. The Fifth Element, now advocated quite freely by Science, is not the Ether hypothesised by Sir Isaac Newton—although he calls it by that name, having associated it in his mind probably with the Æther, "Father-Mother" of Antiquity. As Newton intuitionally says, "Nature is a perpetual circulatory worker, generating fluids out of solids, fixed things out of volatile, and volatile out of fixed, subtile out of gross, and gross out of subtile. . . . . Thus, perhaps, may all things be originated from Ether," (Hypoth, 1675).

The reader has to bear in mind that the Stanzas given treat only of the Cosmogony of our own planetary System and what is visible around it, after a Solar Pralaya. The secret teachings with regard to the Evolution of the Universal Kosmos cannot be given, since they could not be understood by the highest minds in this age, and there seem to be very few Initiates, even among the greatest, who are allowed to speculate upon this subject. Moreover the Teachers say openly that not even the highest Dhyani-Chohans have ever penetrated the mysteries beyond those boundaries that separate the milliards of Solar systems from the "Central Sun," as it is called. Therefore, that which is given, relates only to our visible Kosmos, after a "Night of Brahmâ."

Before the reader proceeds to the consideration of the Stanzas from the Book of Dzyan which form the basis of the present work, it is absolutely necessary that he should be made acquainted with the few fundamental conceptions which underlie and pervade the entire system of thought to which his attention is invited. These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself.

* Whatever the views of physical Science upon the subject, Occult Science has been teaching for ages that A'kâs a—of which Ether is the grossest form—the fifth universal Cosmic Principle (to which corresponds and from which proceeds human Manas) is, cosmically, a radiant, cool, diathermanous plastic matter, creative in its physical nature, correlative in its grossest aspects and portions, immutable in its higher principles. In the former condition it is called the Sub-Root; and in conjunction with radiant heat, it recalls "dead worlds to life." In its higher aspect it is the Soul of the World; in its lower—the DESTROYER.

The Secret Doctrine establishes three fundamental propositions :—

(a) An Omnipresent, Eternal, Boundless, and Immutable PRINCIPLE on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any human expression or similitude. It is beyond the range and reach of thought—in the words of Mandukya, "unthinkable and unspeakable."

To render these ideas clearer to the general reader, let him set out with the postulate that there is one absolute Reality which antecedes all manifested, conditioned, being. This Infinite and Eternal Cause—dimly formulated in the "Unconscious" and "Unknowable" of current European philosophy—is the rootless root of "all that was, is, or ever shall be." It is of course devoid of all attributes and is essentially without any relation to manifested, finite Being. It is "Be-ness" rather than Being (in Sanskrit, *Sat*), and is beyond all thought or speculation.

This "Be-ness" is symbolised in the Secret Doctrine under two aspects. On the one hand, absolute abstract Space, representing bare subjectivity, the one thing which no human mind can either exclude from any conception, or conceive of by itself. On the other, absolute Abstract Motion representing Unconditioned Consciousness. Even our Western thinkers have shown that Consciousness is inconceivable to us apart from change, and motion best symbolises change, its essential characteristic. This latter aspect of the one Reality, is also symbolised by the term "The Great Breath," a symbol sufficiently graphic to need no further elucidation. Thus, then, the first fundamental axiom of the Secret Doctrine is this metaphysical ONE ABSOLUTE—BE-NESS—symbolised by finite intelligence as the theological Trinity.

It may, however, assist the student if a few further explanations are given here.

Herbert Spencer has of late so far modified his Agnosticism, as to assert that the nature of the "First Cause,"* which the Occultist more logically derives from the "Causeless Cause," the "Eternal," and the "Unknowable," may be essentially the same as that of the Consciousness which wells up within us : in short, that the impersonal reality pervading

* The "first" presupposes necessarily something which is the "first brought forth," "the first in time, space, and rank"—and therefore finite and conditioned. The "first"

the Kosmos is the pure noumenon of thought. This advance on his part brings him very near to the esoteric and Vedantin tenet.*

Parabrahm (the One Reality, the Absolute) is the field of Absolute Consciousness, *i.e.*, that Essence which is out of all relation to conditioned existence, and of which conscious existence is a conditioned symbol. But once that we pass in thought from this (to us) Absolute Negation, duality supervenes in the contrast of Spirit (or consciousness) and Matter, Subject and Object.

Spirit (or Consciousness) and Matter are, however, to be regarded, not as independent realities, but as the two facets or aspects of the Absolute (Parabrahm), which constitute the basis of conditioned Being whether subjective or objective.

Considering this metaphysical triad as the Root from which proceeds all manifestation, the great Breath assumes the character of precosmic Ideation. It is the *fons et origo* of force and of all individual consciousness, and supplies the guiding intelligence in the vast scheme of cosmic Evolution. On the other hand, precosmic root-substance (*Mulaprakriti*) is that aspect of the Absolute which underlies all the objective planes of Nature.

Just as pre-Cosmic Ideation is the root of all individual consciousness, so pre-Cosmic Substance is the substratum of matter in the various grades of its differentiation.

Hence it will be apparent that the contrast of these two aspects of the Absolute is essential to the existence of the "Manifested Universe." Apart from Cosmic Substance, Cosmic Ideation could not manifest as individual consciousness, since it is only through a vehicle† of matter that consciousness wells up as "I am I," a physical basis being necessary to focus a ray of the Universal Mind at a certain stage of complexity. Again, apart from Cosmic Ideation, Cosmic Substance would remain an empty abstraction, and no emergence of consciousness could ensue.

The "Manifested Universe," therefore, is pervaded by duality, which is, as it were, the very essence of its EX-istence as "manifestation."

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cannot be the absolute, for it is a manifestation. Therefore, Eastern Occultism calls the Abstract All the "Causeless One Cause," the "Rootless Root," and limits the "First Cause" to the *Logos*, in the sense that Plato gives to this term.

* See Mr. Subba Row's four able lectures on the Bhagavad Gita, "Theosophist," February, 1887.

† Called in Sanskrit: "Upadhi."

But just as the opposite poles of subject and object, spirit and matter, are but aspects of the One Unity in which they are synthesized, so, in the manifested Universe, there is "that" which links spirit to matter, subject to object.

This something, at present unknown to Western speculation, is called by the occultists Fohat. It is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyan Chohans,* the Architects of the visible World. Thus from Spirit, or Cosmic Ideation, comes our consciousness; from Cosmic Substance the several vehicles in which that consciousness is individualised and attains to self—or reflective—consciousness; while Fohat, in its various manifestations, is the mysterious link between Mind and Matter, the animating principle electrifying every atom into life.

The following summary will afford a clearer idea to the reader.

(1.) The ABSOLUTE; the *Parabrahm* of the Vedantins or the one Reality, SAT, which is, as Hegel says, both Absolute Being and Non-Being.

(2.) The first manifestation, the impersonal, and, in philosophy, *unmanifested* Logos, the precursor of the "manifested." This is the "First Cause," the "Unconscious" of European Pantheists.

(3.) Spirit-matter, LIFE; the "Spirit of the Universe," the Purusha and Prakriti, or the *second* Logos.

(4.) Cosmic Ideation, MAHAT or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature, also called MAHA-BUDDHI.

The ONE REALITY; its *dual* aspects in the conditioned Universe.

Further, the Secret Doctrine affirms:—

(b.) The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing," called "the manifesting stars," and the "sparks of Eternity." "The Eternity of the Pilgrim"† is like a wink

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* Called by Christian theology: Archangels, Seraphs, etc., etc.

† "Pilgrim" is the appellation given to our *Monad* (the two in one) during its cycle of incarnations. It is the only immortal and eternal principle in us, being an indivisible part of the integral whole—the Universal Spirit, from which it emanates, and into which it is absorbed at the end of the cycle. When it is said to emanate from the one

of the Eye of Self-Existence (Book of Dzyan.) "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux." (See Part II., "Days and Nights of Brahmâ.")

This second assertion of the Secret Doctrine is the absolute universality of that law of periodicity, of flux and reflux, ebb and flow, which physical science has observed and recorded in all departments of nature. An alternation such as that of Day and Night, Life and Death, Sleeping and Waking, is a fact so common, so perfectly universal and without exception, that it is easy to comprehend that in it we see one of the absolutely fundamental laws of the universe.

Moreover, the Secret Doctrine teaches :—

(*c*) The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the Unknown Root ; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation (or "Necessity") in accordance with Cyclic and Karmic law, during the whole term. In other words, no purely spiritual Buddhi (divine Soul) can have an independent (conscious) existence before the spark which issued from the pure Essence of the Universal Sixth principle,—or the OVER-SOUL,—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts (checked by its Karma), thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest archangel (Dhyani-Buddha). The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. This is why the Hindus say that the Universe is Brahma and Brahmâ, for Brahma is in every atom of the universe, the six principles in Nature being all the outcome—the variously differentiated aspects—of the SEVENTH and ONE, the only reality in the Universe whether Cosmical or micro-cosmical ; and also why the permutations (psychic, spiritual and physical), on the plane of manifestation and form, of the sixth (Brahmâ the vehicle of Brahma) are viewed by metaphysical

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spirit, an awkward and incorrect expression has to be used, for lack of appropriate words in English. The Vedantins call it Sutratma (Thread-Soul), but their explanation, too, differs somewhat from that of the occultists ; to explain which difference, however, is left to the Vedantins themselves.

antiphrasis as illusive and Mayavic. For although the root of every atom individually and of every form collectively, is that seventh principle or the one Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evanescent illusion of our senses. (See, for clearer definition, Addendum "Gods, Monads and Atoms," and also "Theophania," "Bodhisatvas and Reincarnation," etc., etc.)

In its absoluteness, the One Principle under its two aspects (of Parabrahmam and Mulaprakriti) is sexless, unconditioned and eternal. Its periodical (manvantaric) emanation—or primal radiation—is also One, androgynous and phenomenally finite. When the radiation radiates in its turn, all its radiations are also androgynous, to become male and female principles in their lower aspects. After Pralaya, whether the great or the minor Pralaya (the latter leaving the worlds in *statu quo**), the first that re-awakes to active life is the plastic A'kâśa, Father-Mother, the Spirit and Soul of Ether, or the plane on the surface of the Circle. Space is called the "Mother" before its Cosmic activity, and Father-Mother at the first stage of re-awakening. (See Comments, Stanza II.) In the Kabala it is also Father-Mother-Son. But whereas in the Eastern doctrine, these are the Seventh Principle of the manifested Universe, or its "Atma-Buddhi-Manas" (Spirit, Soul, Intelligence), the triad branching off and dividing into the seven cosmical and seven human principles, in the Western Kabala of the Christian mystics it is the Triad or Trinity, and with their occultists, the male-female Jehovah, Jah-Havah. In this lies the whole difference between the esoteric and the Christian trinities. The Mystics and the Philosophers, the Eastern and Western Pantheists, synthesize their pregenetic triad in the pure divine abstraction. The orthodox, anthropomorphize it. *Hiranyagarbha*, *Hari*, and *Sankara*—the three hypostases of the manifesting "Spirit of the Supreme Spirit" (by which title Prithivi—the Earth—greets Vishnu in his first Avatar)—are the purely metaphysical abstract qualities of formation, preservation, and destruction, and are the three divine Avasthas (lit. hypostases) of that which "does

* It is not the physical organisms that remain in *statu quo*, least of all their psychical principles, during the great Cosmic or even Solar pralayas, but only their Akâsic or astral "photographs." But during the minor pralayas, once over-taken by the "Night," the planets remain intact, though dead, as a huge animal, caught and embedded in the polar ice, remains the same for ages.

not perish with created things" (or Achyuta, a name of Vishnu); whereas the orthodox Christian separates his personal creative Deity into the three personages of the Trinity, and admits of no higher Deity. The latter, in Occultism, is the abstract Triangle ; with the orthodox, the perfect Cube. The creative god or the aggregate gods are regarded by the Eastern philosopher as *Bhrantidarsanatah*—"false apprehension," something "conceived of, by reason of erroneous appearances, as a material form," and explained as arising from the illusive conception of the Egotistic personal and human Soul (lower fifth principle). It is beautifully expressed in a new translation of Vishnu Purâna. "That Brahmâ in its totality has essentially the aspect of Prakriti, both evolved and unevolved (Mulaprakriti), and also the aspect of Spirit and the aspect of Time. Spirit, O twice born, is the leading aspect of the Supreme Brahma.* The next is a twofold aspect,—Prakriti, both evolved and unevolved, and is the time last." Kronos is shown in the Orphic theogony as being also a generated god or agent.

At this stage of the re-awakening of the Universe, the sacred symbolism represents it as a perfect Circle with the (root) point in the Centre. This sign was universal, therefore we find it in the Kabala also. The Western Kabala, however, now in the hands of Christian mystics, ignores it altogether, though it is plainly shown in the Zohar. These sectarians begin at the end, and show as the symbol of pregenetic Kosmos this sign ⊕, calling it "the Union of the Rose and Cross," the great mystery of occult generation, from whence the name—Rosicrucians (Rose Cross)!

As may be judged, however, from the most important, as the best known of the Rosicrucians' symbols, there is one which has never been hitherto understood even by modern mystics. It is that of the "Pelican" tearing open its breast to feed its seven little ones—the real creed of the Brothers of the Rosie-Cross and a direct outcome from the Eastern

* Thus Spencer, who, nevertheless, like Schopenhauer and von Hartmann, only reflects an aspect of the old esoteric philosophers, and hence lands his readers on the bleak shore of Agnostic despair—reverently formulates the grand mystery ; "that which persists unchanging in quantity, but ever changing in form, under these sensible appearances which the Universe presents to us, is an unknown and unknowable power, which we are obliged to recognise as without limit in Space and without beginning or end in time." It is only daring Theology—never Science or philosophy—which seeks to gauge the Infinite and unveil the Fathomless and Unknowable.

Secret Doctrine. Brahma (neuter) is called Kalahansa, meaning, as explained by Western Orientalists, the Eternal Swan or goose (see Stanza III., Comment. 8), and so is Brahmâ, the Creator. A great mistake is thus brought under notice; it is Brahma (neuter) who ought to be referred to as Hansa-vahana (He who uses the swan as his Vehicle) and not Brahmâ the Creator, who is the real Kalahansa, while Brahma (neuter) is hamsa, and "A-hamsa," as will be explained in the Commentary. Let it be understood that the terms Brahmâ and Para-brahmam are not used here because they belong to our Esoteric nomenclature, but simply because they are more familiar to the students in the West. Both are the perfect equivalents of our one, three, and seven vowelled terms, which stand for the ONE ALL, and the One "All in all."

Such are the basic conceptions on which the Secret Doctrine rests.

It would not be in place here to enter upon any defence or proof of their inherent reasonableness; nor can I pause to show how they are, in fact, contained—though too often under a misleading guise—in every system of thought or philosophy worthy of the name.

Once that the reader has gained a clear comprehension of them and realised the light which they throw on every problem of life, they will need no further justification in his eyes, because their truth will be to him as evident as the sun in heaven. I pass on, therefore, to the subject matter of the Stanzas as given in this volume, adding a skeleton outline of them, in the hope of thereby rendering the task of the student more easy, by placing before him in a few words the general conception therein explained.

Stanza I. The history of cosmic evolution, as traced in the Stanzas, is, so to say, the abstract algebraical formula of that Evolution. Hence the student must not expect to find there an account of all the stages and transformations which intervene between the first beginnings of "Universal" evolution and our present state. To give such an account would be as impossible as it would be incomprehensible to men who cannot even grasp the nature of the plane of existence next to that to which, for the moment, their consciousness is limited.

The Stanzas, therefore, give an abstract formula which can be applied, *mutatis mutandis*, to all evolution: to that of our tiny earth, to

that of the chain of planets of which that earth forms one, to the solar Universe to which that chain belongs, and so on, in an ascending scale, till the mind reels and is exhausted in the effort.

The seven Stanzas given in this volume represent the seven terms of this abstract formula. They refer to, and describe the seven great stages of the evolutionary process, which are spoken of in the Purânas as the "Seven Creations," and in the Bible as the "Days" of Creation.

The First Stanza describes the state of the ONE ALL during Pralaya, before the first flutter of re-awakening manifestation.

A moment's thought shows that such a state can only be symbolised; to describe it is impossible. Nor can it be symbolised except in negatives; for, since it is the state of Absoluteness *per se*, it can possess none of those specific attributes which serve us to describe objects in positive terms. Hence that state can only be suggested by the negatives of all those most abstract attributes which men feel rather than conceive, as the remotest limits attainable by their power of conception.

The stage described in Stanza II. is, to a western mind, so nearly identical with that mentioned in the first Stanza, that to express the idea of its difference would require a treatise in itself. Hence it must be left to the intuition and the higher faculties of the reader to grasp, as far as he can, the meaning of the allegorical phrases used. Indeed it must be remembered that all these Stanzas appeal to the inner faculties rather than to the ordinary comprehension of the physical brain.

Stanza III. describes the Re-awakening of the Universe to life after Pralaya. It depicts the emergence of the "Monads" from their state of absorption within the ONE; the earliest and highest stage in the formation of "Worlds," the term Monad being one which may apply equally to the vastest Solar System or the tiniest atom.

Stanza IV. shows the differentiation of the "Germ" of the Universe

into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy. They are the framers, shapers, and ultimately the creators of all the manifested Universe, in the only sense in which the name "Creator" is intelligible; they inform and guide it; they are the intelligent Beings who adjust and control evolution, embodying in themselves those manifestations of the ONE LAW, which we know as "The Laws of Nature."

Generically, they are known as the Dhyan Chohans, though each of the various groups has its own designation in the Secret Doctrine.

This stage of evolution is spoken of in Hindu mythology as the "Creation" of the Gods.

In Stanza V. the process of world-formation is described:—First, diffused Cosmic Matter, then the fiery "whirlwind," the first stage in the formation of a nebula. That nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be.

The subsequent stages in the formation of a "World" are indicated in Stanza VI., which brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living.

Stanza VII. continues the history, tracing the descent of life down to the appearance of Man; and thus closes the first Book of the Secret Doctrine.

The development of "Man" from his first appearance on this earth in this Round to the state in which we now find him will form the subject of Book II.

NOTE.

The Stanzas which form the thesis of every section are given throughout in their modern translated version, as it would be worse

than useless to make the subject still more difficult by introducing the archaic phraseology of the original, with its puzzling style and words. Extracts are given from the Chinese Thibetan and Sanskrit translations of the original Senzar Commentaries and Glosses on the Book of DZYAN —these being now rendered for the first time into a European language. It is almost unnecessary to state that only portions of the seven Stanzas are here given. Were they published complete they would remain incomprehensible to all save the few higher occultists. Nor is there any need to assure the reader that, no more than most of the profane, does the writer, or rather the humble recorder, understand those forbidden passages. To facilitate the reading, and to avoid the too frequent reference to foot-notes, it was thought best to blend together texts and glosses, using the Sanskrit and Tibetan proper names whenever those cannot be avoided, in preference to giving the originals. The more so as the said terms are all accepted synonyms, the former only being used between a Master and his chelas (or disciples).

Thus, were one to translate into English, using only the substantives and technical terms as employed in one of the Tibetan and Senzar versions, Verse 1 would read as follows:—"Tho-ag in Zhi-gyu slept seven Khorlo. Zodmanas zhiba. All Nyug bosom. Konch-hog not; Thyan-Kam not; Lha-Chohan not; Tenbrel Chugnyi not; Dharmakaya ceased; Tgenchang not become; Barnang and Ssa in Ngovonyidj; alone Tho-og Yinsin in night of Sun-chan and Yong-grub (Parinish-panna), &c., &c.," which would sound like pure *Abracadabra*.

As this work is written for the instruction of students of Occultism, and not for the benefit of philologists, we may well avoid such foreign terms wherever it is possible to do so. The untranslateable terms alone, incomprehensible unless explained in their meanings, are left, but all such terms are rendered in their Sanskrit form. Needless to remind the reader that these are, in almost every case, the late developments of the later language, and pertain to the Fifth Root-Race. Sanskrit, as now known, was not spoken by the Atlanteans, and most of the philosophical terms used in the systems of the India of the post-Mahabharatan period are not found in the Vedas, nor are they to be met with in the original Stanzas, but only their equivalents. The reader who is not a Theosophist, is once more invited to regard all that which follows as a fairy tale, if he likes; at best as one of the yet unproven speculations of

dreamers; and, at the worst, as an additional hypothesis to the many Scientific hypotheses past, present and future, some exploded, others still lingering. It is not in any sense worse than are many of the so called Scientific theories; and it is in every case more philosophical and probable.

In view of the abundant comments and explanations required, the references to the footnotes are given in the usual way, while the sentences to be commented upon are marked with figures. Additional matter will be found in the Chapters on Symbolism forming Part II., as well as in Part III., these being often more full of information than the text.

PART I.

COSMIC EVOLUTION.

SEVEN STANZAS TRANSLATED WITH COMMENTARIES

FROM THE

SECRET BOOK OF DZYAN.

"Nor Aught nor Nought existed; yon bright sky
Was not, nor heaven's broad roof outstretched above.
What covered all? what sheltered? what concealed?
Was it the water's fathomless abyss?
There was not death—yet there was nought immortal,
There was no confine betwixt day and night;
The only One breathed breathless by itself,
Other than It there nothing since has been.
Darkness there was, and all at first was veiled
In gloom profound—an ocean without light—
The germ that still lay covered in the husk
Burst forth, one nature, from the fervent heat.

. . . . . .

Who knows the secret? who proclaimed it here?
Whence, whence this manifold creation sprang?
The Gods themselves came later into being—
Who knows from whence this great creation sprang?
That, whence all this great creation came,
Whether Its will created or was mute,
The Most High Seer that is in highest heaven,
He knows it—or perchance even He knows not."

"Gazing into eternity . . .
Ere the foundations of the earth were laid,

. . . . .

Thou wert. And when the subterranean flame
Shall burst its prison and devour the frame . . .
Thou shalt be still as Thou wert before
And knew no change, when time shall be no more.
Oh! endless thought, divine ETERNITY."

COSMIC EVOLUTION.

In Seven Stanzas translated from the Book of Dzyan.

STANZA I.

1. THE ETERNAL PARENT WRAPPED IN HER EVER INVISIBLE ROBES HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES.

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION.

5. UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI TO CONTAIN IT.

4. THE SEVEN WAYS TO BLISS WERE NOT. THE GREAT CAUSES OF MISERY WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM.

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL, FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL, AND HIS PILGRIMAGE THEREON.

6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE, AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSED IN PARANISHPANNA, TO BE OUTBREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS.

7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH; THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING—THE ONE BEING.

8. ALONE THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP; AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE OPENED EYE OF THE DANGMA.

9. BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE WAS IN PARAMARTHA AND THE GREAT WHEEL WAS ANUPADAKA?

STANZA II.

1. . . . Where were the builders, the luminous sons of Manvantaric dawn? . . . In the unknown darkness in their Ah-hi Paranishpanna. The producers of form from no-form—the root of the world—the Devamatri and Svâbhâvat, rested in the bliss of non-being.

2. . . . Where was silence? Where the ears to sense it? No, there was neither silence nor sound; naught save ceaseless eternal breath, which knows itself not.

3. The hour had not yet struck; the ray had not yet flashed into the Germ; the Matripadma had not yet swollen.

4. Her heart had not yet opened for the one ray to enter, thence to fall, as three into four, into the lap of Maya.

5. The seven sons were not yet born from the web of light. Darkness alone was father-mother, Svâbhâvat; and Svâbhâvat was in darkness.

6. These two are the Germ, and the Germ is one. The Universe was still concealed in the Divine thought and the Divine bosom. . . .

STANZA III.

1. . . . The last vibration of the seventh eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.

2. The vibration sweeps along, touching with its swift wing the whole universe and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life. . .

3. Darkness radiates light, and light drops one solitary ray into the mother-deep. The ray shoots through the virgin egg the ray causes the eternal egg to thrill, and drop the non-eternal germ, which condenses into the world-egg.

4. THEN THE THREE FALL INTO THE FOUR. THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE. THE LUMINOUS EGG, WHICH IN ITSELF IS THREE, CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE DEPTHS OF THE OCEAN OF LIFE.

5. THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO IS ONE.

6. THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY, AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE, AND HEAT, AND MOTION. DARKNESS VANISHED AND WAS NO MORE; IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OR FATHER AND MOTHER.

7. BEHOLD, OH LANOO! THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY: BRIGHT SPACE SON OF DARK SPACE, WHICH EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO THE YOUNGER, THE * * * HE SHINES FORTH AS THE SON; HE IS THE BLAZING DIVINE DRAGON OF WISDOM; THE ONE IS FOUR, AND FOUR TAKES TO ITSELF THREE,† AND THE UNION PRODUCES THE SAPTA, IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA (OR THE HOSTS AND THE MULTITUDES). BEHOLD HIM LIFTING THE VEIL AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE, AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES, AND TURNS THE UPPER INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED INTO THE GREAT WATERS.

8. WHERE WAS THE GERM AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, OH LANOO? THE GERM IS THAT, AND THAT IS LIGHT, THE WHITE BRILLANT SON OF THE DARK HIDDEN FATHER.

9. LIGHT IS COLD FLAME, AND FLAME IS FIRE, AND FIRE PRODUCES HEAT, WHICH YIELDS WATER: THE WATER OF LIFE IN THE GREAT MOTHER.

10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT—THE LIGHT OF THE ONE DARKNESS—AND THE LOWER ONE TO ITS SHADOWY END, MATTER; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SVÂBHÂVAT.

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† In the English translation from the Sanskrit the numbers are given in that language, *Eka*, *Chatur*, etc., etc. It was thought best to give them in English.

11. It expands when the breath of fire is upon it; it contracts when the breath of the mother touches it. Then the sons dissociate and scatter, to return into their mother's bosom at the end of the great day, and re-become one with her; when it is cooling it becomes radiant, and the sons expand and contract through their own selves and hearts; they embrace infinitude.

12. Then Svâbhâvat sends Fohat to harden the atoms. Each is a part of the web. Reflecting the "Self-Existent Lord" like a mirror, each becomes in turn a world.

STANZA IV.

1. . . . Listen, ye Sons of the Earth, to your instructors—the Sons of the Fire. Learn, there is neither first nor last, for all is one: number issued from no number.

2. Learn what we who descend from the Primordial Seven, we who are born from the Primordial Flame, have learnt from our fathers. . . .

3. From the effulgency of light—the ray of the ever-darkness—sprung in space the re-awakened energies; the one from the egg, the six, and the five. Then the three, the one, the four, the one, the five—the twice seven the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force of Divine Man—the sum total. And from the Divine Man emanated the forms, the sparks, the sacred animals, and the messengers of the sacred fathers within the holy four.

4. This was the army of the voice—the divine mother of the seven. The sparks of the seven are subject to, and the servants of, the first, the second, the third, the fourth, the fifth, the sixth, and the seventh of the seven. These "sparks" are called spheres, triangles, cubes, lines, and modellers; for thus stands the Eternal Nidana—the Oeaohoo, which is:

5. "Darkness" the boundless, or the no-number, Adi-Nidana Svâbhâvat:—

I. The Adi-Sanat, the number, for he is one.

II. The voice of the Lord Svâbhâvat, the numbers, for he is one and nine.

III. The "formless square."

And these three enclosed within the ◯ are the sacred four; and the ten are the Arupa universe. Then come the "sons," the seven fighters, the one, the eighth left out, and his breath which is the light-maker.

6. Then the second seven, who are the Lipika, produced by the three. The rejected son is one. The "Son-suns" are countless.

STANZA V.

1. The Primordial Seven, the First Seven Breaths of the Dragon of Wisdom, produce in their turn from their Holy Circumgyrating Breaths the Fiery Whirlwind.

2. They make of him the messenger of their will. The Dzyu becomes Fohat, the swift son of the Divine sons whose sons are the Lipika, runs circular errands. Fohat is the steed and the thought is the rider. He passes like lightning through the fiery clouds; takes three, and five, and seven strides through the seven regions above, and the seven below. He lifts his voice, and calls the innumerable sparks, and joins them.

3. He is their guiding spirit and leader. When he commences work, he separates the sparks of the Lower Kingdom that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle—the central wheel.

4. Fohat traces spiral lines to unite the sixth to the seventh—the crown; an army of the Sons of Light stands at each angle, and the Lipika in the middle wheel. They say: This is good, the

FIRST DIVINE WORLD IS READY, THE FIRST IS NOW THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF THE ANUPADAKA.

5. FOHAT TAKES FIVE STRIDES AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE, FOR THE FOUR HOLY ONES AND THEIR ARMIES.

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE, THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG. IT IS THE RING CALLED "PASS NOT" FOR THOSE WHO DESCEND AND ASCEND. ALSO FOR THOSE WHO DURING THE KALPA ARE PROGRESSING TOWARDS THE GREAT DAY "BE WITH US." THUS WERE FORMED THE RUPA AND THE ARUPA: FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN, SEVEN TIMES SEVEN LIGHTS. THE WHEELS WATCH THE RING. . . . .

STANZA VI.

1. BY THE POWER OF THE MOTHER OF MERCY AND KNOWLEDGE—KWAN-YIN—THE "TRIPLE" OF KWAN-SHAI-YIN, RESIDING IN KWAN-YIN-TIEN, FOHAT, THE BREATH OF THEIR PROGENY, THE SON OF THE SONS, HAVING CALLED FORTH, FROM THE LOWER ABYSS, THE ILLUSIVE FORM OF SIEN-TCHANG AND THE SEVEN ELEMENTS:*

2. THE SWIFT AND RADIANT ONE PRODUCES THE SEVEN LAYA CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE-WITH-US," AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS SURROUNDING TSIEN-TCHAN WITH THE ELEMENTARY GERMS.

3. OF THE SEVEN—FIRST ONE MANIFESTED, SIX CONCEALED, TWO MANIFESTED, FIVE CONCEALED; THREE MANIFESTED, FOUR CONCEALED; FOUR PRODUCED, THREE HIDDEN; FOUR AND ONE TSAN REVEALED, TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED, ONE LAID ASIDE. LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER.

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* Verse 1 of Stanza VI. is of a far later date than the other Stanzas, though still very ancient. The old text of this verse, having names entirely unknown to the Orientalists would give no clue to the student.

4. He builds them in the likeness of older wheels, placing them on the Imperishable Centres.

How does Fohat build them? he collects the fiery dust. He makes balls of fire, runs through them, and round them, infusing life thereinto, then sets them into motion; some one way, some the other way. They are cold, he makes them hot. They are dry, he makes them moist. They shine, he fans and cools them. Thus acts Fohat from one twilight to the other, during Seven Eternities.

5. At the fourth, the sons are told to create their images. One third refuses—two obey.

The curse is pronounced; they will be born on the fourth, suffer and cause suffering; this is the first war.

6. The older wheels rotated downwards and upwards. . . . The mother's spawn filled the whole. There were battles fought between the Creators and the Destroyers, and battles fought for space; the seed appearing and re-appearing continuously.

7. Make thy calculations, Lanoo, if thou wouldest learn the correct age of thy small wheel. Its fourth spoke is our mother. Reach the fourth "fruit" of the fourth path of knowledge that leads to Nirvana, and thou shalt comprehend, for thou shalt see . . . . .

STANZA VII.

1. Behold the beginning of sentient formless life.

First the Divine, the one from the Mother-Spirit; then the Spiritual; the three from the one, the four from the one, and the five from which the three, the five, and the seven. These are the three-fold, the four-fold downward; the "mind-born" sons of the first Lord; the shining seven.

It is they who are thou, me, him, oh Lanoo. They, who watch over thee, and thy mother earth.

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM OF FORM. THROUGH THE COUNTLESS RAYS PROCEEDS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY JEWELS.

3. WHEN THE ONE BECOMES TWO, THE THREEFOLD APPEARS, AND THE THREE ARE ONE; AND IT IS OUR THREAD, OH LANOO, THE HEART OF THE MAN-PLANT CALLED SAPTASARMA.

4. IT IS THE ROOT THAT NEVER DIES; THE THREE-TONGUED FLAME OF THE FOUR WICKS. THE WICKS ARE THE SPARKS, THAT DRAW FROM THE THREE-TONGUED FLAME SHOT OUT BY THE SEVEN—THEIR FLAME—THE BEAMS AND SPARKS OF ONE MOON REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF EARTH.

5. THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MAYA. IT STOPS IN THE FIRST, AND IS A METAL AND A STONE; IT PASSES INTO THE SECOND AND BEHOLD—A PLANT; THE PLANT WHIRLS THROUGH SEVEN CHANGES AND BECOMES A SACRED ANIMAL. FROM THE COMBINED ATTRIBUTES OF THESE, MANU, THE THINKER IS FORMED. WHO FORMS HIM? THE SEVEN LIVES, AND THE ONE LIFE. WHO COMPLETES HIM? THE FIVE-FOLD LHA. AND WHO PERFECTS THE LAST BODY? FISH, SIN, AND SOMA. . . . .

6. FROM THE FIRST-BORN THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE. THE MORNING SUN-LIGHT HAS CHANGED INTO NOON-DAY GLORY. . . . .

7. THIS IS THY PRESENT WHEEL, SAID THE FLAME TO THE SPARK. THOU ART MYSELF, MY IMAGE, AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN TO THE DAY, "BE WITH US," WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND ME. THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH AND REIGN OVER MEN—WHO ARE THEMSELVES. . . .

Thus ends this portion of the archaic narrative, dark, confused, almost incomprehensible. An attempt will now be made to throw light into this darkness, to make sense out of this apparent NON-SENSE.

COMMENTARIES

ON THE SEVEN STANZAS AND THEIR TERMS, ACCORDING TO THEIR NUMERATION, IN STANZAS AND SLOKAS.

STANZA I.

1. "THE ETERNAL PARENT (Space), WRAPPED IN HER EVER INVISIBLE ROBES, HAD SLUMBERED ONCE AGAIN FOR SEVEN ETERNITIES (*a*)."

The "Parent Space" is the eternal, ever present cause of all—the incomprehensible DEITY, whose "invisible robes" are the mystic root of all matter, and of the Universe. Space is the *one eternal thing* that we can most easily imagine, immovable in its abstraction and uninfluenced by either the presence or absence in it of an objective Universe. It is without dimension, in every sense, and self-existent. Spirit is the first differentiation from THAT, the causeless cause of both Spirit and Matter. It is, as taught in the esoteric catechism, neither limitless void, nor conditioned fulness, but both. It was and ever will be. (See Proem pp. 2 *et seq.*)

Thus, the "Robes" stand for the noumenon of undifferentiated Cosmic Matter. It is not matter as we know it, but the spiritual essence of matter, and is co-eternal and even one with Space in its abstract sense. Root-nature is also the source of the subtile invisible properties in visible matter. It is the Soul, so to say, of the ONE infinite Spirit. The Hindus call it Mulaprakriti, and say that it is the primordial substance, which is the basis of the Upadhi or vehicle of every phenomenon, whether physical, mental or psychic. It is the source from which Akâsa radiates.

(*a*) By the Seven "Eternities," æons or periods are meant. The word "Eternity," as understood in Christian theology, has no meaning to the Asiatic ear, except in its application to the ONE existence; nor is

the term sempiternity, the eternal only in futurity, anything better than a misnomer.* Such words do not and cannot exist in philosophical metaphysics, and were unknown till the advent of ecclesiastical Christianity. The Seven Eternities meant are the seven periods, or a period answering in its duration to the seven periods, of a Manvantara, and extending throughout a Maha-Kalpa or the "Great Age"—100 years of Brahmâ—making a total of 311,040,000,000,000 of years; each year of Brahmâ being composed of 360 "days," and of the same number of "nights" of Brahmâ (reckoning by the Chandrayana or lunar year); and a "Day of Brahmâ" consisting of 4,320,000,000 of mortal years. These "Eternities" belong to the most secret calculations, in which, in order to arrive at the true total, every figure must be 7^x (7 to the power of x); x varying according to the nature of the cycle in the subjective or real world; and every figure or number relating to, or representing all the different cycles from the greatest to the smallest—in the objective or unreal world—must necessarily be multiples of seven. The key to this cannot be given, for herein lies the mystery of esoteric calculations, and for the purposes of ordinary calculation it has no sense. "The number seven," says the Kabala, "is the great number of the Divine Mysteries;" number ten is that of all human knowledge (Pythagorean decade); 1,000 is the number ten to the third power, and therefore the number 7,000 is also symbolical. In the Secret Doctrine the figure and number 4 are the male symbol only on the highest plane of abstraction; on the plane of matter the 3 is the masculine and the 4 the female: the upright and the horizontal in the fourth stage of symbolism, when the symbols became the glyphs of the generative powers on the physical plane.

STANZA I.—*Continued.*

2. TIME WAS NOT, FOR IT LAY ASLEEP IN THE INFINITE BOSOM OF DURATION (*a*).

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*It is stated in Book II., ch. viii., of Vishnu Purâna: "By immortality is meant existence to the end of the Kalpa;" and Wilson, the translator, remarks in a foot-note: "This, according to the Vedas, is all that is to be understood of the immortality (or eternity) of the gods; they perish at the end of universal dissolution (or Pralaya)." And Esoteric philosophy says: They "perish" not, but are *re-absorbed*.

(*a*) Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced; but "lies asleep." The present is only a mathematical line which divides that part of eternal duration which we call the future, from that part which we call the past. Nothing on earth has real duration, for nothing remains without change—or the same—for the billionth part of a second; and the sensation we have of the actuality of the division of "time" known as the present, comes from the blurring of that momentary glimpse, or succession of glimpses, of things that our senses give us, as those things pass from the region of ideals which we call the future, to the region of memories that we name the past. In the same way we experience a sensation of duration in the case of the instantaneous electric spark, by reason of the blurred and continuing impression on the retina. The real person or thing does not consist solely of what is seen at any particular moment, but is composed of the sum of all its various and changing conditions from its appearance in the material form to its disappearance from the earth. It is these "sum-totals" that exist from eternity in the "future," and pass by degrees through matter, to exist for eternity in the "past." No one could say that a bar of metal dropped into the sea came into existence as it left the air, and ceased to exist as it entered the water, and that the bar itself consisted only of that cross-section thereof which at any given moment coincided with the mathematical plane that separates, and, at the same time, joins, the atmosphere and the ocean. Even so of persons and things, which, dropping out of the to-be into the has-been, out of the future into the past—present momentarily to our senses a cross-section, as it were, of their total selves, as they pass through time and space (as matter) on their way from one eternity to another: and these two constitute that "duration" in which alone anything has true existence, were our senses but able to cognize it there.

STANZA I.—*Continued.*

3. . . . UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI (celestial beings) TO CONTAIN (hence to manifest) IT (*a*).

(*a*) Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will, and Feeling. During deep sleep, ideation ceases on the physical plane, and memory is in abeyance; thus for the time-being "Mind is not," because the organ, through which the Ego manifests ideation and memory on the material plane, has temporarily ceased to function. A noumenon can become a phenomenon on any plane of existence only by manifesting on that plane through an appropiate basis or vehicle; and during the long night of rest called Pralaya, when all the existences are dissolved, the "UNIVERSAL MIND" remains as a permanent possibility of mental action, or as that abstract absolute thought, of which mind is the concrete relative manifestation. The AH-HI (Dhyan-Chohans) are the collective hosts of spiritual beings —the Angelic Hosts of Christianity, the Elohim and "Messengers" of the Jews—who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her "laws," while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not "the personifications" of the powers of Nature, as erroneously thought. This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army—a "Host," truly—by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.

STANZA I.—*Continued.*

4. THE SEVEN WAYS TO BLISS (Moksha* or Nirvana) WERE NOT (*a*). THE GREAT CAUSES OF MISERY (Nidana† and Maya) WERE NOT, FOR THERE WAS NO ONE TO PRODUCE AND GET ENSNARED BY THEM (*b*).

(*a*) There are seven "Paths" or "Ways" to the bliss of Non-Exist-

* Nippang in China; Neibban in Burmah; or Moksha in India.

† The "12" Nidanas (in Tibetan Ten-brel chug-nyi) the chief causes of existence, effects generated by a concatenation of causes produced (see Comment. II).

ence, which is absolute Being, Existence, and Consciousness. They were not, because the Universe was, so far, empty, and existed only in the Divine Thought. For it is . . .

(*b*) The twelve Nidanas or causes of being. Each is the effect of its antecedent cause, and a cause, in its turn, to its successor; the sum total of the Nidanas being based on the four truths, a doctrine especially characteristic of the Hînayâna System.* They belong to the theory of the stream of catenated law which produces merit and demerit, and finally brings Karma into full sway. It is based upon the great truth that re-incarnation is to be dreaded, as existence in this world only entails upon man suffering, misery and pain; Death itself being unable to deliver man from it, since death is merely the door through which he passes to another life on earth after a little rest on its threshold —Devachan. The Hînayâna System, or School of the "Little Vehicle," is of very ancient growth; while the Mahâyânâ is of a later period, having originated after the death of Buddha. Yet the tenets of the latter are as old as the hills that have contained such schools from time immemorial, and the Hînayâna and Mahâyânâ Schools (the latter, that of the "Great Vehicle") both teach the same doctrine in reality. *Yana*, or Vehicle (in Sanskrit, Vahan) is a mystic expression, both "vehicles" inculcating that man may escape the sufferings of rebirths and even the false bliss of Devachan, by obtaining Wisdom and Knowledge, which alone can dispel the Fruits of Illusion and Ignorance.

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape. Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. The existences belonging to every plane of being, up to the highest Dhyan-Chohans, are, in degree, of the nature of shadows cast by a magic lantern on a colourless screen; but all things are relatively real, for the cogniser is also a reflection, and the things cognised are therefore as real to him as himself. Whatever reality things possess must be looked for in them

* See Wassilief on Buddhism, pp. 97—950.

before or after they have passed like a flash through the material world; but we cannot cognise any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, our only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressive awakenings, each advance bringing with it the idea that now, at last, we have reached "reality;" but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

STANZA I.—*Continued.*

5. DARKNESS ALONE FILLED THE BOUNDLESS ALL (*a*), FOR FATHER, MOTHER AND SON WERE ONCE MORE ONE, AND THE SON HAD NOT AWAKENED YET FOR THE NEW WHEEL* AND HIS PILGRIMAGE THEREON (*b*).

(*a*) "Darkness is Father-Mother: light their son," says an old Eastern proverb. Light is inconceivable except as coming from some source which is the cause of it; and as, in the instance of primordial light, that source is unknown, though as strongly demanded by reason and logic, therefore it is called "Darkness" by us, from an intellectual point of view. As to borrowed or secondary light, whatever its source, it can be but of a temporary mayavic character. Darkness, then, is the eternal

* That which is called "wheel" is the symbolical expression for a world or globe, which shows that the ancients were aware that our Earth was a revolving globe, not a motionless square as some Christian Fathers taught. The "Great Wheel" is the whole duration of our Cycle of being, or Maha Kalpa, *i.e.*, the whole revolution of our special chain of seven planets or Spheres from beginning to end; the "Small Wheels" meaning the Rounds, of which there are also Seven.

matrix in which the sources of light appear and disappear. Nothing is added to darkness to make of it light, or to light to make it darkness, on this our plane. They are interchangeable, and scientifically light is but a mode of darkness and *vice versâ*. Yet both are phenomena of the same noumenon—which is absolute darkness to the scientific mind, and but a gray twilight to the perception of the average mystic, though to that of the spiritual eye of the Initiate it is absolute light. How far we discern the light that shines in darkness depends upon our powers of vision. What is light to us is darkness to certain insects, and the eye of the clairvoyant sees illumination where the normal eye perceives only blackness. When the whole universe was plunged in sleep—had returned to its one primordial element—there was neither centre of luminosity, nor eye to perceive light, and darkness necessarily filled the boundless all.

(*b*) The Father-Mother are the male and female principles in root-nature, the opposite poles that manifest in all things on every plane of Kosmos, or Spirit and Substance, in a less allegorical aspect, the resultant of which is the Universe, or the Son. They are "once more One" when in "The Night of Brahmâ," during Pralaya, all in the objective Universe has returned to its one primal and eternal cause, to reappear at the following Dawn—as it does periodically. "Karana"—eternal cause—was alone. To put it more plainly: Karana is alone during the "Nights of Brahmâ." The previous objective Universe has dissolved into its one primal and eternal cause, and is, so to say, held in solution in space, to differentiate again and crystallize out anew at the following Manvantaric dawn, which is the commencement of a new "Day" or new activity of Brahmâ—the symbol of the Universe. In esoteric parlance, Brahmâ is Father-Mother-Son, or Spirit, Soul and Body at once; each personage being symbolical of an attribute, and each attribute or quality being a graduated efflux of Divine Breath in its cyclic differentiation, involutionary and evolutionary. In the cosmico-physical sense, it is the Universe, the planetary chain and the earth; in the purely spiritual, the Unknown Deity, Planetary Spirit, and Man—the Son of the two, the creature of Spirit and Matter, and a manifestation of them in his periodical appearances on Earth during the "wheels," or the Manvantaras.—(*See* Part II. § : "*Days and Nights of Brahmâ.*")

STANZA I.—*Continued.*

6. THE SEVEN SUBLIME LORDS AND THE SEVEN TRUTHS HAD CEASED TO BE (*a*), AND THE UNIVERSE, THE SON OF NECESSITY, WAS IMMERSED IN PARANISHPANNA (*b*) (absolute perfection, Paranirvana, which is Yong-Grüb) TO BE OUT-BREATHED BY THAT WHICH IS AND YET IS NOT. NAUGHT WAS (*c*).

(*a*) The seven sublime lords are the Seven Creative Spirits, the Dhyan-Chohans, who correspond to the Hebrew Elohim. It is the same hierarchy of Archangels to which St. Michael, St. Gabriel, and others belong, in the Christian theogony. Only while St. Michael, for instance, is allowed in dogmatic Latin theology to watch over all the promontories and gulfs, in the Esoteric System, the Dhyanis watch successively over one of the Rounds and the great Root-races of our planetary chain. They are, moreover, said to send their Bhodisatvas, the human correspondents of the Dhyani-Buddhas (of whom *vide infra*) during every Round and Race. Out of the Seven Truths and Revelations, or rather revealed secrets, four only have been handed to us, as we are still in the Fourth Round, and the world also has only had four Buddhas, so far. This is a very complicated question, and will receive more ample treatment later on.

So far "There are only Four Truths, and Four Vedas"—say the Hindus and Buddhists. For a similar reason Irenæus insisted on the necessity of Four Gospels. But as every new Root-race at the head of a Round must have its revelation and revealers, the next Round will bring the Fifth, the following the Sixth, and so on.

(*b*) "*Paranishpanna*" is the absolute perfection to which all existences attain at the close of a great period of activity, or Maha-Manvantara, and in which they rest during the succeeding period of repose. In Tibetan it is called Yong-Grüb. Up to the day of the Yogâchârya school the true nature of Paranirvana was taught publicly, but since then it has become entirely esoteric; hence so many contradictory interpretations of it. It is only a true Idealist who can understand it. Everything has to be viewed as ideal, with the exception of Paranirvana, by him who would comprehend that state, and acquire a knowledge of how Non Ego, Voidness, and Darkness are Three in One and alone Self-existent and perfect. It is absolute, however, only in a relative

sense, for it must give room to still further absolute perfection, according to a higher standard of excellence in the following period of activity—just as a perfect flower must cease to be a perfect flower and die, in order to grow into a perfect fruit,—if a somewhat Irish mode of expression may be permitted.

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our "Universe" is only one of an infinite number of Universes, all of them "Sons of Necessity," because links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor.

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of "the Great Breath," which is eternal, and which, being Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two. When the "Great Breath" is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity—the One Existence—which breathes out a thought, as it were, which becomes the Kosmos. (See "Isis Unveiled.") So also is it when the Divine Breath is inspired again the Universe disappears into the bosom of "the Great Mother," who then sleeps "wrapped in her invisible robes."

(*c*) By "that which is and yet is not" is meant the Great Breath itself, which we can only speak of as absolute existence, but cannot picture to our imagination as any form of existence that we can distinguish from Non-existence. The three periods—the Present, the Past, and the Future—are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is"; according to a precept in the Prasanga Madhyamika teaching, whose dogmas have been known ever since it broke away from the purely esoteric schools.* Our ideas, in short, on duration and time are all derived from our

* See Dzungarian "Mani Kumbum," the "Book of the 10,000 Precepts." Also consult Wassilief's "Der Buddhismus," pp. 327 and 357, etc.

sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words—Past, Present, and Future—miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving." One has to acquire *Paramârtha* lest one should become too easy a prey to *Samvriti*—is a philosophical axiom.*

STANZA I.—*Continued.*

7. THE CAUSES OF EXISTENCE HAD BEEN DONE AWAY WITH (*a*); THE VISIBLE THAT WAS, AND THE INVISIBLE THAT IS, RESTED IN ETERNAL NON-BEING, THE ONE BEING (*b*).

(*a*) "The Causes of Existence" mean not only the physical causes known to science, but the metaphysical causes, the chief of which is the desire to exist, an outcome of Nidana and Maya. This desire for a sentient life shows itself in everything, from an atom to a sun, and is a reflection of the Divine Thought propelled into objective existence, into a law that the Universe should exist. According to esoteric teaching, the real cause of that supposed desire, and of all existence, remains for ever hidden, and its first emanations are the most complete abstractions mind can conceive. These abstractions must of necessity be postulated as the cause of the material Universe which presents itself to the senses and intellect; and they underlie the secondary and subordinate powers of Nature, which, anthropomorphized, have been worshipped as God and gods by the common herd of every age. It is impossible to conceive anything without a cause; the attempt to do so makes the mind a blank.

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* In clearer words: "One has to acquire true Self-Consciousness in order to understand *Samvriti*, or the 'origin of delusion.'" *Paramârtha* is the synonym of the Sanskrit term *Svasam-vedana*, or "the reflection which analyses itself." There is a difference in the interpretation of the meaning of "*Paramârtha*" between the Yogâchâryas and the Madhyamikas, neither of whom, however, explain the real and true esoteric sense of the expression. See further, sloka No. 9.

This is virtually the condition to which the mind must come at last when we try to trace back the chain of causes and effects, but both science and religion jump to this condition of blankness much more quickly than is necessary; for they ignore the metaphysical abstractions which are the only conceivable cause of physical concretions. These abstractions become more and more concrete as they approach our plane of existence, until finally they phenomenalise in the form of the material Universe, by a process of conversion of metaphysics into physics, analogous to that by which steam can be condensed into water, and the water frozen into ice.

(*b*) The idea of Eternal Non-Being, which is the One Being, will appear a paradox to anyone who does not remember that we limit our ideas of being to our present consciousness of existence; making it a specific, instead of a generic term. An unborn infant, could it think in our acceptation of that term, would necessarily limit its conception of being, in a similar manner, to the intra-uterine life which alone it knows; and were it to endeavour to express to its consciousness the idea of life after birth (death to it), it would, in the absence of data to go upon, and of faculties to comprehend such data, probably express that life as "Non-Being which is Real Being." In our case the One Being is the noumenon of all the noumena which we know must underlie phenomena, and give them whatever shadow of reality they possess, but which we have not the senses or the intellect to cognize at present. The impalpable atoms of gold scattered through the substance of a ton of auriferous quartz may be imperceptible to the naked eye of the miner, yet he knows that they are not only present there but that they alone give his quartz any appreciable value; and this relation of the gold to the quartz may faintly shadow forth that of the noumenon to the phenomenon. But the miner knows what the gold will look like when extracted from the quartz, whereas the common mortal can form no conception of the reality of things separated from the Maya which veils them, and in which they are hidden. Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the "Eye of Dangma" toward the essence of things in which no Maya can have any influence. It is here that the teachings of esoteric philosophy in relation to the Nidanas and the Four Truths become of the greatest importance; but they are secret.

STANZA I.—*Continued.*

8. ALONE, THE ONE FORM OF EXISTENCE STRETCHED BOUNDLESS, INFINITE, CAUSELESS, IN DREAMLESS SLEEP (*a*); AND LIFE PULSATED UNCONSCIOUS IN UNIVERSAL SPACE, THROUGHOUT THAT ALL-PRESENCE WHICH IS SENSED BY THE "OPENED EYE"* OF THE DANGMA (*b*).†

(*a*) The tendency of modern thought is to recur to the archaic idea of a homogeneous basis for apparently widely different things—heterogeneity developed from homogeneity. Biologists are now searching for their homogeneous protoplasm and chemists for their protyle, while science is looking for the force of which electricity, magnetism, heat, and so forth, are the differentiations. The Secret Doctrine carries this idea into the region of metaphysics and postulates a "One Form of Existence" as the basis and source of all things. But perhaps the phrase, the "One Form of Existence," is not altogether correct. The Sanskrit word is Prabhavapyaya, "the place, or rather plane, whence emerges the origination, and into which is the resolution of all things," says a commentator. It is not the "Mother of the World," as translated by Wilson (see Book I., Vishnu Purana); for Jagad Yoni (as shown by FitzEdward Hall) is scarcely so much "the Mother of the World" or "the Womb of the World" as the "Material Cause of the Universe." The Purânic Commentators explain it by Karana—"Cause"—but the Esoteric philosophy, by the *ideal spirit of that cause.* It is, in its secondary stage, the Svâbhâvat of the Buddhist philosopher, the eternal cause and effect, omnipresent yet abstract, the self-existent plastic Essence and the root of all things, viewed in the same dual light as the Vedantin views his Parabrahm and Mulaprakriti, the one under two aspects. It seems indeed extraordinary to find great scholars speculating on the possibility of the Vedanta, and the Uttara-Mimansa especially, having been "evoked by the teachings of the Buddhists,"

* In India it is called "The Eye of Siva," but beyond the great range it is known as "Dangma's opened eye" in esoteric phraseology.

† Dangma means a purified soul, one who has become a Jivanmukta, the highest adept, or rather a Mahatma so-called. His "opened eye" is the inner spiritual eye of the seer, and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition, through which direct and certain knowledge is obtainable. This faculty is intimately connected with the "third eye," which mythological tradition ascribes to certain races of men. Fuller explanations will be found in Book II.

whereas, it is on the contrary Buddhism (of Gautama, the Buddha) that was "evoked" and entirely upreared on the tenets of the Secret Doctrine, of which a partial sketch is here attempted, and on which, also, the Upanishads are made to rest.* The above, according to the teachings of Sri Sankarâchârya,† is undeniable.

(*b*) Dreamless sleep is one of the seven states of consciousness known in Oriental esotericism. In each of these states a different portion of the mind comes into action; or as a Vedantin would express it, the individual is conscious in a different plane of his being. The term "dreamless sleep," in this case is applied allegorically to the Universe to express a condition somewhat analogous to that state of consciousness in man, which, not being remembered in a waking state, seems a blank, just as the sleep of the mesmerised subject seems to him an unconscious blank when he returns to his normal condition, although he has been talking and acting as a conscious individual would.

STANZA I.—*Continued.*

9. BUT WHERE WAS THE DANGMA WHEN THE ALAYA OF THE UNIVERSE *(Soul as the basis of all, Anima Mundi)* WAS IN PARAMARTHA (*a*) *(Absolute Being and Consciousness which are Absolute Non-Being and Unconsciousness)* AND THE GREAT WHEEL WAS ANUPADAKA (*b*)?

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* And yet, one, *claiming authority*, namely, Sir Monier Williams, Boden Professor of Sanskrit at Oxford, has just denied this fact. This is what he taught his audience, on June the 4th, 1888, in his annual address before the Victoria Institute of Great Britain: "Originally, Buddhism set its face against all solitary asceticism . . . to attain sublime heights of knowledge. It *had no occult, no esoteric system* of doctrine . . . withheld from ordinary men" (!!) And, again: ". . . When Gautama Buddha began his career, the *later and lower* form of Yoga seems to have been little known." And then, contradicting himself, the learned lecturer forthwith informs his audience that "We learn from *Lalita-Vistâra* that various forms of bodily torture, self-maceration, and austerity were common in Gautama's time." (! !) But the lecturer seems quite unaware that this kind of torture and self-maceration is precisely the *lower* form of Yoga, *Hatha* Yoga, which was "little known" and yet so "*common*" in Gautama's time.

† It is even argued that all the Six Darsanas (Schools of philosophy) show traces of Buddha's influence, being either taken from Buddhism or due to Greek teaching! (See Weber, Max Müller, etc.) We labour under the impression that Colebrooke, "the highest authority" in such matters, had long ago settled the question by showing, that "the Hindus were in this instance the teachers, not the learners."

(*a*) Here we have before us the subject of centuries of scholastic disputations. The two terms "Alaya" and "Paramârtha" have been the causes of dividing schools and splitting the truth into more different aspects than any other mystic terms. Alaya is literally the "Soul of the World" or Anima Mundi, the "Over-Soul" of Emerson, and according to esoteric teaching it changes periodically its nature. Alaya, though eternal and changeless in its inner essence on the planes which are unreachable by either men or Cosmic Gods (Dhyani Buddhas), alters during the active life-period with respect to the lower planes, ours included. During that time not only the Dhyani-Buddhas are one with Alaya in Soul and Essence, but even the man strong in the Yoga (mystic meditation) "is able to merge his soul with it" (Aryâsanga, the *Bumapa* school). This is not Nirvana, but a condition next to it. Hence the disagreement. Thus, while the Yogâchâryas (of the Mahâyânâ school) say that Alaya is the personification of the Voidness, and yet Alaya (*Nyingpo* and *Tsang* in Tibetan) is the basis of every visible and invisible thing, and that, though it is eternal and immutable in its essence, it reflects itself in every object of the Universe "like the moon in clear tranquil water"; other schools dispute the statement. The same for Paramârtha: the Yogâchâryas interpret the term as that which is also dependent upon other things *(paratantral)*; and the Madhyamikas say that Paramârtha is limited to Paranishpanna or absolute perfection; *i.e.*, in the exposition of these "two truths" (out of four), the former believe and maintain that (on this plane, at any rate) there exists only Samvritisatya or relative truth; and the latter teach the existence of Paramârthasatya, the "absolute truth."* "No Arhat, oh mendicants, can reach absolute knowledge before he becomes one with Paranirvana. *Parikalpita* and *Paratantra* are his two great enemies" (Aphorisms of the Bodhisattvas). *Parikalpita* (in Tibetan *Kun-ttag*) is error, made by those unable to realize the emptiness and illusionary nature of all; who believe something to exist which does not—*e.g.*, the Non-Ego. And

* "Paramârtha" is self-consciousness in Sanskrit, Svasamvedana, or the "self-analysing reflection"—from two words, parama (above everything) and artha (comprehension), Satya meaning absolute true being, or Esse. In Tibetan Paramârthasatya is Dondampaidenpa. The opposite of this absolute reality, or actuality, is Samvritisatya —the relative truth only—"Samvriti" meaning "false conception" and being the origin of illusion, Maya; in Tibetan Kundzabchi-denpa, "illusion-creating appearance."

Paratantra is that, whatever it is, which exists only through a dependent or causal connexion, and which has to disappear as soon as the cause from which it proceeds is removed—*e.g.*, the light of a wick. Destroy or extinguish it, and light disappears.

Esoteric philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as "the one form of existence," manifesting in what is called matter; or, as in man, what, incorrectly separating them, we name Spirit, Soul and Matter. Matter is the vehicle for the manifestation of soul on this plane of existence, and soul is the vehicle on a higher plane for the manifestation of spirit, and these three are a trinity synthesized by Life, which pervades them all. The idea of universal life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic theology. Science, it is true, contents itself with tracing or postulating the signs of universal life, and has not yet been bold enough even to whisper "Anima Mundi!" The idea of "crystalline life," now familiar to science, would have been scouted half a century ago. Botanists are now searching for the nerves of plants; not that they suppose that plants can feel or think as animals do, but because they believe that some structure, bearing the same relation functionally to plant life that nerves bear to animal life, is necessary to explain vegetable growth and nutrition. It hardly seems possible that science can disguise from itself much longer, by the mere use of terms such as "force" and "energy," the fact that things that have life are living things, whether they be atoms or planets.

But what is the belief of the inner esoteric Schools? the reader may ask. What are the doctrines taught on this subject by the Esoteric "Buddhists"? With them "Alaya" has a double and even a triple meaning. In the Yogâchârya system of the contemplative Mahâyânâ school, Alaya is both the Universal Soul (Anima Mundi) and the Self of a progressed adept. "He who is strong in the Yoga can introduce at will his Alaya by means of meditation into the true Nature of Existence." The "Alaya has an absolute eternal existence," says Aryâsanga—the rival of Nagârjuna.* In one sense it is *Pradhâna;* which

* Aryâsanga was a pre-Christian Adept and founder of a Buddhist esoteric school, though Csoma di Köros places him, for some reasons of his own, in the seventh century

is explained in Vishnu Purâna as: "that which is the unevolved cause, is emphatically called by the most eminent sages Pradhâna, original base, which is subtile Prakriti, viz., that which is eternal, and which at once is (or comprehends) what is and what is not, or is mere process." "Prakriti," however, is an incorrect word, and Alaya would explain it better; for Prakriti is not the "uncognizable Brahma."* It is a mistake of those who know nothing of the Universality of the Occult doctrines from the very cradle of the human races, and especially so of those scholars who reject the very idea of a "primordial revelation," to teach that the Anima Mundi, the One Life or "Universal Soul," was made known only by Anaxagoras, or during his age. This philosopher brought the teaching forward simply to oppose the too materialistic conceptions on Cosmogony of Democritus, based on his exoteric theory of *blindly* driven atoms. Anaxagoras of Clazomene was not its inventor but only its propagator, as also was Plato. That which he called Mundane Intelligence, the nous (νοῦς), the principle that according to his views is absolutely separated and free from matter and acts on design,† was called Motion, the ONE LIFE, or *Jivatma*, ages before the year 500 B.C. in India. Only the Aryan philosophers never endowed the principle, which with them is infinite, with the finite "attribute" of "thinking."

This leads the reader naturally to the "Supreme Spirit" of Hegel and the German Transcendentalists as a contrast that it may be useful to point out. The schools of Schelling and Fichte have diverged widely from the primitive archaic conception of an ABSOLUTE principle, and have mirrored only an aspect of the basic idea of the Vedanta. Even the "Absoluter Geist" shadowed forth by von Hartman in his pessimistic philosophy of the Unconscious, while it is, perhaps, the closest approximation made by European speculation to the Hindu Adwaitee Doctrines, similarly falls far short of the reality.

A.D. There was another Aryâsanga, who lived during the first centuries of our era and the Hungarian scholar most probably confuses the two.

* "The indiscreet cause which is uniform, and both cause and effect, and which those who are acquainted with first principles call Pradhâna and Prakriti, is the incognizable Brahma who was before all" (Vâyu Purâna); *i.e.*, Brahma does not put forth evolution itself or create, but only exhibits various aspects of itself, one of which is Prakriti, an aspect of Pradhâna.

† Finite Self-consciousness, I mean. For how can the *absolute* attain it otherwise than as simply an *aspect*, the highest of which known to us is human consciousness?

According to Hegel, the "Unconscious" would never have undertaken the vast and laborious task of evolving the Universe, except in the hope of attaining clear Self-consciousness. In this connection it is to be borne in mind that in designating Spirit, which the European Pantheists use as equivalent to Parabrahm, as unconscious, they do not attach to that expression of "Spirit"—one employed in the absence of a better to symbolise a profound mystery—the connotation it usually bears.

The "Absolute Consciousness," they tell us, "behind" phenomena, which is only termed unconsciousness in the absence of any element of personality, transcends human conception. Man, unable to form one concept except in terms of empirical phenomena, is powerless from the very constitution of his being to raise the veil that shrouds the majesty of the Absolute. Only the liberated Spirit is able to faintly realise the nature of the source whence it sprung and whither it must eventually return. . . . As the highest Dhyan Chohan, however, can but bow in ignorance before the awful mystery of Absolute Being; and since, even in that culmination of conscious existence — "the merging of the individual in the universal consciousness"—to use a phrase of Fichte's—the Finite cannot conceive the Infinite, nor can it apply to it its own standard of mental experiences, how can it be said that the "Unconscious" and the Absolute can have even an instinctive impulse or hope of attaining clear self-consciousness? * A Vedantin would never admit this Hegelian idea; and the Occultist would say that it applies perfectly to the awakened MAHAT, the Universal Mind already projected into the phenomenal world as the first aspect of the changeless ABSOLUTE, but never to the latter. "Spirit and Matter, or Purusha and Prakriti are but the two primeval aspects of the One and Secondless," we are taught.

The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. Nor was the Archæus a discovery of Paracelsus nor of his pupil Van Helmont; for it is again the same Archæus or "Father-Ether,"—the manifested basis

* See Schwegler's "Handbook of the History of Philosophy" in Sterling's translation, p. 28.

and source of the innumerable phenomena of life—localised. The whole series of the numberless speculations of this kind are but variations on this theme, the key-note of which was struck in this primeval Revelation. (See Part II., "Primordial Substance.")

(*b*) The term Anupadaka, "parentless," or without progenitors, is a mystical designation having several meanings in the philosophy. By this name celestial beings, the Dhyan-Chohans or Dhyani-Buddhas, are generally meant. But as these correspond mystically to the human Buddhas and Bodhisattwas, known as the "Mânushi (or human) Buddhas," the latter are also designated "Anupadaka," once that their whole personality is merged in their compound sixth and seventh principles—or Atma-Buddhi, and that they have become the "diamond-souled" (Vajra-sattvas),* the full Mahatmas. The "Concealed Lord" (Sangbai Dag-po), "the one merged with the absolute," can have no parents since he is Self-existent, and one with the Universal Spirit (Svayambhu),† the Svâbhâvat in the highest aspect. The mystery in the hierarchy of the Anupadaka is great, its apex being the universal Spirit-Soul, and the lower rung the Mânushi-Buddha; and even every Soul-endowed man is an Anupadaka in a latent state. Hence, when speaking of the Universe in its formless, eternal, or absolute condition, before it was fashioned by the "Builders"—the expression, "the Universe was Anupadaka." (See Part II., "Primordial Substance.")

* Vajra—diamond-holder. In Tibetan *Dorjesempa; sempa* meaning the soul, its adamantine quality referring to its indestructibility in the hereafter. The explanation with regard to the "Anupadaka" given in the Kala Chakra, the first in the Gyu (t) division of the Kanjur, is half esoteric. It has misled the Orientalists into erroneous speculations with respect to the Dhyani-Buddhas and their earthly correspondencies, the Mânushi-Buddhas. The real tenet is hinted at in a subsequent Volume, (see "The Mystery about Buddha"), and will be more fully explained in its proper place.

† To quote Hegel again, who with Schelling practically accepted the Pantheistic conception of periodical Avatars (special incarnations of the World-Spirit in Man, as seen in the case of all the great religious reformers).... "the essence of man is spirit ....only by stripping himself of his finiteness and surrendering himself to pure self-consciousness does he attain the truth. Christ-man, as man in whom the Unity of God-man (identity of the individual with the Universal consciousness as taught by the Vedantins and some Adwaitees) appeared, has, in his death and history generally, himself presented the eternal history of Spirit—a history which every man has to accomplish in himself, in order to exist as Spirit."—*Philosophy of History*. Sibree's English translation, p. 340.

STANZA II.

Commentary.

1. . . . . Where were the builders, the luminous sons of Manvantaric dawn (*a*)? . . . . In the unknown darkness in their Ah-hi *(Chohanic, Dhyani-Buddhic)* Paranishpanna, the producers of form *(rupa)* from no-form *(arupa)*, the root of the world—the Devamatri* and Svâbhâvat, rested in the bliss of non-being (*b*).

(*a*) The "Builders," the "Sons of Manvantaric Dawn," are the real creators of the Universe; and in this doctrine, which deals only with our Planetary System, they, as the architects of the latter, are also called the "Watchers" of the Seven Spheres, which exoterically are the Seven planets, and esoterically the seven earths or spheres (planets) of our chain also. The opening sentence of Stanza I., when mentioning "Seven Eternities," is made to apply both to the *Maha-Kalpa* or "the (great) Age of Brahmâ," as well as to the Solar *pralaya* and subsequent resurrection of our Planetary System on a higher plane. There are many kinds of *pralaya* (dissolution of a thing visible), as will be shown elsewhere.

(*b*) Paranishpanna, remember, is the *summum bonum*, the Absolute, hence the same as Paranirvana. Besides being the final state it is that condition of subjectivity which has no relation to anything but the one absolute truth (Para-mârthasatya) on its plane. It is that state which leads one to appreciate correctly the full meaning of Non-Being, which, as explained, is *absolute* Being. Sooner or later, all that now *seemingly* exists, will be in reality and actually in the state of Paranishpanna. But there is a great difference between *conscious* and *unconscious* "being." The condition of Paranishpanna, without Paramârtha, the Self-analys-

* "Mother of the Gods," Aditi, or Cosmic Space. In the Zohar, she is called Sephira the Mother of the Sephiroth, and Shekinah in her primordial form, *in abscondito*.

ing consciousness (Svasamvedana), is no bliss, but simply extinction (for Seven Eternities). Thus, an iron ball placed under the scorching rays of the sun will get heated through, but will not feel or appreciate the warmth, while a man will. It is only "with a mind clear and undarkened by personality, and an assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient Universe)," that one gets rid of personal existence, merging into, becoming one with, the Absolute,* and continuing in full possession of Paramârtha.

STANZA II.—*Continued.*

2. . . . . WHERE WAS SILENCE? WHERE WERE THE EARS TO SENSE IT? NO! THERE WAS NEITHER SILENCE, NOR SOUND (*a*). NAUGHT SAVE CEASELESS, ETERNAL BREATH *(Motion)* WHICH KNOWS ITSELF NOT (*b*).

(*a*) The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact of Nature to realise which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one, some arguing that since they are found again when the water is decomposed they must be there all the while; others contending that as they actually turn into something totally different they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself. Existence as water may be said to be, for Oxygen and Hydrogen, a state of Non-being which is "more real being" than their existence as gases; and it may faintly symbolise the

* Hence *Non-being* is "ABSOLUTE Being," in esoteric philosophy. In the tenets of the latter even Adi-Budha (first or primeval wisdom) is, while manifested, in one sense an illusion, Maya, since all the gods, including Brahmâ, have to die at the end of the "Age of Brahmâ"; the abstraction called Parabrahm alone—whether we call it Ensoph, or Herbert Spencer's Unknowable—being "the One Absolute" Reality. The One secondless Existence is ADWAITA, "Without a Second," and all the rest is *Maya*, teaches the Adwaita philosophy.

condition of the Universe when it goes to sleep, or ceases to be, during the "Nights of Brahmâ"—to awaken or reappear again, when the dawn of the new Manvantara recalls it to what we call existence.

(*b*) The "Breath" of the One Existence is used in its application only to the spiritual aspect of Cosmogony by Archaic esotericism; otherwise, it is replaced by its equivalent in the material plane—Motion. The One Eternal Element, or element-containing Vehicle, is *Space*, dimensionless in every sense; co-existent with which are—endless *duration*, primordial (hence indestructible) *matter*, and *motion*—absolute "perpetual motion" which is the "breath" of the "One" Element. This breath, as seen, can never cease, not even during the Pralayic eternities. (*See* "*Chaos, Theos, Kosmos*," in Part II.)

But the "Breath of the One Existence" does not, all the same, apply to the *One Causeless Cause* or the "All Be-ness" (in contradistinction to All-Being, which is Brahmâ, or the Universe). Brahmâ (or Hari) the four-faced god who, after lifting the Earth out of the waters, "accomplished the Creation," is held to be only the instrumental, and not, as clearly implied, the ideal Cause. No Orientalist, so far, seems to have thoroughly comprehended the real sense of the verses in the Purâna, that treat of "creation."

Therein Brahmâ is the cause of the potencies that are to be generated subsequently for the work of "creation." When a translator says, "And from him proceed the potencies to be created, after they had become the real cause": "and from IT proceed the potencies that *will create* as they *become* the real cause" (on the material plane) would perhaps be more correct? Save that one (causeless) ideal cause there is no other to which the universe can be referred. "Worthiest of ascetics! through its potency—*i.e.*, through the potency of that cause—every created thing comes by its inherent or proper nature." If, in the Vedanta and Nyaya, *nimitta* is the efficient cause, as contrasted with *upadána*, the material cause, (and in the Sankhya, *pradhána* implies the functions of both); in the Esoteric philosophy, which reconciles all these systems, and the nearest exponent of which is the Vedanta as expounded by the Advaita Vedantists, none but the *upadána* can be speculated upon; that which is in the minds of the Vaishnavas (the Vasishta-dvaita) as the ideal in contradistinction to the real—or Parabrahm and Isvara—can find no room in published speculations, since

that ideal even is a misnomer, when applied to that of which no human reason, even that of an adept, can conceive.

To know itself or oneself, necessitates consciousness and perception (both limited faculties in relation to any subject except Parabrahm), to be cognized. Hence the "Eternal Breath which knows itself not." Infinity cannot comprehend Finiteness. The Boundless can have no relation to the bounded and the conditioned. In the occult teachings, the Unknown and the Unknowable MOVER, or the Self-Existing, is the absolute divine Essence. And thus being *Absolute* Consciousness, and *Absolute* Motion—to the limited senses of those who describe this indescribable—it is unconsciousness and immoveableness. Concrete consciousness cannot be predicated of abstract Consciousness, any more than the quality wet can be predicated of water—wetness being its own attribute and the cause of the wet quality in other things. Conciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it. But Absolute Consciousness contains the cognizer, the thing cognized and the cognition, all three in itself and all three *one*. No man is conscious of more than that portion of his knowledge that happens to have been recalled to his mind at any particular time, yet such is the poverty of language that we have no term to distinguish the knowledge not actively thought of, from knowledge we are unable to recall to memory. To forget is synonymous with not to remember. How much greater must be the difficulty of finding terms to describe, and to distinguish between, abstract metaphysical facts or differences. It must not be forgotten, also, that we give names to things according to the appearances they assume for ourselves. We call absolute consciousness "unconsciousness," because it seems to us that it must necessarily be so, just as we call the Absolute, "Darkness," because to our finite understanding it appears quite impenetrable, yet we recognize fully that our perception of such things does not do them justice. We involuntarily distinguish in our minds, for instance, between unconscious absolute consciousness, and unconsciousness, by secretly endowing the former with some indefinite quality that corresponds, on a higher plane than our thoughts can reach, with what we know as consciousness in ourselves. But this is not any kind of consciousness that we can manage to distinguish from what appears to us as unconsciousness.

STANZA II.—*Continued.*

3. THE HOUR HAD NOT YET STRUCK; THE RAY HAD NOT YET FLASHED INTO THE GERM (*a*); THE MATRI-PADMA *(mother lotus)* HAD NOT YET SWOLLEN (*b*).*

(*a*) The ray of the "Ever Darkness" becomes, as it is emitted, a ray of effulgent light or life, and flashes into the "Germ"—the point in the Mundane Egg, represented by matter in its abstract sense. But the term "Point" must not be understoood as applying to any particular point in Space, for a germ exists in the centre of every atom, and these collectively form "the Germ;" or rather, as no atom can be made visible to our physical eye, the collectivity of these (if the term can be applied to something which is boundless and infinite) forms the noumenon of eternal and indestructible matter.

(*b*) One of the symbolical figures for the Dual creative power in Nature (matter and force on the material plane) is *Padma*, the water-lily of India. The Lotus is the product of heat (fire) and water (vapour or Ether); fire standing in every philosophical and religious system as a representation of the Spirit of Deity,† the active, male, generative principle; and Ether, or the Soul of matter, the light of the fire, for the passive female principle from which everything in this Universe emanated. Hence, Ether or Water is the Mother, and Fire is the Father. Sir W. Jones (and before him archaic botany) showed that the seeds of the Lotus contain—even before they germinate—perfectly formed leaves, the miniature shape of what one day, as perfect plants, they will become: nature thus giving us a specimen of the preformation of its production . . . the seed of all phanerogamous plants bearing proper flowers containing an embryo plantlet ready formed.‡ (See Part II., "The Lotus Flower as an Universal Symbol.") This explains the sentence "The Mother had not yet swollen"—the form being usually sacrificed to the inner or root idea in Archaic symbology.

The Lotus, or Padma, is, moreover, a very ancient and favourite

* An unpoetical term, yet still very graphic. (See foot-note to Stanza III.)

† Even in Christianity. (See Part II., "Primordial Substance and Divine Thought.")

‡ Gross, "The Heathen Religion," p. 195.

simile for the Kosmos itself, and also for man. The popular reasons given are, firstly, the fact just mentioned, that the Lotus-seed contains within itself a perfect miniature of the future plant, which typefies the fact that the spiritual prototypes of all things exist in the immaterial world before those things become materialised on Earth. Secondly, the fact that the Lotus plant grows up through the water, having its root in the Ilus, or mud, and spreading its flower in the air above. The Lotus thus typifies the life of man and also that of the Kosmos; for the Secret Doctrine teaches that the elements of both are the same, and that both are developing in the same direction. The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being.

STANZA II.—*Continued.*

4. Her heart had not yet opened for the one ray to enter, thence to fall as three into four in the lap of Maya (*a*).

(*a*) The Primordial Substance had not yet passed out of its precosmic latency into differentiated objectivity, or even become the (to man, so far,) invisible Protyle of Science. But, as the hour strikes and it becomes receptive of the Fohatic impress of the Divine Thought (the Logos, or the male aspect of the Anima Mundi, Alaya)—its heart opens. It differentiates, and the three (Father, Mother, Son) are transformed into four. Herein lies the origin of the double mystery of the Trinity and the immaculate Conception, The first and Fundamental dogma of Occultism is Universal Unity (or Homogeneity) under three aspects. This led to a possible conception of Deity, which as an absolute unity must remain forever incomprehensible to finite intellects. "If thou wouldest believe in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life. . . ." (Precepts for Yoga). The idea of *Absolute* Unity

would be broken entirely in our conception, had we not something concrete before our eyes to contain that Unity. And the deity being absolute, must be omnipresent, hence not an atom but contains IT within itself. The roots, the trunk and its many branches are three distinct objects, yet they are one tree. Say the Kabalists: "The Deity is one, because It is infinite. It is triple, because it is ever manifesting." This manifestation is triple in its aspects, for it requires, as Aristotle has it, three principles for every natural body to become objective: privation, form, and matter.* Privation meant in the mind of the great philosopher that which the Occultists call the prototypes impressed in the Astral Light—the lowest plane and world of Anima Mundi. The union of these three principles depends upon a fourth—the LIFE which radiates from the summits of the Unreachable, to become an universally diffused Essence on the manifested planes of Existence. And this QUATERNARY (Father, Mother, Son, as a UNITY, and a quaternary, as a living manifestation) has been the means of leading to the very archaic Idea of Immaculate Conception, now finally crystallized into a dogma of the Christian Church, which carnalized this metaphysical idea beyond any common sense. For one has but to read the Kabala and study its numerical methods of interprctation to find the origin of that dogma. It is purely astronomical, mathematical, and pre-eminently metaphysical: the Male element in Nature (personified by the male deities and Logoi—Viraj, or Brahmâ; Horus, or Osiris, etc., etc.) is born through, not from, an immaculate source, personified by the "Mother"; because that Male having a Mother cannot have a "Father"—the abstract Deity being sexless, and not even a Being but Be-ness, or Life itself. Let us render this in the mathematical language of the author of "The Source of Measures." Speaking of the "Measure of a Man" and his numerical (Kabalistic) value, he writes that in Genesis, ch. IV., v. 1, "It is called the 'Man even Jehovah'

* A Vedantin of the Visishtadwaita philosophy would say that, though the only independent Reality, Parabrahmam is inseparable from his trinity. That He is three, "Parabrahmam, Chit, and Achit," the last two being dependent realities unable to exist separately; or, to make it clearer, Parabrahmam is the SUBSTANCE—changeless, eternal, and incognizable—and Chit (Atma), and Achit (Anâtma) are its qualities, as form and colour are the qualities of any object. The two are the garment, or body, or rather attribute (Sarira) of Parabrahmam. But an Occultist would find much to say against this claim, and so would the Adwaitee Vedantin.

Measure, and this is obtained in this way, viz.: $113 \times 5 = 565$, and the value 565 can be placed under the form of expression $56{\cdot}5 \times 10 = 565$. Here the Man-number 113 becomes a factor of $56{\cdot}5 \times 10$, and the (Kabalistic) reading of this last numbered expression is Jod, He, Vau, He, or Jehovah. . . . The expansion of 565 into $56{\cdot}5 \times 10$ is purposed to show the emanation of the male (Jod) from the female (Eva) principle; or, so to speak, the birth of a male element from an immaculate source, in other words, an immaculate conception."

Thus is repeated on Earth the mystery enacted, according to the Seers, on the divine plane. The "Son" of the immaculate Celestial Virgin (or the undifferentiated cosmic protyle, Matter in its infinitude) is born again on Earth as the Son of the terrestrial Eve—our mother Earth, and becomes Humanity as a total—past, present, and future—for Jehovah or Jod-he-vau-he is androgyne, or both male and female. Above, the Son is the whole KOSMOS; below, he is MANKIND. The triad or triangle becomes Tetraktis, the Sacred Pythagorean number, the perfect Square, and a 6-faced cube on Earth. The Macroprosopus (the Great Face) is now Microprosopus (the lesser face); or, as the Kabalists have it, the "Ancient of Days," descending on Adam Kadmon whom he uses as his vehicle to manifest through, gets transformed into Tetragrammaton. It is now in the "Lap of Maya," the Great Illusion, and between itself and the Reality has the Astral Light, the great Deceiver of man's limited senses, unless Knowledge through Paramarthasatya comes to the rescue.

STANZA II.—*Continued.*

5. THE SEVEN *(Sons)* WERE NOT YET BORN FROM THE WEB OF LIGHT. DARKNESS ALONE WAS FATHER-MOTHER, SVÂBHÂVAT, AND SVÂBHÂVAT WAS IN DARKNESS (*a*).

(*a*) The Secret Doctrine, in the Stanzas given here, occupies itself chiefly, if not entirely, with our Solar System, and especially with our planetary chain. The "Seven Sons," therefore, are the creators of the latter. This teaching will be explained more fully hereafter. (See Part II., "Theogony of the Creative Gods.")

Svâbhâvat, the "Plastic Essence" that fills the Universe, is the root of all things. Svâbhâvat is, so to say, the Buddhistic concrete aspect of the abstraction called in Hindu philosophy *Mulaprakriti*. It is the body of the Soul, and that which Ether would be to Akasa, the latter being the informing principle of the former. Chinese mystics have made of it the synonym of "being." In the *Ekasloka-Shastra* of *Nagârjuna* (the *Lung-shu* of China) called by the Chinese the *Yih-shu-lu-kia-lun*, it is said that the original word of Yeu is "Being" or "Subhâva," "the Substance giving substance to itself," also explained by him as meaning "without action and with action," "the nature which has no nature of its own." *Subhâva*, from which *Svâbhâvat*, is composed of two words: Su "fair," "handsome," good;" Sva, "self;" and bhava, "being" or "states of being."

STANZA II.—*Continued.*

6. THESE TWO ARE THE GERM, AND THE GERM IS—ONE. THE UNIVERSE WAS STILL CONCEALED IN THE DIVINE THOUGHT AND THE DIVINE BOSOM.

The "*Divine Thought*" does not imply the idea of a Divine thinker. The Universe, not only past, present, and future—which is a human and finite idea expressed by finite thought—but in its totality, the *Sat* (an untranslateable term), the absolute being, with the Past and Future crystallized in an eternal Present, is that Thought itself reflected in a secondary or manifest cause. Brahma (neuter) as the Mysterium Magnum of Paracelsus is an absolute mystery to the human mind. Brahmâ, the male-female, its aspect and anthropomorphic reflection, is conceivable to the perceptions of blind faith, though rejected by human intellect when it attains its majority. (See Part II., "Primordial Substance and Divine Thought.")

Hence the statement that during the prologue, so to say, of the drama of Creation, or the beginning of cosmic evolution, the Universe or the "Son" lies still concealed "in the Divine Thought," which had not yet penetrated "into the Divine Bosom." This idea, note well, is at the root, and forms the origin of all the allegories about the "Sons of God" born of immaculate virgins.

STANZA III.

COMMENTARY.

1. THE LAST VIBRATION OF THE SEVENTH ETERNITY THRILLS THROUGH INFINITUDE (*a*). THE MOTHER SWELLS, EXPANDING FROM WITHIN WITHOUT LIKE THE BUD OF THE LOTUS (*b*).

(*a*) The seemingly paradoxical use of the sentence "Seventh Eternity," thus dividing the indivisible, is sanctified in esoteric philosophy. The latter divides boundless duration into unconditionally eternal and universal Time and a conditioned one (*Khandakâla*). One is the abstraction or noumenon of infinite time (Kâla); the other its phenomenon appearing periodically, as the effect of *Mahat* (the Universal Intelligence limited by Manvantaric duration). With some schools, Mahat is "the first-born" of Pradhâna (undifferentiated substance, or the periodical aspect of Mulaprakriti, the root of Nature), which (Pradhâna) is called Maya, the Illusion. In this respect, I believe, esoteric teaching differs from the Vedantin doctrines of both the Adwaita and the Visishtadwaita schools. For it says that, while Mulaprakriti, the noumenon, is self-existing and without any origin—is, in short, parentless, Anupadaka (as one with Brahmam)—Prakriti, its phenomenon, is periodical and no better than a phantasm of the former, so Mahat, with the Occultists, the first-born of Gnâna (or *gnosis*) knowledge, wisdom or the Logos—is a phantasm reflected from the Absolute NIRGUNA (Parabrahm, the one reality, "devoid of attributes and qualities"; see Upanishads); while with some Vedantins Mahat is a manifestation of Prakriti, or Matter.

(*b*) Therefore, the "last vibration of the Seventh Eternity" was "fore-ordained"—by no God in particular, but occurred in virtue of the eternal and changeless LAW which causes the great periods of Activity and Rest, called so graphically, and at the same time so poetically, the "Days and Nights of Brahmâ." The expansion "from within without" of the Mother, called elsewhere the "Waters of Space," "Universal Matrix," etc., does not allude to an expansion from a small centre or focus, but, without reference to size or limitation or area, means the development of limitless subjectivity into as limitless objectivity. "The ever (to us) invisible and immaterial Substance present in eternity, threw its periodical shadow from its own plane into the lap

of Maya." It implies that this expansion, not being an increase in size —for infinite extension admits of no enlargement—was a change of condition. It "expanded like the bud of the Lotus"; for the Lotus plant exists not only as a miniature embryo in its seed (a physical characteristic), but its prototype is present in an ideal form in the Astral Light from "Dawn" to "Night" during the Manvantaric period, like everything else, as a matter of fact, in this objective Universe; from man down to mite, from giant trees down to the tiniest blades of grass.

All this, teaches the hidden Science, is but the temporary reflection, the shadow of the eternal ideal prototype in Divine Thought; the word "Eternal," note well again, standing here only in the sense of "Æon," as lasting throughout the seemingly interminable, but still limited cycle of activity, called by us Manvantara. For what is the real esoteric meaning of Manvantara, or rather a Manu-Antara? It means, esoterically, "between two Manus," of whom there are fourteen in every "Day of Brahmâ," such a "Day" consisting of 1,000 aggregates of four ages, or 1,000 "Great Ages," Mahayugas. Let us now analyse the word or name Manu. Orientalists and their Dictionaries tell us that the term "Manu" is from the root *Man*, "to think"; hence "the thinking man." But, esoterically, every Manu, as an anthropomorphized patron of his special cycle (or Round), is but the personified idea of the "Thought Divine" (as the Hermetic "Pymander"); each of the Manus, therefore, being the special god, the creator and fashioner of all that appears during his own respective cycle of being or Manvantara. Fohat runs the Manus' (or Dhyan-Chohans') errands, and causes the ideal prototypes to expand from within without—viz., to cross gradually, on a descending scale, all the planes from the noumenon to the lowest phenomenon, to bloom finally on the last into full objectivity—the acme of illusion, or the grossest matter.

STANZA III.—*continued.*

2. THE VIBRATION SWEEPS ALONG, TOUCHING WITH ITS SWIFT WING (*simultaneously*) THE WHOLE UNIVERSE, AND THE GERM THAT DWELLETH IN DARKNESS: THE DARKNESS THAT BREATHES (*moves*) OVER THE SLUMBERING WATERS OF LIFE (*a*).

(*a*) The Pythagorean Monad is also said to dwell in solitude and darkness like the "germ." The idea of the "breath" of Darkness moving over "the slumbering Waters of life," which is primordial matter with the latent Spirit in it, recalls the first chapter of Genesis. Its original is the Brahminical Nârâyana (the mover on the Waters), who is the personification of the eternal Breath of the unconscious All (or Parabrahm) of the Eastern Occultists. The Waters of Life, or Chaos—the female principle in symbolism—are the vacuum (to our mental sight) in which lie the latent Spirit and Matter. This it was that made Democritus assert, after his instructor Leucippus, that the primordial principles of all were atoms and a vacuum, in the sense of space, but not of empty space, as "Nature abhors a vacuum" according to the Peripatetics, and every ancient philosopher.

In all Cosmogonies "Water" plays the same important part. It is the base and source of material existence. Scientists, mistaking the word for the thing, understood by water the definite chemical combination of oxygen and hydrogen, thus giving a specific meaning to a term used by Occultists in a generic sense, and which is used in Cosmogony with a metaphysical and mystical meaning. Ice is not water, neither is steam, although all three have precisely the same chemical composition.

STANZA III.—*Continued.*

2. "DARKNESS" RADIATES LIGHT, AND LIGHT DROPS ONE SOLITARY RAY INTO THE WATERS, INTO THE MOTHER DEEP. THE RAY SHOOTS THROUGH THE VIRGIN-EGG; THE RAY CAUSES THE ETERNAL EGG TO THRILL, AND DROP THE NON-ETERNAL *(periodical)* GERM, WHICH CONDENSES INTO THE WORLD EGG (*a*).

(*a*) The solitary ray dropping into the mother deep may be taken as meaning Divine Thought or Intelligence, impregnating chaos. This, however, occurs on the plane of metaphysical abstraction, or rather the plane whereon that which we call a metaphysical abstraction is a reality. The Virgin-egg being in one sense abstract Egg-ness, or the power of becoming developed through fecundation, is eternal and for ever the same. And just as the fecundation of an egg takes place before it is dropped; so the non-eternal periodical germ which becomes later in

symbolism the mundane egg, contains in itself, when it emerges from the said symbol, "the promise and potency" of all the Universe. Though the idea *per se* is, of course, an abstraction, a symbolical mode of expression, it is a symbol truly, as it suggests the idea of infinity as an endless circle. It brings before the mind's eye the picture of Kosmos emerging from and in boundless space, a Universe as shoreless in magnitude if not as endless in its objective manifestation. The simile of an egg also expresses the fact taught in Occultism that the primordial form of everything manifested, from atom to globe, from man to angel, is spheroidal, the sphere having been with all nations the emblem of eternity and infinity—a serpent swallowing its tail. To realize the meaning, however, the sphere must be thought of as seen from its centre. The field of vision or of thought is like a sphere whose radii proceed from one's self in every direction, and extend out into space, opening up boundless vistas all around. It is the symbolical circle of Pascal and the Kabalists, "whose centre is everywhere and circumference nowhere," a conception which enters into the compound idea of this emblem.

The "Mundane Egg" is, perhaps, one of the most universally adopted symbols, highly suggestive as it is, equally in the spiritual, physiological, and cosmological sense. Therefore, it is found in every world-theogony, where it is largely associated with the serpent symbol; the latter being everywhere, in philosophy as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom. (See Part II. "Tree and Serpent and Crocodile Worship.") The mystery of apparent self-generation and evolution through its own creative power repeating in miniature the process of Cosmic evolution in the egg, both being due to heat and moisture under the efflux of the unseen creative spirit, justified fully the selection of this graphic symbol. The "Virgin Egg" is the microcosmic symbol of the macrocosmic prototype—the "Virgin Mother"—Chaos or the Primeval Deep. The male Creator (under whatever name) springs forth from the Virgin female, the immaculate root fructified by the Ray. Who, if versed in astronomy and natural sciences, can fail to see its suggestiveness? Cosmos as receptive Nature is an Egg fructified—yet left immaculate; once regarded as boundless, it could have no other representation than a spheroid. The Golden Egg was surrounded by seven natural elements (ether, fire, air, water), "four ready, three secret." It may be found

stated in Vishnu Purâna, where elements are translated "Envelopes" and a *secret* one is added: "Aham-kâra" (see Wilson's Vishnu Purâna, Book I., p. 40). The original text has no "Aham-kâra;" it mentions seven Elements without specifying the last three (see Part II. on "The Mundane Egg").

STANZA III.—*Continued.*

4. (*Then*) THE THREE (*triangle*) FALL INTO THE FOUR (*quaternary*). THE RADIANT ESSENCE BECOMES SEVEN INSIDE, SEVEN OUTSIDE (*a*). THE LUMINOUS EGG (*Hiranyagarbha*), WHICH IN ITSELF IS THREE (*the triple hypostases of Brahmâ, or Vishnu, the three "Avasthas"*), CURDLES AND SPREADS IN MILK-WHITE CURDS THROUGHOUT THE DEPTHS OF MOTHER, THE ROOT THAT GROWS IN THE OCEAN OF LIFE (*b*).

The use of geometrical figures and the frequent allusions to figures in all ancient scriptures (see Purânas, Egyptian papyri, the "Book of the Dead" and even the Bible) must be explained. In the "Book of Dzyan," as in the Kabala, there are two kinds of numerals to be studied —the figures, often simple blinds, and the Sacred Numbers, the values of which are all known to the Occultists through Initiation. The former is but a conventional glyph, the latter is the basic symbol of all. That is to say, that one is purely physical, the other purely metaphysical, the two standing in relation to each other as matter stands to spirit—the extreme poles of the ONE Substance.

As Balzac, the unconscious Occultist of French literature, says somewhere, the Number is to Mind the same as it is to matter: "an incomprehensible agent;" (perhaps so to the profane, never to the Initiated mind). Number is, as the great writer thought, an Entity, and, at the same time, a Breath emanating from what he called God and what we call the ALL; the breath which alone could organize the physical Kosmos, "where naught obtains its form but through the Deity, which is an effect of Number." It is instructive to quote Balzac's words upon this subject:—

"The smallest as the most immense creations, are they not to be distinguished from each other by their quantities, their qualities, their dimensions, their forces and attributes, all begotten by the NUMBER? The infinitude of the Numbers is a fact proven to our mind, but of which no proof can be physically

given. The mathematician will tell us that the infinitude of the numbers exists but is not to be demonstrated. God is a Number endowed with motion, which is felt but not demonstrated. *As Unity, it begins the Numbers, with which it has nothing in common.* . . . . The existence of the Number depends on Unity, which, without a single Number, begets them all. . . . . What! unable either to measure the first abstraction yielded to you by the Deity, or to get hold of it, you still hope to subject to your measurements the mystery of the Secret Sciences which emanate from that Deity? . . . . And what would you feel, were I to plunge you into the abysses of MOTION, the Force which organizes the Number? What would you think, were I to add that *Motion* and *Number** are begotten by the WORD, the Supreme Reason of the Seers and Prophets, who, in days of old, sensed the mighty Breath of God, a witness to which is the Apocalypse?"

(*b*) "The radiant essence curdled and spread throughout the depths" of Space. From an astronomical point of view this is easy of explanation: it is the "milky way," the world-stuff, or primordial matter in its first form. It is more difficult, however, to explain it in a few words or even lines, from the standpoint of Occult Science and Symbolism, as it is the most complicated of glyphs. Herein are enshrined more than a dozen symbols. To begin with, the whole pantheon of mysterious objects,† every one of them having some definite Occult meaning, extracted from the allegorical "churning of the ocean" by the Hindu gods. Besides *Amrita*, the water of life or immortality, "*Surabhi*" the "cow of plenty," called "the fountain of milk and curds," was extracted from this "Sea of Milk." Hence the universal adoration of the cow and bull, one the productive, the other the generative power in Nature: symbols connected with both the Solar and the Cosmic deities. The specific properties, for occult purposes, of the "fourteen precious things," being explained only at the fourth Initiation, cannot be given here; but the following may be remarked. In the "Satapatha Brâhmana" it is stated that the churning of the "Ocean of Milk" took place in the Satya Yug, the first age which immediately followed the "Deluge." As, however, neither the Rig-Veda nor

* Number, truly; but never MOTION. It is *Motion* which begets the Logos, the Word, in occultism.

† The "Fourteen precious things." The narrative or allegory is found in the Satapatha Brâhmana and others. The Japanese Secret Science of the Buddhist Mystics, the *Yamabooshi*, has "seven precious things." We will speak of them, hereafter.

Manu—both preceding Vaivasvata's "deluge," that of the bulk of the Fourth Race—mention this deluge, it is evident that it is not the "great" deluge, nor that which carried away Atlantis, nor even the deluge of Noah, which is meant here. This "churning" relates to a period before the earth's formation, and is in direct connection with that other universal legend, the various and contradictory versions of which culminated in the Christian dogma of the "War in Heaven," and the fall of the Angels (see Book II., also Revelations chap. xii.). The Brâhmanas, reproached by the Orientalists with their versions on the same subjects, often clashing with each other, *are pre-eminently occult works*, hence used purposely as blinds. They were allowed to survive for public use and property only because they were and are absolutely unintelligible to the masses. Otherwise they would have disappeared from circulation as long ago as the days of Akbar.

STANZA III.—*Continued.*

5. THE ROOT REMAINS, THE LIGHT REMAINS, THE CURDS REMAIN, AND STILL OEAOHOO (*a*) IS ONE (*b*).

(*a*) OEAOHOO is rendered "*Father-Mother of the Gods*" in the Commentaries, or the SIX IN ONE, *or the septenary root from which all proceeds.* All depends upon the accent given to these seven vowels, which may be pronounced as *one*, three, or even seven syllables by adding an *e* after the letter "o." This mystic name is given out, because without a thorough mastery of the triple pronunciation it remains for ever ineffectual.

(*b*) This refers to the Non-Separateness of all that lives and has its being, whether in active or passive state. In one sense, Oeaohoo is the "Rootless Root of All"; hence, one with Parabrahmam; in another sense it is a name for the manifested ONE LIFE, the Eternal living Unity. The "Root" means, as already explained, pure knowledge *(Sattva)*,*

* The original for Understanding is *Sattva*, which Sankara (acharya) renders antah*k*ara*n*a. "Refined," he says, "by sacrifices and other sanctifying operations." In the *Katha*, at p. 148, Sattva is said by Sankara to mean *buddhi*—a common use of the word. ("The BHAGAVATGITA with The Sanatsugâtîya and The Anugîtâ," trans-

eternal *(Nitya)* unconditioned reality or SAT *(Satya)*, whether we call it Parabrahmam or Mulaprakriti, for these are the two aspects of the ONE. The "Light" is the same Omnipresent Spiritual Ray, which has entered and now fecundated the Divine Egg, and calls cosmic matter to begin its long series of differentiations. The curds are the first differentiation, and probably refer also to that cosmic matter which is supposed to be the origin of the "Milky Way"—the matter we know. This "matter," which, according to the revelation received from the primeval Dhyani-Buddhas, is, during the periodical sleep of the Universe, of the ultimate tenuity conceivable to the eye of the perfect Bodhisatva—this matter, radical and cool, becomes, at the first reawakening of cosmic motion, scattered through Space; appearing, when seen from the Earth, in clusters and lumps, like curds in thin milk. These are the seeds of the future worlds, the "Star-stuff."

STANZA III.—*Continued.*

6. THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY (*Amrita*)* AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE AND HEAT AND MOTION. DARKNESS VANISHED AND WAS NO MORE.† IT DISAPPEARED IN ITS OWN ESSENCE, THE BODY OF FIRE AND WATER, OF FATHER AND MOTHER (*a*).

(*a*) The essence of darkness being absolute light, Darkness is taken as the appropriate allegorical representation of the condition of the Universe during Pralaya, or the term of absolute rest, or non-being, as it appears to our finite minds. The "fire," "heat," and "motion" here spoken of, are, of course, not the fire, heat, and motion of physical science, but the underlying abstractions, the noumena, or the soul, of the essence of these material manifestations—the "things in themselves," which, as modern science confesses, entirely elude the instru-

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lated by Kâshinâth Trimbak Telang, M.A.; edited by Max Müller.) Whatever meaning various schools may give the term, *Sattva* is the name given among Occult students of the Aryasanga School to the dual Monad or Atma-buddhi, and Atma-buddhi on this plane corresponds to Parabrahm and Mulaprakriti on the higher plane.

* Amrita is "immortality."

† See Commentary No. 1 to this Stanza.

ments of the laboratory, and which even the mind cannot grasp, although it can equally little avoid the conclusion that these underlying essences of things must exist. Fire and Water, or Father * and Mother, may be taken here to mean the divine Ray and Chaos. "Chaos, from this union with Spirit obtaining sense, shone with pleasure, and thus was produced the Protogonos (the first-born light)," says a fragment of Hermas. Damascius calls it Dis in "Theogony" —"The disposer of all things." (See Cory's "*Ancient Fragments*," p. 314.)

According to the Rosicrucian tenets, as handled and explained by the profane for once correctly, if only partially, so "Light and Darkness are identical in themselves, being only divisible in the human mind;" and according to Robert Fludd, "Darkness adopted illumination in order to make itself visible" (*On Rosenkranz*). According to the tenets of Eastern Occultism, DARKNESS is the one true actuality, the basis and the root of light, without which the latter could never manifest itself, nor even exist. Light is matter, and DARKNESS pure Spirit. Darkness, in its radical, metaphysical basis, is subjective and absolute light; while the latter in all its seeming effulgence and glory, is merely a mass of shadows, as it can never be eternal, and is simply an illusion, or Maya.

Even in the mind-baffling and science-harassing Genesis, light is created out of darkness "and darkness was upon the face of the deep" (ch. i. v. 2.)—and not *vice versâ*. "In him (in darkness) was life; and the life *was the light of men*" (John i. 4). A day may come when the eyes of men will be opened; and then they may comprehend better than they do now, that verse in the Gospel of John that says "And the light shineth in darkness; and the darkness comprehendeth it not." They will see then that the word "darkness" does not apply to man's spiritual eyesight, but indeed to "Darkness," the absolute, that comprehendeth not (cannot cognize) transient light, however transcendent to human eyes. *Demon est Deus inversus.* The devil is now called Darkness by the Church, whereas, in the Bible he is called the "Son of God" (see Job), the bright star of the early morning, Lucifer (see Isaiah). There is a whole philosophy of dogmatic craft in the reason why the first Archangel, who sprang from the depths of Chaos, was called Lux (Lucifer), the "Luminous Son of the Morning," or man-

* See "Kwan-Shai-Yin." The real name from the text cannot be given.

vantaric Dawn. He was transformed by the Church into Lucifer or Satan, because he is higher and older than Jehovah, and had to be sacrificed to the new dogma. (See Book II.)

STANZA III.—*Continued.*

7. BEHOLD, OH LANOO!† THE RADIANT CHILD OF THE TWO, THE UNPARALLELED REFULGENT GLORY, BRIGHT SPACE, SON OF DARK SPACE, WHO EMERGES FROM THE DEPTHS OF THE GREAT DARK WATERS. IT IS OEAOHOO, THE YOUNGER, THE * * * (*whom thou knowest now as Kwan-Shai-Yin.—Comment*) (*a*). HE SHINES FORTH AS THE SUN. HE IS THE BLAZING DIVINE DRAGON OF WISDOM. THE EKA IS CHATUR (*four*), AND CHATUR TAKES TO ITSELF THREE, AND THE UNION PRODUCES THE SAPTA (*seven*) IN WHOM ARE THE SEVEN WHICH BECOME THE TRIDASA‡ (*the thrice ten*) THE HOSTS AND THE MULTITUDES (*b*). BEHOLD HIM LIFTING THE VEIL, AND UNFURLING IT FROM EAST TO WEST. HE SHUTS OUT THE ABOVE AND LEAVES THE BELOW TO BE SEEN AS THE GREAT ILLUSION. HE MARKS THE PLACES FOR THE SHINING ONES (*stars*) AND TURNS THE UPPER (*space*) INTO A SHORELESS SEA OF FIRE, AND THE ONE MANIFESTED (*element*) INTO THE GREAT WATERS (*c*).

"Bright Space, son of dark Space," corresponds to the Ray dropped at the first thrill of the new "Dawn" into the great Cosmic depths, from which it re-emerges differentiated as Oeaohoo the younger, (the "new LIFE"), to become, to the end of the life-cycle, the germ of all things. He is "the Incorporeal man who contains in himself the divine Idea,"—the generator of Light and Life, to use an expression of Philo Judæus. He is called the "Blazing Dragon of Wisdom,"

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† Lanoo is a student, a chela who studies practical Esotericism.

‡ "Tri-dasa," or three times ten (30), alludes to the Vedic deities, in round numbers, or more accurately 33—a sacred number. They are the 12 Adityas, the 8 Vasus, the 11 Rudras, and 2 Aswins—the twin sons of the Sun and the Sky. This is the root-number of the Hindu Pantheon, which enumerates 33 crores or over three hundred millions of gods and goddesses.

because, firstly, he is that which the Greek philosophers called the Logos, the Verbum of the Thought Divine; and secondly, because in Esoteric philosophy this first manifestation, being the synthesis or the aggregate of Universal Wisdom, Oeaohoo, "the Son of the Son," contains in himself the Seven Creative Hosts (The Sephiroth), and is thus the essence of manifested Wisdom. "He who bathes in the light of Oeaohoo will never be deceived by the veil of Mâyâ."

Kwan-Shai-Yin is identical with, and an equivalent of the Sanskrit *Avalôkitêshwara*, and as such he is an androgynous deity, like the Tetragrammaton and all the Logoi * of antiquity. It is only by some sects in China that he is anthropomorphized and represented with female attributes,† when, under his female aspect, he becomes Kwan-Yin, the goddess of mercy, called the "Divine Voice."‡ The latter is the patron deity of Thibet and of the island of Puto in China, where both deities have a number of monasteries.§ (See Part II. Kwan-Shai-Yin and Kwan-yin.)

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* Hence all the higher gods of antiquity are all "Sons of the Mother" before they become those of the "Father." The Logoi, like Jupiter or Zeus, Son of Kronos-Saturn, "Infinite Time" (or Kâla), in their origin were represented as male-female. Zeus is said to be the "beautiful Virgin," and Venus is made bearded. Apollo is originally bisexual, so is Brahmâ-Vâch in Manu and the Purânas. Osiris is interchangeable with Isis, and Horus is of both sexes. Finally St. John's vision in Revelation, that of the Logos, who is now connected with Jesus—is hermaphrodite, for he is described as having female breasts. So is the Tetragrammaton = Jehovah. But there are two Avalôkitêshwaras in Esotericism; the first and the second *Logos*.

† No religious symbol can escape profanation and even derision in our days of politics and Science. In Southern India the writer has seen a converted native making pujah with offerings before a statue of Jesus clad in woman's clothes and with a ring in his nose. When asking the meaning of the masquerade we were answered that it was Jesu-Maria blended in one, and that it was done by the permission of the Padri, as the zealous convert had no money to purchase two statues or "idols" as they, very properly, were called by a witness—another but a non-converted Hindu. Blasphemous this will appear to a dogmatic Christian, but the Theosophist and the Occultist must award the palm of logic to the converted Hindu. The esoteric Christos in the *gnosis* is, of course, sexless, but in exoteric *theology* he is male and female.

‡ The Gnostic Sophia, "Wisdom" who is "the Mother" of the Ogdoad (Aditi, in a certain sense, with her eight sons), is the Holy Ghost and the Creator of all, as in the ancient systems. The "father" is a far later invention. The earliest manifested Logos was female everywhere—the mother of the seven planetary powers.

§ See "Chinese Buddhism," by the Rev. J. C. Edkins, who always gives correct facts, although his conclusions are very frequently erroneous.

(*b*) "The "Dragon of Wisdom" is the One, the "Eka" (Sanskrit) or Saka. It is curious that Jehovah's name in Hebrew should also be One, Echod. "His name is Echod": say the Rabbins. The philologists ought to decide which of the two is derived from the other—linguistically and symbolically: surely, not the Sanskrit? The "One" and the Dragon are expressions used by the ancients in connection with their respective Logoi. Jehovah—esoterically (as Elohim)—is also the Serpent or Dragon that tempted Eve, and the "Dragon" is an old glyph for "Astral Light" (Primordial Principle), "which is the Wisdom of Chaos." Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. It was left with the early and ignorant Christian fathers to degrade the philosophical and highly scientific idea of this emblem (the Dragon) into the absurd superstition called the "Devil." They took it from the later Zoroastrians, who saw devils or the Evil in the Hindu Devas, and the word Evil thus became by a double transmutation D'Evil in every tongue (Diabolos, Diable, Diavolo, Teufel). But the Pagans have always shown a philosophical discrimination in their symbols. The primitive symbol of the serpent symbolised divine Wisdom and Perfection, and had always stood for psychical Regeneration and Immortality. Hence—Hermes, calling the serpent the most spiritual of all beings; Moses, initiated in the wisdom of Hermes, following suit in Genesis; the Gnostic's Serpent with the seven vowels over its head, being the emblem of the seven hierarchies of the Septenary or Planetary Creators. Hence, also, the Hindu serpent Sesha or Ananta, "the Infinite," a name of Vishnu, whose first Vahan or vehicle on the primordial waters is this serpent.* Yet they all made a difference between the good and the bad Serpent (the Astral Light of

* Like the *logoi* and the Hierarchies of Powers, however, the "Serpents" have to be distinguished one from the other. Sesha or Ananta, "the couch of Vishnu," is an allegorical abstraction, symbolizing infinite Time in Space, which contains the germ and throws off periodically the efflorescence of this germ, the *manifested* Universe; whereas, the gnostic *Ophis* contained the same triple symbolism in its seven vowels as the One, Three and Seven-syllabled *Oeaohoo* of the Archaic doctrine; *i.e.*, the One Unmanifested Logos, the Second manifested, the triangle concreting into the Quaternary or Tetragrammaton, and the rays of the latter on the material plane.

the Kabalists)—between the former, the embodiment of divine Wisdom in the region of the Spiritual, and the latter, Evil, on the plane of matter.* Jesus accepted the serpent as a synonym of Wisdom, and this formed part of his teaching: "Be ye wise as serpents," he says. "In the beginning, before Mother became Father-Mother, the fiery Dragon moved in the infinitudes alone" (*Book of Sarparâjni.*) The Aitareya Brâhmana calls the Earth Sarparâjni, "the Serpent Queen," and "the Mother of all that moves." Before our globe became egg-shaped (and the Universe also) "a long trail of Cosmic dust (or fire mist) moved and writhed like a serpent in Space." The "Spirit of God moving on Chaos" was symbolized by every nation in the shape of a fiery serpent breathing fire and light upon the primordial waters, until it had incubated cosmic matter and made it assume the annular shape of a serpent with its tail in its mouth—which symbolises not only Eternity and Infinitude, but also the globular shape of all the bodies formed within the Universe from that fiery mist. The Universe, as well as the Earth and Man, cast off periodically, serpent-like, their old skins, to assume new ones after a time of rest. The serpent is, surely, a not less graceful or a more unpoetical image than the caterpillar and chrysalis from which springs the butterfly, the Greek emblem of Psyche, the human soul. The "Dragon" was also the symbol of the Logos with the Egyptians, as with the Gnostics. In the "Book of Hermes," Pymander, the oldest and the most spiritual of the Logoi of the Western Continent, appears to Hermes in the shape of a Fiery Dragon of "Light, Fire, and Flame." Pymander, the "Thought Divine" personified, says: The Light is me, I am the Nous (the mind or Manu), I am thy God, and I am far older than the human principle which escapes from the shadow ("*Darkness*," or the concealed Deity). I am the germ of thought, the resplendent *Word*, the *Son* of God. All that thus sees and hears in thee is the *Verbum* of the Master, it is the Thought (*Mahat*) which is God, the Father.†

* The Astral Light, or the Ether, of the ancient pagans (for the name of Astral Light is quite modern) is Spirit-Matter. Beginning with the pure spiritual plane, it becomes grosser as it descends until it becomes the *Maya* or the tempting and deceitful serpent on our plane.

† By "God, the Father," the seventh principle in Man and Kosmos are here unmistakeably meant, this principle being inseparable in its Esse and Nature from the seventh Cosmic principle. In one sense it is the Logos of the Greeks and the Avalôkitêswara of the esoteric Buddhists.

The celestial Ocean, the Æther . . . . is the *Breath* of the Father, the life-giving principle, the *Mother*, the Holy Spirit, ... for these are not separated, and their union is LIFE."

Here we find the unmistakeable echo of the Archaic Secret Doctrine, as now expounded. Only the latter does not place at the head and Evolution of Life "the Father," who comes third and is the "Son of the Mother," but the "Eternal and Ceaseless Breath of the ALL." The *Mahat* (Understanding, Universal Mind, Thought, etc.), before it manifests itself as Brahmâ or Siva, appears as Vishnu, says *Sânkhya Sâra* (p. 16); hence *Mahat* has several aspects, just as the *logos* has. *Mahat* is called the Lord, in the *Primary* Creation, and is, in this sense, Universal Cognition or *Thought Divine;* but, "That Mahat which was first produced is (afterwards) called *Ego-ism*, when it is born as "I," that is said to be the *second* Creation" (*Anugîtâ*, ch. xxvi.). And the translator (an able and learned Brahmin, not a European Orientalist) explains in a foot-note (6), "*i.e.*, when Mahat develops into the feeling of Self-Consciousness—I—then it assumes the name of Egoism," which, translated into our esoteric phraseology, means when *Mahat* is transformed into the human *Manas* (or even that of the finite gods), and becomes *Aham*-ship. Why it is called the *Mahat* of the *Second* creation (or the *ninth*, that of the *Kumâra* in *Vishnu Purâna*) will be explained in Book II. The "Sea of Fire" is then the Super-Astral (*i.e.*, noumenal) Light, the first radiation from the *Root*, the Mulaprakriti, the undifferentiated Cosmic Substance, which becomes *Astral* Matter. It is also called the "Fiery Serpent," as above described. If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest—as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from Cosmical down to microcosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief difficulty will disappear and Occult Cosmology may be mastered.* All the Kabalists and Occultists, Eastern and Western, recognise (*a*)

* In the Egyptian as in the Indian theogony there was a *concealed* deity, the ONE, and the creative, androgynous god. Thus *Shoo* is the god of creation and Osiris is, in his original primary form, the "god whose name is unknown." (See Mariette's Abydos II., p. 63, and Vol. III., pp. 413, 414, No. 1122.)

the identity of "Father-Mother" with primordial *Æther* or *Akàsa*, (Astral Light)* ; and (*b*) its homogeneity before the evolution of the "Son," cosmically *Fohat*, for it is Cosmic Electricity. "Fohat hardens and scatters the seven brothers" (Book III. Dzyan); which means that the primordial Electric Entity—for the Eastern Occultists insist that Electricity is an Entity—electrifies into life, and separates primordial stuff or pregenetic matter into atoms, themselves the source of all life and consciousness. "There exists an universal *agent unique* of all forms and of life, that is called Od,† Ob, and Aour, active and passive, positive and negative, like day and night: it is the first light in Creation" (Eliphas Lévi's Kabala) :—the first Light of the primordial Elohim—the Adam, "male and female"—or (scientifically) ELECTRICITY AND LIFE.

(*c*) The ancients represented it by a serpent, for "Fohat hisses as he glides hither and thither" (in zigzags). The Kabala figures it with the Hebrew letter Teth ט, whose symbol is the serpent which played such a prominent part in the Mysteries. Its universal value is nine, for it is the ninth letter of the alphabet and the ninth door of the fifty portals or gateways that lead to the concealed mysteries of being. It is the magical agent *par excellence*, and designates in Hermetic philosophy "Life infused into primordial matter," the essence that composes all things, and the spirit that determines their form. But there are two secret Hermetical operations, one spiritual, the other material-correlative, and for ever united. "Thou shalt separate the earth from the fire, the subtile from the solid . . . that which ascends from earth to heaven and descends again from heaven to earth. It (the subtile light), is the strong force of every force, for it conquers every subtile thing and penetrates into every solid. Thus was the world formed" (*Hermes*).

It was not Zeno alone, the founder of the Stoics, who taught that the

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* See next note.

† Od is the pure life-giving Light, or magnetic fluid ; Ob the messenger of death used by the sorcerers, the nefarious evil fluid ; Aour is the synthesis of the two, Astral Light proper. Can the Philologists tell why Od—a term used by Reichenbach to denominate the vital fluid—is also a Tibetan word meaning light, brightness, radiancy ? It equally means "Sky" in an occult sense. Whence the root of the word ? But *Akasa* is not quite *Ether*, but far higher than that, as will be shown.

Universe evolves, when its primary substance is transformed from the state of fire into that of air, then into water, etc. Heracleitus of Ephesus maintained that the one principle that underlies all phenomena in Nature is fire. The intelligence that moves the Universe is fire, and fires is intelligence. And while Anaximenes said the same of air, and Thales of Miletus (600 years B.C.) of water, the Esoteric Doctrine reconciles all those philosophers by showing that though each was right the system of none was complete.

STANZA III.—*Continued.*

8. WHERE WAS THE GERM, AND WHERE WAS NOW DARKNESS? WHERE IS THE SPIRIT OF THE FLAME THAT BURNS IN THY LAMP, OH LANOO? THE GERM IS THAT, AND THAT IS LIGHT; THE WHITE BRILLIANT SON OF THE DARK HIDDEN FATHER (*a*).

(*a*) The answer to the first question, suggested by the second, which is the reply of the teacher to the pupil, contains in a single phrase one of the most essential truths of occult philosophy. It indicates the existence of things imperceptible to our physical senses which are of far greater importance, more real and more permanent, than those that appeal to these senses themselves. Before the Lanoo can hope to understand the transcendentally metaphysical problem contained in the first question he must be able to answer the second, while the very answer he gives to the second will furnish him with the clue to the correct reply to the first.

In the Sanscrit Commentary on this Stanza, the terms used for the concealed and the unrevealed Principle are many. In the earliest MSS. of Indian literature this Unrevealed, Abstract Deity has no name. It is called generally "*That*" (*Tad* in Sanskrit), and means all that is, was, and will be, or that can be so received by the human mind.

Among such appellations, given, of course, only in esoteric philosophy, as the "Unfathomable Darkness," the "Whirlwind," etc.—it is also called the "It of the Kalahansa, the Kala-ham-sa," and even the "Kali Hamsa," (Black swan). Here the *m* and the *n* are convertible, and

both sound like the nasal French *an* or *am*, or, again, *en* or *em* (*Ennui*, *Embarras*, etc.) As in the Hebrew Bible, many a mysterious sacred name in Sanscrit conveys to the profane ear no more than some ordinary, and often vulgar word, because it is concealed anagrammatically or otherwise. This word of Hansa or esoterically "hamsa" is just such a case. Hamsa is equal to a-ham-sa, three words meaning "I am he" (in English), while divided in still another way it will read "So-ham," "he (is) I"—Soham being equal to Sah, "he," and aham, "I," or "I am he." In this alone is contained the universal mystery, the doctrine of the identity of man's essence with god-essence, for him who understands the language of wisdom. Hence the glyph of, and the allegory about, Kalahansa (or hamsa), and the name given to Brahma neuter (later on, to the male Brahmâ) of "Hansa-Vahana," he who uses the Hansa as his vehicle." The same word may be read "Kalaham-sa" or "I am I" in the eternity of Time, answering to the Biblical, or rather Zoroastrian "I am that I am." The same doctrine is found in the Kabala, as witness the following extract from an unpublished MS. by Mr. S. Liddell McGregor Mathers, the learned Kabalist: "The three pronouns הוא, אתה, אני, Hoa, Atah, Ani; He, Thou, I; are used to symbolize the ideas of Macroprosopus and Microprosopus in the Hebrew Qabalah. Hoa, "He," is applied to the hidden and concealed Macroprosopus; Atah, "Thou," to Microprosopus; and Ani, "I," to the latter when He is represented as speaking. (See *Lesser Holy Assembly*, 204 *et seq.*) It is to be noted that each of these names consists of three letters, of which the letter Aleph א, A, forms the conclusion of the first word Hoa, and the commencement of Atah and Ani, as if it were the connecting link between them. But א is the symbol of the Unity and consequently of the unvarying Idea of the Divine operating through all these. But behind the א in the name Hoa are the letters ו and ה, the symbols of the numbers Six and Five, the Male and the Female, the Hexagram and the Pentagram. And the numbers of these three words, Hoa Atah Ani, are 12, 406, and 61, which are resumed in the key numbers of 3, 10, and 7, by the Qabalah of the Nine Chambers, which is a form of the exegetical rule of Temura."

It is useless to attempt to explain the mystery in full. Materialists and the men of modern Science will never understand it, since, in order

to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature; secondly, to have fathomed the mystery of electricity in its true essence; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great UNIT (the Logos), which is Itself the Seven-vowelled sign, the Breath crystallized into the WORD.* He who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the Kabala, with the twelve zodiacal signs; to attribute, as we do, to each planet and to each constellation an influence which, in the words of Ely Star (a French Occultist), "is proper to it, beneficent or maleficent, and this, after the planetary Spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity." For these reasons, and since few believe in the foregoing, all that can now be given is that in both cases the symbol of Hansa (whether "I," "He," Goose or Swan) is an important symbol, representing, for instance, Divine Wisdom, Wisdom in darkness beyond the reach of men. For all exoteric purposes, Hansa, as every Hindu knows, is a fabulous bird, which, when given milk mixed with water for its food (in the allegory) separated the two, drinking the milk and leaving the water; thus showing inherent wisdom—milk standing symbolically for spirit, and water for matter.

That this allegory is very ancient and dates from the very earliest archaic period, is shown by the mention (in Bhagavata Purâna) of a certain caste named "Hamsa" or "Hansa," which was the "one caste" *par excellence;* when far back in the mists of a forgotten past there was among the Hindus only "One Veda, One Deity, One Caste." There is also a range in the Himalayas, described in the old books as being situated north of Mount Meru, called "Hamsa," and connected with episodes pertaining to the history of religious mysteries and initiations. As to the name of Kâla-Hansa being the supposed vehicle of Brahmâ-Prajâpati, in the exoteric texts and translations of the

* This is again similar to the doctrine of Fichte and German Pantheists. The former reveres Jesus as the great teacher who inculcated the unity of the spirit of man with the God-Spirit (the Adwaita doctrine) or universal Principle. It is difficult to find a single speculation in Western metaphysics which has not been anticipated by Archaic Eastern philosophy. From Kant to Herbert Spencer, it is all a more or less distorted echo of the Dwaita, Adwaita, and Vedantic doctrines generally.

Orientalists, it is quite a mistake. Brahma, the neuter, is called by them Kala-Hansa and Brahmâ, the male, Hansa-Vahana, because forsooth "his vehicle or Vahan is a swan or goose" (vide "the Hindu Classical Dictionary.") This is a purely exoteric gloss. Esoterically and logically, if Brahma, the infinite, is all that is described by the Orientalists, namely, agreeably with the Vedantic texts, an abstract deity in no way characterised by the description of any human attributes, and it is still maintained that he or it is called Kala-Hansa—then how can it ever become the Vahan of Brahmâ, the manifested finite god? It is quite the reverse. The "Swan or goose" (Hansa) is the symbol of that male or temporary deity, as he, the emanation of the primordial Ray, is made to serve as a Vahan or vehicle for that divine Ray, which otherwise could not manifest itself in the Universe, being, antiphrastically, itself an emanation of "Darkness"—for our human intellect, at any rate. It is Brahmâ, then, who is Kâla-Hansa, and the Ray, the Hansa-Vahana.

As to the strange symbol chosen, it is equally suggestive; the true mystic significance being the idea of a universal matrix, figured by the primordial waters of the "deep," or the opening for the reception, and subsequently for the issue, of that one ray (the Logos), which contains in itself the other seven procreative rays or powers (the logoi or builders). Hence the choice by the Rosecroix of the aquatic fowl—whether swan or pelican,* with seven young ones for a symbol, modified and adapted to the religion of every country. En-Soph is called the "Fiery Soul of the Pelican" in the Book of Numbers.† (See Part II. "The Hidden Deity and its Symbols and Glyphs.") Appearing with every Manvantara as Narâyan, or Swayambhuva (the

* Whether the genus of the bird be *cygnus*, *anser*, or *pelecanus*, it is no matter, as it is an aquatic bird floating or moving on the waters like the Spirit, and then issuing from those waters to give birth to other beings. The true significance of the symbol of the Eighteenth Degree of the Rose-Croix is precisely this, though poetised later on into the motherly feeling of the Pelican rending its bosom to feed its seven little ones with its blood.

† The reason why Moses forbids eating the pelican and swan, classing the two among the unclean fowls, and permits eating "bald locusts, beetles, and the grasshopper after his kind" (Leviticus xi. and Deuteronomy xiv.) is a purely physiological one, and has to do with mystic symbology only in so far as the word "unclean," like every other word, ought not to be read and understood literally, as it is esoteric like all the

Self-Existent), and penetrating into the Mundane Egg, it emerges from it at the end of the divine incubation as Brahmâ or Prajâpati, a progenitor of the future Universe into which he expands. He is Purusha (spirit), but he is also Prakriti (matter). Therefore it is only after separating himself into two halves—Brahmâ-vâch (the female) and Brahmâ-Virâj (the male), that the Prajâpati becomes the male Brahmâ.

STANZA III.—*Continued.*

9. LIGHT IS COLD FLAME, AND FLAME IS FIRE, AND THE FIRE PRODUCES HEAT, WHICH YIELDS WATER, THE WATER OF LIFE IN THE GREAT MOTHER (*Chaos*) (*a*).

(*a*) It must be remembered that the words "Light," "Fire," and "Flame" used in the Stanzas have been adopted by the translators thereof from the vocabulary of the old "Fire philosophers,"‡ in order to render better the meaning of the archaic terms and symbols employed in the original. Otherwise they would have remained entirely unintelligible to a European reader. But to a student of the Occult the terms used will be sufficiently clear.

All these—"Light," "Flame," "Hot," "Cold," "Fire," "Heat," "Water," and the "water of life" are all, on our plane, the progeny; or as a modern physicist would say, the correlations of ELECTRICITY. Mighty word, and a still mightier symbol! Sacred generator of a no less sacred progeny; of fire—the creator, the preserver and the destroyer; of light—the essence of our divine ancestors; of flame—the Soul of things. Electricity, the ONE Life at the upper rung of Being, and Astral Fluid, the Athanor of the Alchemists, at its lowest; GOD and DEVIL, GOOD and EVIL. . . .

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rest, and may as well mean "holy" as not. It is a blind, very suggestive in connection with certain superstitions—*e.g.*, that of the Russian people who will not use the pigeon for food; not because it is "unclean," but because the "Holy Ghost" is credited with having appeared under the form of a Dove.

‡ Not the Mediæval Alchemists, but the Magi and Fire-Worshippers, from whom the Rosicrucians or the Philosophers *per ignem*, the successors of the theurgists borrowed all their ideas concerning Fire, as a mystic and divine element.

Now, why is Light called in the Stanzas "cold flame"? Because in the order of Cosmic evolution (as taught by the Occultist), the energy that actuates matter after its first formation into atoms is generated on our plane by Cosmic heat; and because Kosmos, in the sense of dissociated matter, was not, before that period. The first primordial matter, eternal and coeval with Space, "which has neither a beginning nor an end," is "neither hot nor cold, but is of its own special nature," says the Commentary (Book II). Heat and cold are relative qualities and pertain to the realms of the manifested worlds, which all proceed from the manifested *Hyle*, which, in its absolutely latent aspect, is referred to as the "cold Virgin," and when awakened to life, as the "Mother." The ancient Western Cosmogonic myths state that at first there was but cold mist which was the Father, and the prolific slime (the Mother, Ilus or Hyle), from which crept forth the Mundane snake-matter, (*Isis*, vol. i., p. 146). Primordial matter, then, before it emerges from the plane of the never-manifesting, and awakens to the thrill of action under the impulse of Fohat, is but "a cool Radiance, colourless, formless, tasteless, and devoid of every quality and aspect." Even such are her first-born, the "four sons," who "are One, and become Seven," —the entities, by whose qualifications and names the ancient Eastern Occultists called the four of the seven primal "centres of Forces," or atoms, that develop later into the great Cosmic "Elements," now divided into the seventy or so sub-elements, known to science. The four primal natures of the first Dhyan Chohans, are the so-called (for want of better terms) "Akasic," "Ethereal," "Watery," and "Fiery," answering, in the terminology of practical occultism, to scientific definitions of gases, which, to convey a clear idea to both Occultists and laymen, must be defined as Parahydrogenic,* Paraoxygenic, Oxy-hydrogenic, and Ozonic, or perhaps Nitr-ozonic; the latter forces or gases (in Occultism, supersensuous, yet atomic substances) being the most effective and active when energising on the plane of more grossly differentiated matter.† These are both electro-positive and electro-negative.

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* παρὰ, "beyond," outside.

† Each of these and many more are probably the missing links of chemistry. They are known by other names in Alchemy and to the Occultists who practise in phenomenal powers. It is by combining and recombining in a certain way (or dissociating) the "Elements" by means of astral fire that the greatest phenomena are produced.

STANZA III.—*Continued.*

10. FATHER-MOTHER SPIN A WEB WHOSE UPPER END IS FASTENED TO SPIRIT (*Purusha*), THE LIGHT OF THE ONE DARKNESS, AND THE LOWER ONE TO MATTER (*Prakriti*) ITS (*the Spirit's*) SHADOWY END; AND THIS WEB IS THE UNIVERSE SPUN OUT OF THE TWO SUBSTANCES MADE IN ONE, WHICH IS SWÂBHÂVAT (*a*).

(*a*) In the Mandukya (Mundaka) Upanishad it is written, "As a spider throws out and retracts its web, as herbs spring up in the ground . . . so is the Universe derived from the undecaying one" (I. 1. 7). Brahmâ, as "the germ of unknown Darkness," is the material from which all evolves and develops "as the web from the spider, as foam from the water," etc. This is only graphic and true, if Brahmâ the "Creator" is, as a term, derived from the root *brih*, to increase or expand. Brahmâ "expands" and becomes the Universe woven out of his own substance.

The same idea has been beautifully expressed by Goethe, who says:

> "Thus at the roaring loom of Time I ply,
> And weave for God the garment thou see'st Him by."

STANZA III.—*Continued.*

11. IT (*the Web*) EXPANDS WHEN THE BREATH OF FIRE (*the Father*) IS UPON IT; IT CONTRACTS WHEN THE BREATH OF THE MOTHER (*the root of Matter*) TOUCHES IT. THEN THE SONS (*the Elements with their respective Powers, or Intelligences*) DISSOCIATE AND SCATTER, TO RETURN INTO THEIR MOTHER'S BOSOM AT THE END OF THE "GREAT DAY" AND REBECOME ONE WITH HER (*a*). WHEN IT (*the Web*) IS COOLING, IT BECOMES RADIANT, ITS SONS EXPAND AND CONTRACT THROUGH THEIR OWN SELVES AND HEARTS; THEY EMBRACE INFINITUDE. (*b*)

The expanding of the Universe under the breath of FIRE is very suggestive in the light of the "Fire mist" period of which modern science speaks so much, and knows in reality so little.

Great heat breaks up the compound elements and resolves the

heavenly bodies into their primeval one element, explains the commentary. "Once disintegrated into its primal constituent by getting within the attraction and reach of a focus, or centre of heat (energy), of which many are carried about to and fro in space, a body, whether alive or dead, will be vapourised and held in "the bosom of the Mother" until Fohat, gathering a few of the clusters of Cosmic matter (nebulæ) will, by giving it an impulse, set it in motion anew, develop the required heat, and then leave it to follow its own new growth.

The expanding and contracting of the Web—*i.e.*, the world stuff or atoms—expresses here the pulsatory movement; for it is the regular contraction and expansion of the infinite and shoreless Ocean of that which we may call the noumenon of matter emanated by Swâbhâvat, which causes the universal vibration of atoms. But it is also suggestive of something else. It shows that the ancients were acquainted with that which is now the puzzle of many scientists and especially of astronomers: the cause of the first ignition of matter or the world-stuff, the paradox of the heat produced by the refrigerative contraction and other such Cosmic riddles. For it points unmistakeably to a knowledge by the ancients of such phenomena. "There is heat internal and heat external in every atom," say the manuscript Commentaries, to which the writer has had access; "the breath of the Father (or Spirit) and the breath (or heat) of the Mother (matter);" and they give explanations which show that the modern theory of the extinction of the solar fires by loss of heat through radiation, is erroneous. The assumption is false even on the Scientists' own admission. For as Professor Newcomb points out (Popular Astronomy, pp. 506-508), "by losing heat, a gaseous body contracts, and the heat generated by the contraction exceeds that which it had to lose in order to produce the contraction." This paradox, that a body gets hotter as the shrinking produced by its getting colder is greater, led to long disputes. The surplus of heat, it was argued, was lost by radiation, and to assume that the temperature is not lowered *pari passu* with a decrease of volume under a constant pressure, is to set at nought the law of Charles (Nebular Theory, Winchell). Contraction develops heat, it is true; but contraction (from cooling) is incapable of developing the whole amount of heat at any time existing in the mass, or even of maintaining a body at a constant temperature, etc. Professor Winchell tries to reconcile the paradox—only a seeming one in fact, as

Homer Lanes proved,—by suggesting "something besides heat." "May it not be," he asks, "simply a repulsion among the molecules, which varies according to some law of the distance?" But even this will be found irreconcileable, unless this "something besides heat" is ticketed "Causeless Heat," the "Breath of Fire," the all-creative Force plus ABSOLUTE INTELLIGENCE, which physical science is not likely to accept.

However it may be, the reading of this Stanza shows it, notwithstanding its archaic phraseology, to be more scientific than even modern science.

STANZA III.—*Continued.*

12. THEN SVÂBHÂVAT SENDS FOHAT TO HARDEN THE ATOMS. EACH (*of these*) IS A PART OF THE WEB (*Universe*). REFLECTING THE "SELF-EXISTENT LORD" (*Primeval Light*) LIKE A MIRROR, EACH BECOMES IN TURN A WORLD.* . . .

"Fohat hardens the atoms"; *i.e.*, by infusing energy into them: he scatters the atoms or primordial matter. "He scatters himself while scattering matter into atoms" (MSS. Commentaries.)

It is through Fohat that the ideas of the Universal Mind are impressed upon matter. Some faint idea of the nature of Fohat may be gathered from the appellation "Cosmic Electricity" sometimes applied to it; but to the commonly known properties of electricity must, in this case, be added others, including intelligence. It is of interest to note that modern science has come to the conclusion, that all cerebration and brain-activity are attended by electrical phenomena. (*For further details as to "Fohat" See Stanza V. and Comments.*")

* This is said in the sense that the flame from a fire is endless, and that the lights of the whole Universe could be lit at one simple rush-light without diminishing its flame.

STANZA IV.

COMMENTARY.

1. LISTEN, YE SONS OF THE EARTH, TO YOUR INSTRUCTORS—THE SONS OF THE FIRE (*a*). LEARN THERE IS NEITHER FIRST NOR LAST; FOR ALL IS ONE NUMBER, ISSUED FROM NO NUMBER (*b*).

(*a*) These terms, the "Sons of the Fire," the "Sons of the Fire-Mist," and the like, require explanation. They are connected with a great primordial and universal mystery, and it is not easy to make it clear. There is a passage in the *Bhagavatgîtâ* (ch. viii.) wherein Krishna, speaking symbolically and *esoterically*, says: "I will state the times (conditions) . . . at which devotees departing (from this life) do so never to return (be reborn), or to return (to incarnate again). The Fire, the Flame, the day, the bright (lucky) fortnight, the six months of the Northern solstice, departing (dying) in these, those who know the Brahman (Yogis) go to the Brahman. Smoke, night, the dark (unlucky) fortnight, the six months of the Southern solstice, (dying) in these, the devotee goes to the lunar light (or mansion the astral light also) and returns (is reborn). These two paths, bright and dark, are said to be eternal in this world (or great kalpa, 'Age'). By the one a man goes never to come back, by the other he returns." Now these names, "Fire," "Flame," "Day," the "bright fortnight," etc., as "Smoke," "Night," and so on, leading only to the end of the lunar path are incomprehensible without a knowledge of Esotericism. These are *all names of various deities* which preside over the Cosmo-psychic Powers. We often speak of the Hierarchy of "Flames" (see Book II.), of the "Sons of Fire," etc. Sankarachârya the greatest of the Esoteric masters of India, says that *fire* means a deity which presides over Time (kâla). The able translator of Bhagavatgitâ, Kashinâth Trimbak Telang, M.A., of Bombay, confesses he has "no clear notion of the meaning of these verses" (p. 81, footnote). It seems quite clear, on the contrary, to him who knows the occult doctrine. With these verses the mystic sense of the solar and lunar symbols are connected: the Pitris are *lunar* deities and our ancestors, because they *created the physical man.*

The Agnishwatha, the Kumara (the seven mystic sages), are solar deities, though the former are Pitris also; and these are the "fashioners of the *Inner* Man." (See Book II.) They are:—

"The Sons of Fire"—because they are the first Beings (in the Secret Doctrine they are called "Minds"), evolved from Primordial Fire. "The Lord is a consuming Fire" (Deuteronomy iv. 24); "The Lord (Christos) shall be revealed with his mighty angels in flaming fire" (2 Thessal. i. 7, 8). The Holy Ghost descended on the Apostles like "cloven tongues of fire," (Acts ii. v. 3); Vishnu will return on *Kalki*, the White Horse, as the last Avatar amid fire and flames; and *Sosiosh* will be brought down equally on a White Horse in a "tornado of fire." "And I saw heaven open and behold a white horse, and he that sat upon him . . . . is called the Word of God," (Rev. xix. 13) amid flaming Fire. Fire is Æther in its purest form, and hence is not regarded as matter, but it is the unity of Æther—the second manifested deity—in its universality. But there are two "Fires" and a distinction is made between them in the Occult teachings. The first, or the purely *Formless* and *invisible* Fire concealed in the *Central Spiritual Sun*, is spoken of as "triple" (metaphysically); while the Fire of the manifested Kosmos is Septenary, throughout both the Universe and our Solar System. "The fire or knowledge burns up all action on the plane of illusion," says the commentary. "Therefore, those who have acquired it and are emancipated, are called 'Fires.'" Speaking of the *seven* senses symbolised as *Hotris*, priests, the Brâhmana says in *Anugîtâ*: "Thus these *seven* (senses, smell and taste, and colour, and sound, etc., etc.) are the causes of emancipation;" and the commentator adds: "It is from these seven from which the Self is to be emancipated. 'I' (am here devoid of qualities) must mean the Self, not the Brâhmana who speaks." ("*Sacred Books of the East*,," ed. by Max Müller, Vol. VIII., 278.)

(*b*) The expression "All is One Number, issued from No Number" relates again to that universal and philosophical tenet just explained in Stanza III. (Comm. 4). That which is absolute is of course No Number; but in its later significance it has an application in Space as in Time. It means that not only every increment of time is part of a larger increment, up to the most indefinitely prolonged duration conceivable by the human intellect, but also that no manifested thing can

be thought of except as part of a larger whole: the total aggregate being the One manifested Universe that issues from the unmanifested or Absolute—called Non-Being or "No-Number," to distinguish it from BEING or "the One Number."

STANZA IV.—*Continued.*

(2) LEARN WHAT WE, WHO DESCEND FROM THE PRIMORDIAL SEVEN, WE, WHO ARE BORN FROM THE PRIMORDIAL FLAME, HAVE LEARNED FROM OUR FATHERS (*a*).

(*a*) This is explained in Book II., and this name, "Primordial Flame," corroborates what is said in the first paragraph of the preceding commentary on Stanza IV.

The distinction between the "Primordial" and the subsequent seven Builders is this: The former are the Ray and direct emanation of the first "Sacred Four," the *Tetraktis*, that is, the eternally Self-Existent One (Eternal *in Essence* note well, not in manifestation, and distinct from the universal ONE). Latent, during Pralaya, and active, during Manvantara, the "Primordial" proceed from "Father-Mother" (Spirit-Hyle, or *Ilus*); whereas the other manifested Quaternary and the Seven proceed from the Mother alone. It is the latter who is the immaculate Virgin-Mother, who is overshadowed, not impregnated, by the Universal MYSTERY—when she emerges from her state of Laya or undifferentiated condition. In reality, they are, of course, all one; but their aspects on the various planes of being are different. (See Part II., "Theogony of the Creative Gods.")

The first "Primordial" are the highest Beings on the Scale of Existence. They are the Archangels of Christianity, those who refuse —as Michael did in the latter system, and as did the eldest "Mind-born sons" of Brahmâ (Veddhas)—to create or rather to multiply.

STANZA IV.—*Continued.*

3. FROM THE EFFULGENCY OF LIGHT—THE RAY OF THE EVER-DARKNESS —SPRUNG IN SPACE THE RE-AWAKENED ENERGIES (*Dhyan Chohans*): THE ONE FROM THE EGG, THE SIX AND THE FIVE (*a*); THEN THE THREE, THE ONE,

THE FOUR, THE ONE, THE FIVE—THE TWICE SEVEN, THE SUM TOTAL (*b*). AND THESE ARE: THE ESSENCES, THE FLAMES, THE ELEMENTS, THE BUILDERS, THE NUMBERS, THE ARUPA (*formless*), THE RUPA (*with bodies*), AND THE FORCE OR DIVINE MAN—THE SUM TOTAL. AND FROM THE DIVINE MAN EMANATED THE FORMS, THE SPARKS, THE SACRED ANIMALS, AND THE MESSENGERS OF THE SACRED FATHERS (*the Pitris*) WITHIN THE HOLY FOUR.*

(*a*) This relates to the sacred Science of the Numerals: so sacred, indeed, and so important in the study of Occultism that the subject can hardly be skimmed, even in such a large work as the present. It is on the Hierarchies and correct numbers of these Beings invisible (to us) except upon very rare occasions, that the mystery of the whole Universe is built. The *Kumaras*, for instance, are called the "Four" though in reality seven in number, because Sanaka, Sananda, Sanatana and Sanat-Kumara are the chief Vaidhâtra (their patronymic name), as they spring from the "four-fold mystery." To make the whole clearer we have to turn for our illustrations to tenets more familiar to some of our readers, namely, the Brahminical.

According to Manu, Hiranyagarbha is Brahmâ *the first male* formed by the undiscernible Causeless CAUSE in a "Golden Egg resplendent as the Sun," as states the Hindu Classical Dictionary. "Hiranyagarbha" —means the golden, or rather the "Effulgent Womb" or Egg. The meaning tallies awkwardly with the epithet of "male." Surely the esoteric meaning of the sentence is clear enough. In the Rig Veda it is said:—"THAT, the one Lord of all beings . . . . the one animating principle of gods and man," arose, in the beginning, in the Golden Womb, Hiranyagarbha—which is the Mundane Egg or sphere of our Universe. That Being is surely androgynous, and the allegory of Brahmâ separating into two and recreating in one of his halves (the female Vâch) himself as Virâj, is a proof of it.

"The One from the Egg, the Six and the Five," give the number 1065, the value of the first-born (later on the male and female Brahmâ-Prajâpati), who answers to the numbers 7, and 14, and 21 respectively. The Prajâpati are, like the Sephiroth, only seven, including the

* The 4, represented in the Occult numerals by the Tetraktis, the Sacred or Perfect Square, is a Sacred Number with the mystics of every nation and race. It has one and the same significance in Brahmanism, Buddhism, the Kabala and in the Egyptian, Chaldean and other numerical systems.

synthetic Sephira of the triad from which they spring. Thus from Hiranyagarbha or Prajâpati, the *triune* (primeval Vedic Trimurti, Agni, Vayu, and Surya), emanate the other seven, or again ten, if we separate the first three which exist in one, and one in three, all, moreover, being comprehended within that one "supreme" Parama, called Guhya or "secret," and Sarvâtma, the "Super-Soul." "The seven Lords of Being lie concealed in Sarvâtma like thoughts in one brain." So are the Sephiroth. It is either seven when counting from the upper Triad headed by Kether, or ten—exoterically. In the Mahabhârata the Prajâpati are 21 in number, or ten, six, and five (1065), thrice seven.*

(*b*) "The Three, the One, the Four, the One, the Five" (in their totality —twice seven) represent 31415—the numerical hierarchy of the Dhyan-Chohans of various orders, and of the inner or circumscribed world.† When placed on the boundary of the great circle of "Pass not" (see Stanza V.), called also the Dhyanipasa, the "rope of the Angels," the "rope" that hedges off the phenomenal from the noumenal Kosmos, (not falling within the range of our present objective consciousness); this number, when not enlarged by permutation and expansion, is ever 31415 anagrammatically and Kabalistically, being both the number of the circle and the mystic Svastica, the twice seven once more; for whatever way the two sets of figures are counted, when added separately, one figure after another, whether crossways, from right or from left, they will always yield fourteen. Mathematically they represent the well-known calculation, namely, that the ratio of the diameter to the circumference of a circle is as 1 to 3·1415, or the value of the π (pi), as this ratio is called—the symbol π being always used in

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* In the Kabala the same numbers are a value of Jehovah, viz., 1065, since the numerical values of the three letters which compose his name—Jod, Vau and twice He —are respectively 10 (י), 6 (ו) and 5 (ה); or again thrice seven, 21. "Ten is the Mother of the Soul, for Life and Light are therein united," says Hermes. "For number one is born of the Spirit and the number ten from matter (chaos, feminine); the unity has made the ten, the ten the unity" (*Book of the Keys*). By the means of the Temura, the anagrammatical method of the Kabala, and the knowledge of 1065 (21), a universal science may be obtained regarding Kosmos and its mysteries" (Rabbi Yogel). The Rabbis regard the numbers 10, 6, and 5 as the most sacred of all.

† The reader may be told that an American Kabalist has now discovered the same number for the Elohim. It came to the Jews from Chaldæa. See "Hebrew Metrology" in the Masonic Review, July, 1885, McMillan Lodge, No. 141.

mathematical formulæ to express it. This set of figures must have the same meaning, since the 1 : 314,159, and then again 1 : 3 : 1,415,927 are worked out in the secret calculations to express the various cycles and ages of the "first born," or 311,040,000,000,000 with fractions, and yield the same 13,415 by a process we are not concerned with at present. And it may be shown that Mr. Ralston Skinner, author of *The Source of Measures*, reads the Hebrew word Alhim in the same number values, by omitting, as said, the ciphers and by permutation—13,514 : since א (a) is 1 : ל (l) is 3 (or 30); ה (h) is 5 ; י (i) 1 for 10 ; and ם (m) is 4 (40), and anagrammatically—31,415 as explained by him.

Thus, while in the metaphysical world, the circle with the one central Point in it has no number, and is called Anupadaka (parentless and numberless)—viz., it can fall under no calculation,—in the manifested world the mundane Egg or Circle is circumscribed within the groups called the Line, the Triangle, the Pentacle, the second Line and the Cube (or 13514) ; and when the Point having generated a Line, thus becomes a diameter which stands for the androgynous Logos, then the figures become 31415, or a triangle, a line, a cube, the second line, and a pentacle. "When the Son separates from the Mother he becomes the Father," the diameter standing for Nature, or the feminine principle. Therefore it is said : "In the world of being, the one Point fructifies the Line—the Virgin Matrix of Kosmos (the egg-shaped zero)—and the immaculate Mother gives birth to the form that combines all forms." Prajâpati is called the first procreating male, and "his Mother's husband." * This gives the key-note to all the later divine sons from immaculate mothers. It is greatly corroborated by the significant fact that Anna (the name of the Mother of the Virgin Mary) now represented by the Roman Catholic church as having given birth to her daughter in an immaculate way ("Mary conceived without sin"), is derived from the Chaldean Ana, heaven, or Astral Light, Anima Mundi ; whence Anaitia, Devi-durga, the wife of Siva, is also called Annapurna,

* We find the same expression in Egypt. Mout signifies, for one thing, "Mother," and shows the character assigned to her in the triad of that country. "She was no less the mother than the wife of Ammon, one of the principle titles of the god being "the husband of his mother." The goddess Mout, or Mût, is addressed as "our lady," the "queen of Heaven" and of "the Earth," thus "sharing these titles with the other mother goddesses, Isis, Hathor, etc." (Maspero).

and Kanya, the Virgin; "Uma-Kanya" being her esoteric name, and meaning the "Virgin of light," Astral Light in one of its multitudinous aspects.

(*c*) The Devas, Pitris, Rishis; the Suras and the Asuras; the Daityas and Adityas; the Danavas and Gandharvas, etc., etc., have all their synonyms in our Secret Doctrine, as well as in the Kabala and the Hebrew Angelology; but it is useless to give their ancient names, as it would only create confusion. Many of these may be also found now, even in the Christian hierarchy of divine and celestial powers. All those Thrones and Dominions, Virtues and Principalities, Cherubs, Seraphs and demons, the various denizens of the Sidereal World, are the modern copies of archaic prototypes. The very symbolism in their names, when transliterated and arranged in Greek and Latin, are sufficient to show it, as will be proved in several cases further on.

The "Sacred Animals" are found in the Bible as well as in the Kabala, and they have their meaning (a very profound one, too) on the page of the origins of Life. In the Sepher Jezirah it is stated that "God engraved in the Holy Four the throne of his glory, the Ophanim (Wheels or the World-Spheres), the Seraphim,* the Sacred Animals, and the ministering angels, and from these three (the Air, Water, and Fire or Ether) he formed his habitation." Thus was the world made "through three Seraphim—Sepher, Saphar, and Sipur," or "through Number, Numbers, and Numbered." With the astronomical key these "Sacred Animals" become the signs of the Zodiac.

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* This is the literal translation from the IXth and Xth Sections: "Ten numbers without what? One: the spirit of the living God . . . . who liveth in eternities! Voice and Spirit and Word, and this is the Holy Spirit. Two: Spirit out of Spirit. He designed and hewed therewith twenty-two letters of foundation, three Mothers and seven double and Twelve single, and one spirit out of them. Three: Water out of spirit; he designed and hewed with them the barren and the void, mud and earth. He designed them as a flowerbed, hewed them as a wall, covered them as a paving. Four: Fire out of water. He designed and hewed therewith the throne of glory and the wheels, and the seraphim and the holy animals and the ministering angels, and of the three He founded his dwelling, as it is said, He makes his angels spirits and his servants fiery flames!" Which words "founded his dwelling" show clearly that in the Kabala, as in India, the Deity was considered as the Universe, and was not, in his origin, the extra-cosmic God he is now.

STANZA IV.—*Continued.*

4. THIS WAS THE ARMY OF THE VOICE—THE DIVINE SEPTENARY. THE SPARKS OF THE SEVEN ARE SUBJECT TO, AND THE SERVANTS OF, THE FIRST, SECOND, THIRD, FOURTH, FIFTH, SIXTH, AND THE SEVENTH OF THE SEVEN (*a*). THESE ("*sparks*") ARE CALLED SPHERES, TRIANGLES CUBES, LINES, AND MODELLERS; FOR THUS STANDS THE ETERNAL NIDANA—THE OI-HA-HOU (*the permutation of Oeaohoo*) (*b*).*

(*a*) This Sloka gives again a brief analysis of the Hierarchies of the Dhyan Chohans, called Devas (gods) in India, or the conscious intelligent powers in Nature. To this Hierarchy correspond the actual types into which humanity may be divided; for humanity, as a whole, is in reality a materialized though as yet imperfect expression thereof. The "army of the Voice" is a term closely connected with the mystery of Sound and Speech, as an effect and corollary of the cause—Divine Thought. As beautifully expressed by P. Christian, the learned author of "The History of Magic" and of "L'Homme Rouge des Tuileries," the word spoken by, as well as the name of, every individual largely determine his future fate. Why? Because—

—"When our Soul (mind) creates or evokes a thought, the representative sign of that thought is self-engraved upon the astral fluid, which is the receptacle and, so to say, the mirror of all the manifestations of being.

"The sign expresses the thing: the thing is the (hidden or occult) virtue of the sign.

"To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. To utter a Name is not only to define a Being (an Entity), but to place it under and condemn it through the emission of the Word (Verbum), to the influence of one or more Occult potencies. Things are, for every one of us, that which it (the Word) makes them while naming them. The Word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us.

* The literal signification of the word is, among the Eastern Occultists of the North, a circular wind, whirlwind; but in this instance, it is a term to denote the ceaseless and eternal Cosmic Motion; or rather the Force that moves it, which Force is tacitly accepted as the Deity but never named. It is the eternal *Karana*, the ever-acting Cause.

"Yes, names (and words) are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters."

This is strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism. In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. The Mantras (esoterically, magical rather than religious) are chanted by the Brahmins and so are the Vedas and other Scriptures.

The "Army of the Voice," is the prototype of the "Host of the Logos," or the "WORD" of the Sepher Jezirah, called in the Secret Doctrine "the One Number issued from No-Number"—the One Eternal Principle. The esoteric theogony begins with the One, manifested, therefore not eternal in its presence and being, if eternal in its essence; the number of the numbers and numbered—the latter proceeding from the Voice, the feminine Vâch, Satarupa "of the hundred forms," or Nature. It is from this number 10, or creative nature, the Mother (the occult cypher, or "nought," ever procreating and multiplying in union with the Unit "I," one, or the Spirit of Life), that the whole Universe proceeded.

In the *Anugîtâ* a conversation is given (ch. vi., 15) between a Brâhmana and his wife, on the origin of Speech and its occult properties.* The wife asks how Speech came into existence, and which was prior to the other, Speech or Mind. The Brâhmana tells her that the Apâna (*inspirational breath*) becoming lord, changes that intelligence, which does not understand Speech or Words, into the state of Apâna, and thus opens the mind. Thereupon he tells her a story, a dialogue between Speech and Mind. "Both went to the Self of Being (*i.e.*, to the individual Higher Self, as Nilakantha thinks, to Prajâpati, according to the commentator Arjûna Misra), and asked him to destroy their doubts and decide which of them preceded and was superior to the

* *Anugîtâ* forms part of the Asvamedha Parvan of the "Mahâbhârata." The translator of the Bhagavatgîtâ, edited by Max Müller, regards it as a continuation of the Bhagavatgîtâ. Its original is one of the oldest *Upanishads*.

other. To this the lord said: 'Mind is superior.' But Speech answered the Self of Being, by saying: 'I verily yield (you) your desires,' meaning that by speech he acquired what he desired. Thereupon again, the Self told her that there are two minds, the 'movable' and the 'immovable.' 'The immovable is with me,' he said, 'the movable is in your dominion' (*i.e.* of Speech) on the plane of matter. To that you are superior. But inasmuch, O beautiful one, as you came personally to speak to me (in the way you did, *i.e.* proudly), therefore, O, Sarasvati! you shall never speak after (hard) exhalation." "The goddess Speech" (Sarasvati, a later form or aspect of Vâch, the goddess also of secret learning or Esoteric Wisdom), "verily, dwelt always between the Prâna and the Apâna. But O noble one! going with the Apâna wind (vital air), though impelled, without the Prâna (expirational breath), she ran up to Prajâpati (Brahmâ), saying, 'Be pleased, O venerable sir!' Then the Prâna appeared again, nourishing Speech. And, therefore, Speech never speaks after (hard or inspirational) exhalation. It is always noisy or noiseless. Of these two, the noiseless is the superior to the noisy (Speech). . . . . The (speech) which is produced in the body by means of the Prâna, and which then goes (is transformed) into Apâna, and then becoming assimilated with the Udâna (physical organs of Speech) . . . then finally dwells in the Samâna ('at the navel in the form of sound, as the material cause of all words,' says Arjûna Misra). So Speech formerly spoke. Hence the mind is distinguished by reason of its being immovable, and the Goddess (Speech) by reason of her being movable."

This allegory is at the root of the Occult law, which prescribes silence upon the knowledge of certain secret and invisible things perceptible only to the spiritual mind (the 6th sense), and which cannot be expressed by "noisy" or uttered speech. This chapter of *Anugîtâ* explains, says Arjuna Misra, Prânâyâma, or regulation of the breath in Yoga practices. This mode, however, without the previous acquisition of, or at least full understanding of the two higher senses, of which there are seven, as will be shown, pertains rather to the lower Yoga. The *Hâtha* so called was and still is discountenanced by the Arhats. It is injurious to the health and alone can never develop into Raj Yoga. This story is quoted to show how inseparably connected are, in the metaphysics of old, intelligent beings, or rather "Intelligences," with every sense or

function whether physical or mental. The Occult claim that there are seven senses in man, as in nature, as there are seven states of consciousness, is corroborated in the same work, chapter vii., on Pratyâhâra (the restraint and regulation of the senses, Prânâyâma being that of the "vital winds" or breath). The Brâhmana speaks in it "of the institution of the seven sacrificial Priests (Hotris). He says: "The nose and the eyes, and the tongue, and the skin and the ear as the fifth (or smell, sight, taste, touch and hearing), mind and understanding are the seven sacrificial priests separately stationed"; and which "dwelling in a minute space (still) do not perceive each other" on this sensuous plane, none of them except mind. For mind says: "The nose smells not without me, the eye does not take in colour, etc., etc. I am the eternal chief among all elements (*i.e.*, senses). Without me, the senses never shine, like an empty dwelling, or like fires the flames of which are extinct. Without me, all beings, like fuel half dried and half moist, fail to apprehend qualities or objects even with the senses exerting themselves."*

This, of course, with regard only to *mind on the sensuous plane*. Spiritual mind (the upper portion or aspect of the *impersonal* MANAS) takes no cognisance of the senses in physical man. How well the ancients were acquainted with the correlation of forces and all the recently discovered phenomena of mental and physical faculties and functions, with many more mysteries also—may be found in reading chapters vii. and viii. of this (in philosophy and mystic learning) priceless work. See the quarrel of the senses about their respective superiority and their taking the Brahman, the lord of all creatures, for their arbiter. "You are all greatest and not greatest," or superior to objects, as A. Misra says, none being independent of the other. "You are all possessed of one another's qualities. All are greatest in their own spheres and all support one another. There is one unmoving (life-wind or breath, the '*Yoga inhalation*,' so called, which is the breath of the *One* or Higher SELF). That is the (or my) own Self, accumulated in numerous (forms)."

This Breath, Voice, Self or "Wind" (*pneuma ?*) is the Synthesis of the Seven Senses, *noumenally* all minor deities and esoterically—the *septenary* and the "Army of the VOICE."

* This shows the modern metaphysicians, added to all past and present Hægels, Berkeleys, Schopenhauers, Hartmanns, Herbert Spencers, and even the modern Hylo-Idealists to boot, no better than the pale copyists of hoary antiquity.

(*b*) Next we see Cosmic matter scattering and forming itself into elements; grouped into the mystic four within the fifth element—Ether, the lining of Akasa, the Anima Mundi or Mother of Kosmos. "Dots, Lines, Triangles, Cubes, Circles" and finally "Spheres"—why or how? Because, says the Commentary, such is the first law of Nature, and because Nature geometrizes universally in all her manifestations. There is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance. It is a fundamental law in Occultism, that there is no rest or cessation of motion in Nature.* That which seems rest is only the change of one form into another; the change of substance going hand in hand with that of form—as we are taught in Occult physics, which thus seem to have anticipated the discovery of the "Conservation of matter" by a considerable time. Says the ancient Commentary† to Stanza IV.:—

"*The Mother is the fiery Fish of Life. She scatters her spawn and the Breath (Motion) heats and quickens it. The grains (of spawn) are soon attracted to each other and form the curds in the Ocean (of Space). The larger lumps coalesce and receive new spawn—in fiery dots, triangles and cubes, which ripen, and at the appointed time some of the lumps detach themselves and assume spheroidal form, a process which they effect only when not interfered with by the others. After which, law No.* * * * *comes into operation. Motion (the Breath) becomes the whirlwind and sets them into rotation.*" ‡

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* It is the knowledge of this law that permits and helps the Arhat to perform his *Siddhis*, or various phenomena, such as disintegration of matter, the transport of objects from one place to another.

† These are ancient Commentaries attached with modern Glossaries to the Stanzas, as the Commentaries in their symbolical language are usually as difficult to understand as the Stanzas themselves.

‡ In a polemical scientific work, "*The Modern Genesis*," the author, the Rev. W. B. Slaughter, criticising the position assumed by the astronomers, asks:—"It is to be regretted that the advocates of this (nebular) theory have not entered more largely into the discussion of it (the beginning of rotation). No one condescends to give us the *rationale* of it. How does the process of cooling and contracting the mass impart to it a rotatory motion?" The question is amply treated in the Addendum. It is not materialistic science that can ever solve it. "Motion is eternal in the unmanifested, and periodical in the manifest," says an Occult teaching. It is "when heat caused

STANZA IV.—*Continued.*

5. . . . . WHICH IS :—

"DARKNESS," THE BOUNDLESS OR THE NO-NUMBER, ADI-NIDANA SVÂBHÂVAT : THE ◯ (*for x, unknown quantity*) :

I. THE ADI-SANAT, THE NUMBER, FOR HE IS ONE (*a*).

II. THE VOICE OF THE WORD, SVÂBHÂVAT, THE NUMBERS, FOR HE IS ONE AND NINE.*

III. THE "FORMLESS SQUARE." (*Arupa.*) (*b*).

AND THESE THREE ENCLOSED WITHIN THE ◯ (*boundless circle*), ARE THE SACRED FOUR, AND THE TEN ARE THE ARUPA (*subjective, formless*) UNIVERSE (*c*) ; THEN COME THE "SONS," THE SEVEN FIGHTERS, THE ONE, THE EIGHTH LEFT OUT, AND HIS BREATH WHICH IS THE LIGHT-MAKER (*Bhâskara*) (*d*).

(*a*) "Adi-Sanat," translated literally is the First or "primeval" ancient, which name identifies the Kabalistic "Ancient of Days" and the "Holy Aged" (Sephira and Adam Kadmon) with Brahmâ the Creator, called also *Sanat* among his other names and titles.

Svâbhâvat is the mystic Essence, the plastic root of physical Nature—"Numbers" when manifested ; the Number, in its Unity of Substance, on the highest plane. The name is of Buddhist use and a synonym for the four-fold Anima Mundi, the Kabalistic "Archetypal World," from whence proceed the "Creative, Formative, and the

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by the descent of FLAME into primordial matter causes its particles to move, which motion becomes Whirlwind." A drop of liquid assumes a spheroidal form owing to its atoms moving around themselves in their ultimate, unresolvable, and noumenal essence ; unresolvable for physical science, at any rate.

* Which makes ten, or the perfect number applied to the "Creator," the name given to the totality of the Creators blended by the Monotheists into One, as the "Elohim," Adam Kadmon or Sephira—the Crown—are the androgyne synthesis of the 10 Sephiroth, who stand for the symbol of the manitested Universe in the popularised Kabala. The esoteric Kabalists, however, following the Eastern Occultists, divide the upper Sephirothal triangle from the rest (or Sephira, Chochmah and Binah), which leaves seven Sephiroth. As for Svâbhâvat, the Orientalists explain the term as meaning the Universal plastic matter diffused through Space, with, perhaps, half an eye to the Ether of Science. But the Occultists identify it with "FATHER-MOTHER" on the mystic plane. (Vide supra.)

Material Worlds" ; the Scintillæ or Sparks,—the various other worlds contained in the last three. The Worlds are all subject to Rulers or Regents—Rishis and Pitris with the Hindus, Angels with the Jews and Christians, Gods, with the Ancients in general.

(*b*) ◯ This means that the "Boundless Circle" (Zero) becomes a figure or number, only when one of the nine figures precedes it, and thus manifests its value and potency, the Word or Logos in union with VOICE and Spirit* (the expression and source of Consciousness) standing for the nine figures and thus forming, with the Cypher, the Decade which contains in itself all the Universe. The triad forms within the circle the Tetraktis or Sacred Four, the Square within the Circle being the most potent of all the magical figures.

(*c*) The "One Rejected" is the Sun of our system. The exoteric version may be found in the oldest Sanskrit Scriptures. In the Rig Veda, Aditi, "The Boundless" or infinite Space, translated by Mr. Max Müller, "the visible infinite, visible by the naked eye (! !); the endless expanse beyond the Earth, beyond the clouds, beyond the sky," is the equivalent of "Mother-Space" coeval with "Darkness." She is very properly called "The Mother of the Gods," DEVA-MATRI, as it is from her Cosmic matrix that all the heavenly bodies of our system were born—Sun and Planets. Thus she is described, allegorically, in this wise: "Eight Sons were born from the body of Aditi; she approached the gods with seven, but cast away the eighth, Mârttânda," our sun. The seven sons called the Aditya are, cosmically or astronomically, the seven planets; and the Sun being excluded from their number shows plainly that the Hindus may have known, and in fact knew of a seventh planet, without calling it Uranus.† But esoterically and theologically,

* "In union with the Spirit and the Voice," referring to the Abstract Thought and concrete Voice, or the manifestation thereof, the effect of the Cause. Adam Kadmon or Tetragrammaton is the Logos in the Kabala; therefore this triad answers in the latter to the highest triangle of Kether, Chochmah and Binah, the last a female potency and at the same time the male Jehovah, as partaking of the nature of Chochmah, or the male Wisdom.

† The Secret Doctrine teaches that the Sun is a central Star and not a planet. Yet the Ancients knew of and worshipped seven great gods, excluding the Sun and Earth. Which was that "Mystery God" they set apart? Of course not Uranus, discovered only by Herschel in 1781. But could it not be known by another name? Says the

so to say, the Adityas are, in their primitive most ancient meanings, the eight, and the twelve great gods of the Hindu Pantheon. "The Seven allow the mortals to see their dwellings, but show themselves only to the Arhats," says an old proverb, "their dwellings" standing here for planets. The ancient Commentary gives an allegory and explains it :—

"*Eight houses were built by Mother. Eight houses for her Eight Divine sons; four large and four small ones. Eight brilliant suns, according to their age and merits. Bal-ilu (Mârrtânda) was not satisfied, though his house was the largest. He began (to work) as the huge elephants do. He breathed (drew in) into his stomach the vital airs of his brothers. He sought to devour them. The larger four were far away; far, on the margin of their kingdom.* They were not robbed (affected), and laughed. Do your worst, Sir, you cannot reach us, they said. But the smaller wept. They complained to the Mother. She exiled Bal-i-lu to the centre of her Kingdom, from whence he could not move. (Since then) he (only) watches and threatens. He pursues them, turning slowly around himself, they turning swiftly from him, and he following from afar the direction in which his brothers move on the path that encircles their houses.† From that day he feeds on the sweat of the Mother's body. He fills himself with her breath and refuse. Therefore, she rejected him.*"

Thus the "rejected Son" being our Sun, evidently, as shown above, the "Sun-Sons" refer not only to our planets but to the heavenly bodies in general. Himself only a reflection of the Central Spiritual Sun, *Surya* is the prototype of all those bodies that evolved after him. In the Vedas he is called *Loka-Chakshuh*, "the Eye of the World" (our

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author of "Maçonnerie Occulte":—"Occult Sciences having discovered through astronomical calculations that the number of the planets must be seven, the ancients were led to introduce the Sun into the scale of the celestial harmonies, and make him occupy the vacant place. Thus, every time they perceived an influence that pertained to none of the six planets known, they attributed it to the Sun. The error only seems important, but was not so in practical results, if the ancient astrologers replaced Uranus by the Sun, which is a central Star relatively motionless, turning only on its axis and regulating time and measure; and which cannot be turned aside from its true functions.".....The nomenclature of the days of the week is thus faulty. "The Sun-Day ought to be Uranus-day (Urani dies, Urandi)," adds the learned writer, Ragon.

* Planetary System.

† "The Sun rotates on his axis always in the same direction in which the planets revolve in their respective orbits," astronomy teaches us.

planetary world), and he is one of the three chief deities. He is called indifferently the Son of *Dyaus* and of *Aditi*, because no distinction is made with reference to, or scope allowed for, the esoteric meaning. Thus he is depicted as drawn by seven horses, and by one horse with seven heads; the former referring to his seven planets, the latter to their one common origin from the One Cosmic Element. This "One Element" is called figuratively "FIRE." The Vedas (Aitareya-Brâhmana of Haug also; p. i.) teach "that the fire verily is all the deities." (Narada in Anugîtâ).

The meaning of the allegory is plain, for we have both the Dzyan Commentary and modern science to explain it, though the two differ in more than one particular. The Occult Doctrine rejects the hypothesis born out of the Nebular Theory, that the (seven) great planets have evolved from the Sun's central mass, not of this our visible Sun, at any rate. The first condensation of Cosmic matter of course took place about a central nucleus, its parent Sun; but our sun, it is taught, merely detached itself earlier than all the others, as the rotating mass contracted, and is their elder, bigger brother therefore, not their father. The eight Adityas, "the gods," are all formed from the eternal substance (Cometary matter*—the Mother) or the "World-Stuff" which is both the fifth and the sixth COSMIC Principle, the Upadhi or basis of the Universal Soul, just as in man, the Microcosm, Manas† is the Upadhi of Buddhi.‡

(*d*) There is a whole poem on the pregenetic battles fought by the growing planets before the final formation of Kosmos, thus accounting for the seemingly disturbed position of the systems of several planets, the plane of the satellites of some (of Neptune and Uranus, for instance, of which the ancients knew nothing, it is said) being tilted over, thus giving them an appearance of retrograde motion. These planets are called the warriors, the Architects, and are accepted by the

* This Essence of Cometary matter, Occult Science teaches, is totally different from any of the chemical or physical characteristics with which modern science is acquainted. It is homogeneous in its primitive form beyond the Solar Systems, and differentiates entirely once it crosses the boundaries of our Earth's region, vitiated by the atmospheres of the planets and the already compound matter of the interplanetary stuff, heterogeneous only in our manifested world.

† Manas—the Mind-Principle, or the human Soul.

‡ Buddhi—the divine Soul.

Roman Church as the leaders of the heavenly Hosts, thus showing the same traditions. Having evolved from Cosmic Space, and before the final formation of the primaries and the annulation of the planetary nebula, the Sun, we are taught, drew into the depths of its mass all the Cosmic vitality he could, threatening to engulf his weaker "brothers" before the law of attraction and repulsion was finally adjusted; after which he began feeding on "The Mother's refuse and sweat"; in other words, on those portions of Ether (the "breath of the Universal Soul") of the existence and constitution of which science is as yet absolutely ignorant. A theory of this kind having been propounded by Sir William Grove (see "*Correlation of the Physical Forces*," 1843, p. 81; and "*Address to the British Association*, 1866"), who theorized that the systems "are gradually changing by atmospheric additions or subtractions, or by accretions and diminutions arising from nebular substances" . . . and again that "the Sun may condense gaseous matter as it travels in Space and so heat may be produced"—the archaic teaching seems scientific enough, even in this age.* Mr. W. Mattieu Williams suggested that the diffused matter or Ether which is the recipient of the heat radiations of the Universe is thereby drawn into the depths of the solar mass. Expelling thence the previously condensed and thermally exhausted Ether, it becomes compressed and gives up its heat, to be in turn itself driven out in a rarified and cooled state, to absorb a fresh supply of heat, which he supposes to be in this way taken up by the Ether, and again concentrated and redistributed by the Suns of the Universe.†

This is about as close an approximation to the Occult teachings as Science ever imagined; for Occultism explains it by "the dead breath" given back by Mârttânda and his feeding on the "sweat and refuse" of "Mother Space." What could affect Neptune,‡ Saturn and Jupiter,

* Very similar ideas in Mr. W. Mattieu Williams' "*The Fuel of the Sun*;" in Dr. C. William Siemens' "*On the Conservation of Solar Energy*" (Nature, XXV., p. 440-444, March 9, 1882); and also in Dr. P. Martin Duncan's "*Address of the President of the Geological Society*," London, May, 1877.

† See "*Comparative Geology*," by Alexander Winchell, LL.D., p. 56.

‡ When we speak of Neptune it is not as an Occultist but as a European. The true Eastern Occultist will maintain that, whereas there are many yet undiscovered planets in our system, Neptune does not belong to it, his apparent connection with our sun and the influence of the latter upon Neptune notwithstanding. This connection is *mayavic*, imaginary, they say.

but little, would have killed such comparatively small "Houses" as Mercury, Venus and Mars. As Uranus was not known before the end of the eighteenth century, the name of the fourth planet mentioned in the allegory must remain to us, so far, a mystery.

The "Breath" of all the "seven" is said to be Bhâskara (light-making), because they (the planets) were all comets and suns in their origin. They evolve into Manvantaric life from primæval Chaos (now the noumenon of irresolvable nebulæ) by aggregation and accumulation of the primary differentiations of the eternal matter, according to the beautiful expression in the Commentary, "Thus the Sons of Light clothed themselves in the fabric of Darkness." They are called allegorically "the Heavenly Snails," on account of their (to us) formless INTELLIGENCES inhabiting unseen their starry and planetary homes, and, so to speak, carrying them as the snails do along with themselves in their revolution. The doctrine of a common origin for all the heavenly bodies and planets, was, as we see, inculcated by the Archaic astronomers, before Kepler, Newton, Leibnitz, Kant, Herschel and Laplace. Heat (the Breath), attraction and repulsion—the three great factors of Motion—are the conditions under which all the members of all this primitive family are born, developed, and die, to be reborn after a "Night of Brahmâ," during which eternal matter relapses periodically into its primary undifferentiated state. The most attenuated gases can give no idea of its nature to the modern physicist. Centres of Forces at first, the invisible sparks of primordial atoms differentiate into molecules, and become Suns—passing gradually into objectivity—gaseous, radiant, cosmic, the one "Whirlwind" (or motion) finally giving the impulse to the form, and the initial motion, regulated and sustained by the never-resting Breaths—the Dhyan Chohans.

STANZA IV.—*Continued.*

6. . . . . THEN THE SECOND SEVEN, WHO ARE THE LIPIKA, PRODUCED BY THE THREE (*Word, Voice, and Spirit*). THE REJECTED SON IS ONE, THE "SON-SUNS" ARE COUNTLESS.

The *Lipi-ka*, from the word *lipi*, "writing," means literally the

"Scribes."* Mystically, these Divine Beings are connected with Karma, the Law of Retribution, for they are the Recorders or Annalists who impress on the (to us) invisible tablets of the Astral Light, "the great picture-gallery of eternity"—a faithful record of every act, and even thought, of man, of all that was, is, or ever will be, in the phenomenal Universe. As said in "*Isis*," this divine and unseen canvas is the BOOK OF LIFE. As it is the Lipika who project into objectivity from the passive Universal Mind the ideal plan of the universe, upon which the "Builders" reconstruct the Kosmos after every Pralaya, it is they who stand parallel to the Seven Angels of the Presence, whom the Christians recognise in the Seven "Planetary Spirits" or the "Spirits of the Stars;" for thus it is they who are the direct amanuenses of the Eternal Ideation—or, as called by Plato, the "Divine Thought." The Eternal Record is no fantastic dream, for we meet with the same records in the world of gross matter. "A shadow never falls upon a wall without leaving thereupon a permanent trace which might be made visible by resorting to proper processes," says Dr. Draper. . . . "The portraits of our friends or landscape-views may be hidden on the sensitive surface from the eye, but they are ready to make their appearance as soon as proper developers are resorted to. A spectre is concealed on a silver or a glassy surface, until, by our necromancy, we make it come forth into the visible world. Upon the walls of our most private apartments, where we think the eye of intrusion is altogether shut out, and our retirement can never be profaned, there exist the vestiges of all our acts, silhouettes of whatever we have done." † Drs. Jevons and Babbage believe that every thought, displacing the particles of the brain and setting them in motion, scatters them throughout the Universe, and they think that "each particle of the existing matter must be a register of all that has happened." (Principles of Science, Vol. II. p. 455.) Thus the ancient doctrine has begun to acquire rights of citizenship in the speculations of the scientific world.

The forty "Assessors" who stand in the region of *Amenti* as the accusers of the Soul before *Osiris*, belong to the same class of deities as the Lipika, and might stand paralleled, were not the Egyptian gods so

* These are the four "Immortals" which are mentioned in *Atharva Veda* as the "Watchers" or Guardians of the four quarters of the sky (see ch. lxxvi., 1-4, *et seq.*).

† "Conflict between Religion and Science."—Draper, pp. 132 and 133.

little understood in their esoteric meaning. The Hindu *Chitra-Gupta* who reads out the account of every Soul's life from his register, called Agra-Sandhani; the "Assessors" who read theirs from the heart of the defunct, which becomes an open book before (whether) Yama, Minos, Osiris, or Karma—are all so many copies of, and variants from the Lipika, and their Astral Records. Nevertheless, the Lipi-ka are not deities connected with Death, but with Life Eternal.

Connected as the Lipika are with the destiny of every man and the birth of every child, whose life is already traced in the Astral Light—not fatalistically, but only because the future, like the PAST, is ever alive in the PRESENT—they may also be said to exercise an influence on the Science of Horoscopy. We must admit the truth of the latter whether we will or not. For, as observed by one of the modern adepts of Astrology, "Now that photography has revealed to us the chemical influence of the Sidereal system, by fixing on the sensitized plate of the apparatus milliards of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain—virgin of any impression—in a definite manner and according to the presence on the zenith of such or another zodiacal constellation."†

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† Les Mystères de l'Horoscope, p. XI.

STANZA V.

1. THE PRIMORDIAL SEVEN, THE FIRST SEVEN BREATHS OF THE DRAGON OF WISDOM, PRODUCE IN THEIR TURN FROM THEIR HOLY CIRCUMGYRATING BREATHS THE FIERY WHIRLWIND (*a*).

COMMENTARY.

(*a*) This is, perhaps, the most difficult of all the Stanzas to explain. Its language is comprehensible only to him who is thoroughly versed in Eastern allegory and its purposely obscure phraseology. The question will surely be asked, "Do the Occultists believe in all these 'Builders,' 'Lipika,' and 'Sons of Light' as Entities, or are they merely imageries?" To this the answer is given as plainly: "After due allowance for the imagery of personified Powers, we must admit the existence of these Entities, if we would not reject the existence of spiritual humanity within physical mankind. For the hosts of these Sons of Light and 'Mind-born Sons' of the first manifested Ray of the UNKNOWN ALL, are the very root of spiritual man." Unless we want to believe the unphilosophical dogma of a specially created soul for every human birth—a fresh supply of these pouring in daily, since "Adam"—we have to admit the occult teachings. This will be explained in its place. Let us see, now, what may be the occult meaning of this Stanza.

The Doctrine teaches that, in order to become a divine, fully conscious god,—aye, even the highest—the Spiritual primeval INTELLIGENCES must pass through the human stage. And when we say human, this does not apply merely to our terrestrial humanity, but to the mortals that inhabit any world, *i.e.*, to those Intelligences that have reached the appropriate equilibrium between matter and spirit, as *we* have now, since the middle point of the Fourth Root Race of the Fourth Round was passed. Each Entity must have won for itself the right of becoming divine, through self-experience. Hegel, the great German thinker, must have known or sensed intuitionally this truth when saying, as he did, that the Unconscious evolved the Universe only "in the hope of attaining clear self-consciousness," of becoming, in other words, MAN; for this is also the secret meaning of the usual Purânic phrase about

Brahmâ being constantly "moved by the desire to create." This explains also the hidden Kabalistic meaning of the saying: "The *Breath* becomes a stone; the stone, a plant; the plant, an animal; the animal, a man; the man, a spirit; and the spirit, a god." The Mind-born Sons, the Rishis, the Builders, etc., were all men—of whatever forms and shapes—in other worlds and the preceding Manvantaras.

This subject, being so very mystical, is therefore the most difficult to explain in all its details and bearings; since the whole mystery of evolutionary creation is contained in it. A sentence or two in it vividly recalls to mind similar ones in the Kabala and the phraseology of the King Psalmist (civ.), as both, when speaking of God, show him making the wind his messenger and his "ministers a flaming fire." But in the Esoteric doctrine it is used figuratively. The "fiery Wind" is the incandescent Cosmic dust which only follows magnetically, as the iron filings follow the magnet, the directing thought of the "Creative Forces." Yet, this cosmic dust is something more; for every atom in the Universe has the potentiality of self-consciousness in it, and is, like the Monads of Leibnitz, a Universe in itself, and *for* itself. *It is an atom and an angel.*

In this connection it should be noted that one of the luminaries of the modern Evolutionist School, Mr. A. R. Wallace, when discussing the inadequacy of "natural selection" as the sole factor in the development of physical man, practically concedes the whole point here discussed. He holds that the evolution of man was directed and furthered by superior Intelligences, whose agency is a necessary factor in the scheme of Nature. But once the operation of these Intelligences is admitted in one place, it is only a logical deduction to extend it still further. No hard and fast line can be drawn.

STANZA V.—*Continued.*

2. THEY MAKE OF HIM THE MESSENGER OF THEIR WILL (*a*). THE DZYU BECOMES FOHAT; THE SWIFT SON OF THE DIVINE SONS, WHOSE SONS ARE THE LIPIKA,* RUNS CIRCULAR ERRANDS. HE IS THE STEED, AND

* The difference between the "Builders," the Planetary Spirits, and the Lipika must not be lost sight of. (See Nos. 5 and 6 of this Commentary.)

THE THOUGHT IS THE RIDER (*i.e., he is under the influence of their guiding thought*). HE PASSES LIKE LIGHTNING THROUGH THE FIERY CLOUDS (*cosmic mists*) (*b*); TAKES THREE, AND FIVE, AND SEVEN STRIDES THROUGH THE SEVEN REGIONS ABOVE AND THE SEVEN BELOW (*the world to be*). HE LIFTS HIS VOICE, AND CALLS THE INNUMERABLE SPARKS (*atoms*) AND JOINS THEM TOGETHER (*c*).

(*a*) This shows the "Primordial Seven" using for their *Vahan* (vehicle, or the manifested subject which becomes the symbol of the Power directing it), Fohat, called in consequence, the "Messenger of their will"—the fiery whirlwind.

"Dzyu becomes Fohat"—the expression itself shows it. Dzyu is the one real (magical) knowledge, or Occult Wisdom; which, dealing with eternal truths and primal causes, becomes almost omnipotence when applied in the right direction. Its antithesis is Dzyu-mi, that which deals with illusions and false appearances only, as in our exoteric modern sciences. In this case, Dzyu is the expression of the collective Wisdom of the Dhyani-Buddhas.

(*b*) As the reader is supposed not to be acquainted with the Dhyani-Buddhas, it is as well to say at once that, *according to the Orientalists*, there are five Dhyanis who are the "celestial" Buddhas, of whom the human Buddhas are the manifestations in the world of form and matter. Esoterically, however, the Dhyani-Buddhas are seven, of whom five only have hitherto manifested,* and two are to come in the sixth and seventh Root-races. They are, so to speak, the eternal prototypes of the Buddhas who appear on this earth, each of whom has his particular divine prototype. So, for instance, Amitâbha is the Dhyani-Buddha of Gautama Sakyamuni, manifesting through him whenever this great Soul incarnates on earth as He did in Tzon-kha-pa.† As the synthesis of the seven Dhyani-Buddhas, Avalôkitêswara was the first Buddha (the Logos), so Amitâbha is the inner "God" of Gautama, who, in China, is called Amita(-Buddha). They are, as Mr. Rhys Davids

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* See A. P. Sinnett's "Esoteric Buddhism," 5th annotated edition, pp. 171-173.

† The first and greatest Reformer who founded the "Yellow-Caps," Gyalugpas. He was born in the year 1355 A.D. in Amdo, and was the *Avatar* of Amitâbha, the celestial name of Gautama Buddha.

correctly states, "the glorious counterparts in the mystic world, free from the debasing conditions of this material life" of every earthly mortal Buddha—the liberated Manushi-Buddhas appointed to govern the Earth in this Round. They are the "Buddhas of Contemplation," and are all Anupadaka (parentless), *i.e.*, self-born of divine essence. The exoteric teaching which says that every Dhyani-Buddha has the faculty of creating from himself, an equally celestial son—a Dhyani-Bodhisattva—who, after the decease of the Manushi (human) Buddha, has to carry out the work of the latter, rests on the fact that owing to the highest initiation performed by one overshadowed by the "Spirit of Buddha"—(who is credited by the Orientalists with having created the five Dhyani-Buddhas!),—a candidate becomes virtually a Bodhisattva, created such by the High Initiator.

(*c*) Fohat, being one of the most, if not the most important character in esoteric Cosmogony, should be minutely described. As in the oldest Grecian Cosmogony, differing widely from the later mythology, Eros is the third person in the primeval trinity: Chaos, Gæa, Eros: answering to the Kabalistic En-Soph (for Chaos is SPACE, χαίνο, "void") the Boundless ALL, Shekinah and the Ancient of Days, or the Holy Ghost; so Fohat is one thing in the yet unmanifested Universe and another in the phenomenal and Cosmic World. In the latter, he is that Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or LOVE. Fohat has naught to do with Kosmos yet, since Kosmos is not born, and the gods still sleep in the bosom of "Father-Mother." He is an abstract philosophical idea. He produces nothing yet by himself; he is simply that potential creative power in virtue of whose action the NOUMENON of all future phenomena divides, so to speak, but to reunite in a mystic supersensuous act, and emit the creative ray. When the "Divine Son" breaks forth, then Fohat becomes the propelling force, the active Power which causes the ONE to become Two and THREE—on the Cosmic plane of manifestation. The triple One differentiates into the many, and then Fohat is transformed into that force which brings together the elemental atoms and makes them aggregate and combine. We find an echo of this primeval teaching

in early Greek mythology. Erebos and Nux are born out of Chaos, and, under the action of Eros, give birth in their turn to Æther and Hemera, the light of the superior and the light of the inferior or terrestrial regions. Darkness generates light. See in the Purânas Brahmâ's "Will" or desire to create; and in the Phœnician Cosmogony of Sanchoniathon the doctrine that Desire, πόθος, is the principle of creation.

Fohat is closely related to the "ONE LIFE." From the Unknown One, the Infinite TOTALITY, the manifested ONE, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind, which, separated from its Fountain-Source, is the Demiurgos or the creative Logos of the Western Kabalists, and the four-faced Brahmâ of the Hindu religion. In its totality, viewed from the standpoint of manifested Divine Thought in the esoteric doctrine, it represents the Hosts of the higher creative Dhyan Chohans. Simultaneously with the evolution of the Universal Mind, the concealed Wisdom of Adi-Buddha—the One Supreme and eternal—manifests itself as Avalôkitêshwara (or manifested Iswara), which is the Osiris of the Egyptians, the Ahura-Mazda of the Zoroastrians, the Heavenly Man of the Hermetic philosopher, the Logos of the Platonists, and the Atman of the Vedantins.* By the action of the manifested Wisdom, or Mahat, represented by these innumerable centres of spiritual Energy in the Kosmos, the reflection of the Universal Mind, which is Cosmic Ideation and the intellectual Force accompanying such ideation, becomes objectively the Fohat of the Buddhist esoteric philosopher. Fohat, running along the seven principles of AKASA, acts upon manifested substance or the One Element, as declared above, and by differentiating it into various centres of Energy, sets in motion the law of Cosmic Evolution, which, in obedience to the Ideation of the Universal Mind, brings into existence all the various states of being in the manifested Solar System.

The Solar System, brought into existence by these agencies, consists of Seven Principles, like everything else within these centres. Such is the teaching of the trans-Himalayan Esotericism. Every philosophy, however, has it own way of dividing these principles.

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* Mr. Subba Row seems to identify him with, and to call him, the LOGOS. (See his four lectures on the "Bhagavadgita" in the Theosophist.)

Fohat, then, is the personified electric vital power, the transcendental binding Unity of all Cosmic Energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by WILL, in those phenomena where the seemingly subjective acts on the seemingly objective and propels it to action. Fohat is not only the living Symbol and Container of that Force, but is looked upon by the Occultists as an Entity—the forces he acts upon being cosmic, human and terrestrial, and exercising their influence on all those planes respectively. On the earthly plane his influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things—from the planetary system down to the glow-worm and simple daisy—the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that special thing. He is, metaphysically, the objectivised thought of the gods; the "Word made flesh," on a lower scale, and the messenger of Cosmic and human ideations: the active force in Universal Life. In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid,* and the preserving fourth

* In 1882 the President of the Theosophical Society, Col. Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. "Force," "Energy," may be a better name for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is as atomic, though several removes from the latter. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter. Electricity is "immaterial" in the sense that its molecules are not subject to perception and experiment; yet it may be—and Occultism says it is—atomic; therefore it is matter. But even supposing it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force—where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. "If we accept the hypothesis that the elementary substances are composed of atoms we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity." (Helmholtz, *Faraday Lecture*, 1881). We will go further than that, and assert that Electricity is not only Substance but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world according to the eternal Law of KARMA. (See the Addendum to this Book.)

principle, the animal Soul of Nature, so to say, or—Electricity. In India, Fohat is connected with Vishnu and Surya in the early character of the (first) God; for Vishnu is not a high god in the Rig Veda. The name Vishnu is from the root *vish*, "to pervade," and Fohat is called the "Pervader" and the Manufacturer, because he shapes the atoms from crude material.* In the sacred texts of the Rig Veda, Vishnu, also, is "a manifestation of the Solar Energy," and he is described as striding through the Seven regions of the Universe in three steps, the Vedic God having little in common with the Vishnu of later times. Therefore the two are identical in this particular feature, and one is the copy of the other.

The "three and seven" strides refer to the Seven spheres inhabited by man, of the esoteric Doctrine, as well as to the Seven regions of the Earth. Notwithstanding the frequent objections made by would-be Orientalists, the Seven Worlds or spheres of our planetary chain are distinctly referred to in the exoteric Hindu scriptures. But how strangely all these numbers are connected with like numbers in other Cosmogonies and with their symbols, can be seen from comparisons and parallelisms made by students of old religions. The "three strides of Vishnu" through the "seven regions of the Universe," of the Rig Veda, have been variously explained by commentators as meaning "fire, lightning and the Sun" cosmically; and as having been taken in the Earth, the atmosphere, and the sky; also as the "three steps" of the dwarf (Vishnu's incarnation), though more philosophically—and in the astronomical sense, very correctly—they are explained by Aurnavâbha as being the various positions of the sun, rising, noon, and setting. Esoteric philosophy alone explains it clearly, and the Zohar laid it down very philosophically and comprehensively. It is said and plainly demonstrated therein that in the beginning the Elohim (Elhim) were called Echod, "one," or the "Deity is one in many," a very simple idea in a pantheistic conception (in its philosophical sense, of course). Then came the change, "Jehovah is Elohim," thus unifying the multiplicity and taking the first step towards Monotheism. Now to the query, "How is Jehovah Elohim?" the answer is, "By three Steps" from below.

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* It is well known that sand, when placed on a metal plate in vibration assumes a series of regular curved figures of various descriptions. Can Science give a *complete* explanation of this fact?

The meaning is plain.* They are all symbols, and emblematic, mutually and correlatively, of Spirit, Soul and Body (MAN); of the circle transformed into Spirit, the Soul of the World, and its body (or Earth). Stepping out of the Circle of Infinity, that no man comprehendeth, Ain-Soph (the Kabalistic synonym for Parabrahm, for the Zeroana Akerne, of the Mazdeans, or for any other "UNKNOWABLE") becomes "One"—the ECHOD, the EKA, the AHU—then he (or it) is transformed by evolution into the One in many, the Dhyani-Buddhas or the Elohim, or again the Amshaspends, his third Step being taken into generation of the flesh, or "Man." And from man, or Jah-Hova, "male female," the *inner* divine entity becomes, on the metaphysical plane, once more the Elohim.

The Kabalistic idea is identical with the Esotericism of the Archaic period. This esotericism is the common property of all, and belongs neither to the Aryan 5th Race, nor to any of its numerous Sub-races. It cannot be claimed by the Turanians, so-called, the Egyptians, Chinese, Chaldeans, nor any of the Seven divisions of the Fifth Root Race, but really belongs to the Third and Fourth Root Races, whose descendants we find in the Seed of the Fifth, the earliest Aryans. The Circle was with every nation the symbol of the Unknown—"Boundless Space," the abstract garb of an ever present abstraction—the Incognisable Deity. It represents limitless Time in Eternity. The Zeroana Akerne is also the "Boundless Circle of the Unknown Time," from which Circle issues the radiant light—the Universal SUN, or Ormazd †—and the latter

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* The numbers 3, 5, and 7 are prominent in speculative masonry, as shown in "Isis." A mason writes:—"There are the 3, 5, and 7 steps to show a circular walk. The three faces of 3, 3; 5, 3; and 7, 3; etc., etc. Sometimes it comes in this form—$\frac{753}{2} = 376{\cdot}5$ and $\frac{7635}{2} = 3817{\cdot}5$ and the ratio of $\frac{20612}{6561}$ feet for cubit measure gives the Great Pyramid measures," etc., etc. Three, five and seven are mystical numbers, and the last and the first are as greatly honoured by Masons as by the Parsis—the triangle being a symbol of Deity everywhere. (See the *Masonic Cyclopedia*, and "*Pythagorean Triangle*," Oliver.) As a matter of course, doctors of divinity (Cassel, for instance) show the Zohar explaining and supporting the Christian trinity (!). It is the latter, however, that had its origin from the △ of the Heathen, in the Archaic Occultism and Symbology. The three strides relate metaphysically to the descent of Spirit into matter, of the Logos falling as a ray into the Spirit, then into the Soul, and finally into the human physical form of man, in which it becomes LIFE.

† Ormazd is the Logos, the "First Born" and the Sun.

is identical with Kronos, in his Æolian form, that of a Circle. For the circle is Sar, and Saros, or cycle, and was the Babylonian god whose circular horizon was the visible symbol of the invisible, while the sun was the ONE Circle from which proceeded the Cosmic orbs, and of which he was considered the leader. Zero-ana, is the Chackra or circle of Vishnu, the mysterious emblem which is, according to the definition of a mystic, "a curve of such a nature that as to any, the least possible part thereof, if the curve be protracted either way it will proceed and finally re-enter upon itself, and form one and the same curve—or that which we call the circle." No better definition could thus be given of the natural symbol and the evident nature of Deity, which having its circumference everywhere (the boundless) has, therefore, its central point also everywhere; in other words, is in every point of the Universe. The invisible Deity is thus also the Dhyan Chohans, or the Rishis, the primitive seven, and the nine, without, and ten, including, their synthetical unit; from which IT steps into Man. Returning to the Commentary (4) of Stanza IV. the reader will understand why, while the trans-Himalayan Chackra has inscribed within it △|□|☆ (triangle, first line, cube, second line, and a pentacle with a dot in the centre thus: ☆, and some other variations), the Kabalistic circle of the Elohim reveals, when the letters of the word אלהים (Alhim or Elohim) are numerically read, the famous numerals 13514, or by anagram 31415 — the astronomical π (pi) number, or the hidden meaning of Dhyani-Buddhas, of the Gebers, the Geborim, the Kabeiri, and the Elohim, all signifying "great men," "Titans," "Heavenly Men," and, on earth, "the giants."

The Seven was a Sacred Number with every nation; but none applied it to more physiologically materialistic uses than the Hebrews. With these it was pre-eminently the generative number and 9 the male causative one, forming as shown by the Kabalists the ע (90) צ (70) or *otz*—"the Tree of the Garden of Eden,"* the "double hermaphrodite rod" of the fourth race. Whereas with the Hindus and Aryans generally, the significance was manifold, and related almost entirely to purely metaphysical

* This was the symbol of the "Holy of Holies," the 3 and the 4 of sexual separation. Nearly every one of the 22 Hebrew letters are merely phallic symbols. Of the two letters—as shown above—one, the *ayin*, is a *negative* female letter, symbolically an eye; the other a male letter, *tza*, a *fish*-hook or a dart.

and astronomical truths.* Their Rishis and gods, their Demons and Heroes, have historical and ethical meanings, and the Aryans never made their religion rest solely on physiological symbols, as the old Hebrews have done. This is found in the exoteric Hindu Scriptures. That these accounts are blinds is shown by their contradicting each other, a different construction being found in almost every Purâna and epic poem. Read esoterically—they will all yield the same meaning. Thus one account enumerates Seven worlds, exclusive of the nether worlds, also seven in number; these fourteen upper and nether worlds have

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* We are told by a Kabalist, who in a work not yet published contrasts the Kabala and Zohar with Aryan Esotericism, that "The Hebrew clear, short, terse and exact modes far and beyond measure surpass the toddling word-talk of the Hindus—just as by parallelisms the Psalmist says, 'My mouth speaks with my tongue, I know not thy numbers' (lxxi., 15). . . . The Hindu Glyph shows by its insufficiency in the large admixture of adventitious sides the same borrowed plumage that the Greeks (the lying Greeks) had, and that Masonry has: which in the rough monosyllabic (and apparent) poverty of the Hebrew, shows the latter to have come down from a far more remote antiquity than any of these, and to have been the source (!?), or nearer the old original source than any of them." This is entirely erroneous. Our learned brother and correspondent judges apparently the Hindu religious systems by their Shastras and Purânas, probably the latter, and in their modern translation moreover, which is disfigured out of all recognition, by the Orientalists. It is to their philosophical systems that one has to turn, to their esoteric teaching, if he would make a point of comparison. No doubt the symbology of the Pentateuch and even of the New Testament, comes from the same source. But surely the Pyramid of Cheops, whose measurements are all found repeated by Professor Piazzi Smythe in Solomon's alleged and mythical temple, is not of a later date than the Mosaic books? Hence, if there is any such great identity as claimed, it must be due to servile copying on the part of the Jews, not on that of the Egyptians. The Jewish glyphs—and even their language, the Hebrew—are not original. They are borrowed from the Egyptians, from whom Moses got his Wisdom; from the Coptic, the probable kinsman, if not parent, of the old Phœnician and from the Hyksos, their (alleged) ancestors, as Josephus shows in his "*Against Apion*," I., 25. Aye; but who are the Hyksos shepherds? And who the Egyptians? History knows nothing of the question, and speculates and theorizes out of the depths of the respective consciousnesses of her historians. (See *Isis Unveiled*, vol. II., p. 430-438.) "Khamism, or old Coptic," says Bunsen, "is from Western Asia, and contains some germ of the Semitic, thus bearing witness to the primitive cognate unity of the Aryan and Semitic races"; and he places the great events in Egypt 9,000 years B.C. The fact is that in archaic Esotericism and Aryan thought we find a grand philosophy, whereas in the Hebrew records we find only the most surprising ingenuity in inventing apotheoses for phallic worship and sexual theogony.

nothing to do with the classification of the septenary chain and belong to the purely æthereal, invisible worlds. These will be noticed elsewhere. Suffice for the present to show that they are purposely referred to as though they belonged to the chain. "Another enumeration calls the Seven worlds—earth, sky, heaven, middle region, place of birth, mansion of the blest, and abode of truth; placing the 'Sons of Brahmâ' in the sixth division, and stating the fifth, or Jana Loka, to be that where animals destroyed in the general conflagration are born again." (see *Hindu Classical Dictionary.*) Some real esoteric teaching is given in the "Symbolism." He who is prepared for it will understand the hidden meaning.

STANZA V.—*Continued.*

3. HE IS THEIR GUIDING SPIRIT AND LEADER. WHEN HE COMMENCES WORK, HE SEPARATES THE SPARKS OF THE LOWER KINGDOM (*mineral atoms*) THAT FLOAT AND THRILL WITH JOY IN THEIR RADIANT DWELLINGS (*gaseous clouds*), AND FORMS THEREWITH THE GERMS OF WHEELS. HE PLACES THEM IN THE SIX DIRECTIONS OF SPACE AND ONE IN THE MIDDLE—THE CENTRAL WHEEL (*a*).

(*a*) "Wheels," as already explained, are the centres of force, around which primordial Cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of Esoteric Cosmogony, that during the Kalpas (or æons) of life, MOTION, which, during the periods of Rest "pulsates and thrills through every slumbering atom"* (Commentary on Dzyan), assumes an evergrowing

* It may be asked, as also the writer has not failed to ask, "Who is there to ascertain the difference in that motion, since all nature is reduced to its primal essence, and there can be no one—not even one of the Dhyani-Chohans, who are all in Nirvana—to see it?" The answer to this is: "Everything in Nature has to be judged by analogy. Though the highest Deities (Archangels or Dhyani-Buddhas) are unable to penetrate the mysteries too far beyond our planetary system and the visible Kosmos, yet there were great seers and prophets in olden times who were enabled to perceive the mystery of Breath and Motion retrospectively, when the systems of worlds were at rest and plunged in their periodic sleep."

tendency, from the first awakening of Kosmos to a new "Day," to circular movement. The "Deity becomes a WHIRLWIND." They are also called Rotæ—the moving wheels of the celestial orbs participating in the world's creation—when the meaning refers to the animating principle of the stars and planets; for in the Kabala, they are represented by the Ophanim, the Angels of the Spheres and stars, of which they are the informing Souls. (See *Kabala Denudata*, "*De Anima*," p. 113.)

This law of vortical movement in primordial matter, is one of the oldest conceptions of Greek philosophy, whose first historical Sages were nearly all Initiates of the Mysteries. The Greeks had it from the Egyptians, and the latter from the Chaldeans, who had been the pupils of Brahmins of the esoteric school. Leucippus, and Democritus of Abdera—the pupil of the Magi—taught that this gyratory movement of the atoms and spheres existed from eternity.* Hicetas, Heraclides, Ecphantus, Pythagoras, and all his pupils, taught the rotation of the earth; and Aryabhata of India, Aristarchus, Seleucus, and Archimedes calculated its revolution as scientifically as the astronomers do now; while the theory of the Elemental Vortices was known to Anaxagoras, and maintained by him 500 years B.C., or nearly 2,000 before it was taken up by Galileo, Descartes, Swedenborg, and finally, with slight modifications, by Sir W. Thomson. (See his "*Vortical Atoms.*") All such knowledge, if justice be only done to it, is an echo of the archaic doctrine, an attempt to explain which is now being made. How men of the last few centuries have come to the same ideas and conclusions that were taught as axiomatic truths in the secrecy of the Adyta dozens of

* "The doctrine of the rotation of the earth about an axis is taught by the Pythagorean Hicetas, probably as early as 500 B.C. It was also taught by his pupil Ecphantus, and by Heraclides, a pupil of Plato. The immobility of the Sun and the orbital rotation of the earth were shown by Aristarchus of Samos as early as 281 B.C. to be suppositions accordant with facts of observation. The Heliocentric theory was taught about 150 B.C., by Seleucus of Seleucia on the Tigris.—[It was taught 500 B.C. by Pythagoras.—H.P.B.] It is said also that Archimedes, in a work entitled Psammites, inculcated the Heliocentric theory. The sphericity of the earth was distinctly taught by Aristotle, who appealed for proof to the figure of the Earth's shadow on the moon in eclipses (Aristotle, De Cœlo, lib. II., cap. XIV.). The same idea was defended by Pliny (Nat. Hist., II., 65). These views seem to have been lost from knowledge for more than a thousand years. . . ." (*Comparative Geology*, Part IV., "Pre-Kantian Speculation," p. 551, by Alex. Winchell, LL.D.).

millenniums ago, is a question that is treated separately. Some were led to it by the natural progress in physical science and by independent observation; others—such as Copernicus, Swedenborg, and a few more—their great learning notwithstanding, owed their knowledge far more to intuitive than to acquired ideas, developed in the usual way by a course of study.* (See "A Mystery about Buddha.")

By the "Six directions of Space" is here meant the "Double Triangle," the junction and blending together of pure Spirit and Matter, of the Arupa and the Rupa, of which the Triangles are a Symbol. This double Triangle is a sign of Vishnu, as it is Solomon's seal, and the Sri-Antara of the Brahmins.

STANZA V.—(*Continued.*)

4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIX TO THE SEVENTH—THE CROWN (*a*); AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE (*and*) THE LIPIKA—IN THE MIDDLE WHEEL. THEY (*the Lipika*) SAY, "THIS IS GOOD" (*b*). THE FIRST DIVINE WORLD IS READY, THE FIRST (*is now*), THE SECOND (*world*), THEN THE "DIVINE ARUPA" (*the formless Universe*

That Swedenborg, who could not possibly have known anything of the esoteric ideas of Buddhism, came independently near the Occult teaching in his general conceptions, is shown by his essay on the Vortical Theory. In Clissold's translation of it, quoted by Prof. Winchell, we find the following *résumé*:—"The first Cause is the Infinite or Unlimited. This gives existence to the First Finite or Limited." (The Logos in His manifestation and the Universe.) "That which produces a limit is analogous to motion. (See first Stanza, *supra*.) The limit produced is a point, the Essence of which is Motion; but being without parts, this Essence is not actual Motion, but only a connatus to it." (In our Doctrine it is not a "connatus," but a change from eternal vibration in the unmanifested, to Vortical Motion in the phenomenal or manifested World). . . "From this first proceed Extension, Space, Figure, and Succession, or Time. As in Geometry a point generates a line, a line a surface, and a surface a solid, so here the connatus of a point tends towards lines, surfaces and solids. In other words, the Universe is contained *in ovo* in the first natural point . . . the Motion toward which the connatus tends, is circular, since the circle is the most perfect of all figures . . . The most perfect figure of a Motion. . . must be the perpetually circular, that is to say, it must proceed from the centre to the periphery and from the periphery to the centre." (Quoted from *Principia Rerum Naturalia*.) This is Occultism pure and simple.

of Thought) REFLECTS ITSELF IN CHHAYALOKA (*the shadowy world of primal form, or the intellectual*) THE FIRST GARMENT OF (*the*) ANUPADAKA (*c*).

(*a*) This tracing of "Spiral lines" refers to the evolution of man's as well as Nature's principles; an evolution which takes place gradually (as will be seen in Book II., on "The origin of the Human Races"), as does everything else in nature. The Sixth principle in Man (Buddhi, the Divine Soul) though a mere breath, in our conceptions, is still something material when compared with divine "Spirit" (Atma) of which it is the carrier or vehicle. Fohat, in his capacity of DIVINE LOVE (*Eros*), the electric Power of affinity and sympathy, is shown allegorically as trying to bring the pure Spirit, the Ray inseparable from the ONE absolute, into union with the Soul, the two constituting in Man the MONAD, and in Nature the first link between the ever unconditioned and the manifested. "The first is now the second" (world) —of the Lipikas—has reference to the same.

(*b*) The "Army" at each angle is the Host of angelic Beings (Dhyan-Chohans) appointed to guide and watch over each respective region from the beginning to the end of Manvantara. They are the "Mystic Watchers" of the Christian Kabalists and Alchemists, and relate, symbolically as well as cosmogonically, to the numerical system of the Universe. The numbers with which these celestial Beings are connected are extremely difficult to explain, as each number refers to several groups of distinct ideas, according to the particular group of "Angels" which it is intended to represent. Herein lies the *nodus* in the study of symbology, with which, unable to untie by disentangling it, so many scholars have preferred dealing as Alexander dealt with the Gordian knot; hence erroneous conceptions and teachings, as a direct result.

The "First is the Second," because the "First" cannot really be numbered or regarded as the First, as that is the realm of noumena in its primary manifestation: the threshold to the World of Truth, or SAT, through which the direct energy that radiates from the ONE REALITY—the Nameless Deity—reaches us. Here again, the untranslateable term SAT (*Be-ness*) is likely to lead into an erroneous conception, since that which is manifested cannot be SAT, but is something phenomenal, not everlasting, nor, in truth, even sempiternal. It is coeval and

coexistent with the One Life, "Secondless," but as a manifestation it is still a Maya—like the rest. This "World of Truth" can be described only in the words of the Commentary as "A bright star dropped from the heart of Eternity; the beacon of hope on whose Seven Rays hang the Seven Worlds of Being." Truly so; since those are the Seven Lights whose reflections are the human immortal Monads—the Atma, or the irradiating Spirit of every creature of the human family. First, this septenary Light; then:—

(*c*) The "Divine World"—the countless Lights lit at the primeval Light—the Buddhis, or formless divine Souls, of the last Arupa (formless) world; the "Sum Total," in the mysterious language of the old Stanza. In the Catechism, the Master is made to ask the pupil:—

"*Lift thy head, oh Lanoo; dost thou see one, or countless lights above thee, burning in the dark midnight sky?*"

"*I sense one Flame, oh Gurudeva, I see countless undetached sparks shining in it.*"

"*Thou sayest well. And now look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?*"

"*It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, 'Thy Soul and My Soul.'*"

The radical unity of the ultimate essence of each constituent part of compounds in Nature—from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds—this is the one fundamental law in Occult Science. "The Deity is boundless and infinite expansion," says an Occult axiom; and hence, as remarked, the name of Brahmâ.* There is a deep philosophy underlying the earliest worship in the world, that of the Sun and of Fire. Of all the Elements known to physical science, Fire is the one that has ever eluded definite analysis. It is confidently asserted that

* In the Rig Veda we find the names *Brahmanaspati* and *Brihaspati* alternating and equivalent to each other. Also see "Brihad Upanishad"; Brihaspati is a deity called "the Father of the gods."

Air is a mixture containing the gases Oxygen and Nitrogen. We view the Universe and the Earth as matter composed of definite chemical molecules. We speak of the primitive ten Earths, endowing each with a Greek or Latin name. We say that water is, chemically, a compound of Oxygen and Hydrogen. But what is FIRE? It is the effect of combustion, we are gravely answered. It is heat and light and motion, and a correlation of physical and chemical forces in general. And this scientific definition is philosophically supplemented by the theological one in Webster's Dictionary, which explains fire as "the instrument of punishment, or the punishment of the impenitent in another state"—the "state," by the bye, being supposed to be spiritual; but, alas! the presence of fire would seem to be a convincing proof of its material nature. Yet, speaking of the illusion of regarding phenomena as simple, because they are familiar, Professor Bain says (*Logic*. Part II.): "Very familiar facts seem to stand in no need of explanation themselves and to be the means of explaining whatever can be assimilated to them. Thus, the boiling and evaporation of a liquid is supposed to be a very simple phenomenon requiring no explanation, and a satisfactory explanation of rarer phenomena. That water should dry up is, to the uninstructed mind, a thing wholly intelligible; whereas to the man acquainted with physical science the liquid state is anomalous and inexplicable. The lighting of a fire by a flame is a GREAT SCIENTIFIC DIFFICULTY, yet few people think so" (p. 125).

What says the esoteric teaching with regard to fire? "Fire," it says, "is the most perfect and unadulterated reflection, in Heaven as on Earth, of the ONE FLAME. It is Life and Death, the origin and the end of every material thing. It is divine 'SUBSTANCE.'" Thus, not only the FIRE-WORSHIPPER, the Parsee, but even the wandering savage tribes of America, which proclaim themselves "born of fire," show more science in their creeds and truth in their superstitions, than all the speculations of modern physics and learning. The Christian who says: "God is a living Fire," and speaks of the Pentecostal "Tongues of Fire" and of the "burning bush" of Moses, is as much a fire-worshipper as any other "heathen." The Rosicrucians, among all the mystics and Kabalists, were those who defined Fire in the right and most correct way. Procure a sixpenny lamp, keep it only supplied with oil, and you will be able to light at its flame the lamps, candles,

and fires of the whole globe without diminishing that flame. If the Deity, the radical One, is eternal and an infinite substance ("the Lord thy God is a consuming fire") and never consumed, then it does not seem reasonable that the Occult teaching should be held as unphilosophical when it says: "Thus were the Arupa and Rupa worlds formed: from ONE light seven lights; from each of the seven, seven times seven," etc., etc.

STANZA V.—*Continued.*

5. FOHAT TAKES FIVE STRIDES (*having already taken the first three*) (*a*), AND BUILDS A WINGED WHEEL AT EACH CORNER OF THE SQUARE FOR THE FOUR HOLY ONES . . . . . AND THEIR ARMIES (*hosts*) (*b*).

(*a*) The "strides," as already explained (see Commentary on Stanza IV.), refer to both the Cosmic and the Human principles—the latter of which consist, in the exoteric division, of three (Spirit, Soul, and Body), and, in the esoteric calculation, of seven principles—three rays of the Essence and four aspects.* Those who have studied Mr. Sinnett's "*Esoteric Buddhism*" can easily grasp the nomenclature. There are two esoteric schools—or rather one school, divided into two parts—one for the inner Lanoos, the other for the outer or semi-lay chelas beyond the Himalayas; the first teaching a septenary, the other a six-fold division of human principles.

From a Cosmic point of view, Fohat taking "five strides" refers here to the five upper planes of Consciousness and Being, the sixth and the seventh (counting downwards) being the astral and the terrestrial, or the two lower planes.

(*b*) "Four winged wheels at each corner . . . . . for the four holy ones and their armies (hosts)" . . . . . These are the "four Maharajahs" or great Kings of the Dhyan-Chohans, the Devas who preside, each over one of the four cardinal points. They are the Regents or Angels who rule over the Cosmical Forces of North, South,

* The four aspects are the body, its life or vitality, and the "Double" of the body, the triad which disappears with the death of the person, and the Kama-rupa which disintegrates in *Kama-loka*.

East and West, Forces having each a distinct occult property. These BEINGS are also connected with Karma, as the latter needs physical and material agents to carry out her decrees, such as the four kinds of winds, for instance, professedly admitted by Science to have their respective evil and beneficent influences upon the health of Mankind and every living thing. There is occult philosophy in that Roman Catholic doctrine which traces the various public calamities, such as epidemics of disease, and wars, and so on, to the invisible "Messengers" from North and West. "The glory of God comes from the way of the East" says Ezekiel; while Jeremiah, Isaiah, and the Psalmist assure their readers that all the evil under the Sun comes from the North and the West—which proposition, when applied to the Jewish nation, sounds like an undeniable prophecy for themselves. And this accounts also for St. Ambrose (On Amos, ch. iv.) declaring that it is precisely for that reason that "we curse the North-Wind, and that during the ceremony of baptism we begin by turning towards the West (Sidereal), to renounce the better him who inhabits it; after which we turn to the East."

Belief in the "Four Maharajahs"—the Regents of the Four cardinal points—was universal and is now that of Christians,* who call them, after St. Augustine, "Angelic Virtues," and "Spirits" when enumerated by themselves, and "Devils" when named by Pagans. But where is the difference between the Pagans and the Christians in this cause? Following Plato, Aristotle explained that the term στοιχεῖα was understood only as meaning the incorporeal principles placed at each of the four great divisions of our Cosmical world to supervise them. Thus, no more than the Christians did, do they *adore* and *worship* the Elements and the cardinal (imaginary) points, but the "gods" that ruled these respectively. For the Church there are two kinds of Sidereal beings, the

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* Says the scholarly Vossius, in his Theol. Cir. I. VII.: "Though St. Augustine has said that every visible thing in this world had an angelic virtue as an overseer near it, it is not individuals but entire species of things that must be understood, each such species having indeed its particular angel to watch it. He is at one in this with all the philosophers . . . For us these angels are spirits separated from the objects . . . whereas for the philosophers (pagan) they were gods." Considering the Ritual established by the Roman Catholic Church for "Spirits of the Stars," the latter look suspiciously like "Gods," and were no more honoured and prayed to by the ancient and modern pagan rabble than they are now at Rome by the highly cultured Catholic Christians.

Angels and the Devils. For the Kabalist and Occultist there is but one; and neither of them makes any difference between "the Rectors of Light" and the Cosmocratores, or "Rectores tenebrarum harum," whom the Roman Church imagines and discovers in a "Rector of Light" as soon as he is called by another name than the one she addresses him by. It is not the "Rector" or "Maharajah" who punishes or rewards, with or without "God's" permission or order, but man himself—his deeds or Karma, attracting individually and collectively (as in the case of whole nations sometimes), every kind of evil and calamity. We produce CAUSES, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to—and react upon—those who produced these causes; whether such persons are practically the evil-doers, or simply Thinkers who brood mischief. Thought is matter,* we are taught by modern Science; and "every particle of the existing matter must be a register of all that has happened," as in their "*Principles of Science*" Messrs. Jevons and Babbage tell the profane. Modern Science is drawn more every day into the maëlstrom of Occultism; unconsciously, no doubt, still very sensibly. The two main theories of science—*re* the relations between Mind and Matter—are Monism and Materialism. These two cover the whole ground of negative psychology with the exception of the quasi-occult views of the pantheistic German schools.†

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* Not of course in the sense of the German Materialist Moleschott, who assures us that "Thought is the movement of matter," a statement of almost unequalled absurdity. Mental states and bodily states are utterly contrasted as such. But that does not affect the position that every thought, in addition to its physical accompaniment (brain-change), exhibits an objective—though to us supersensuously objective—aspect on the astral plane. (See "The Occult World," pp. 89, 90.)

† The views of our present-day scientific thinkers as to the relations between mind and matter may be reduced to two hypotheses. These show that both views equally exclude the possibility of an independent Soul, distinct from the physical brain through which it functions. They are:—

(1.) MATERIALISM, the theory which regards mental phenomena as the product of molecular change in the brain; *i.e.*, as the outcome of a transformation of motion into feeling (!). The cruder school once went so far as to identify mind with a "peculiar mode of motion" (! !), but this view is now happily regarded as absurd by most of the men of science themselves.

(2.) MONISM, or the Single Substance Doctrine, is the more subtle form of negative psychology, which one of its advocates, Professor Bain, ably terms "guarded

In the Egyptian temples, according to Clemens Alexandrinus, an immense curtain separated the tabernacle from the place for the congregation. The Jews had the same. In both, the curtain was drawn over five pillars (the Pentacle) symbolising our five senses and five Root-races esoterically, while the four colours of the curtain represented the four cardinal points and the four terrestrial elements. The whole was an allegorical symbol. It is through the four high Rulers over the four points and Elements that our five senses may become cognisant of the hidden truths of Nature; and not at all, as Clemens would have it, that it is the elements *per se* that furnished the Pagans with divine Knowledge or the knowledge of God.* While the Egyptian emblem was spiritual, that of the Jews was purely materialistic, and, indeed, honoured only the blind Elements and the imaginary "Points." For what was the meaning of the square tabernacle raised by Moses in the wilderness, if it had not the same cosmical significance? "Thou shalt make an hanging . . . of blue, purple, and scarlet" and "five pillars of shittim wood for the hanging . . . four brazen rings in the four corners thereof . . . boards of fine wood for the four sides, North, South, West, and East . . . of the Tabernacle . . . with Cherubims of cunning work." (Exodus, ch. xxvi., xxvii.) The Tabernacle and the square courtyard, Cherubim and all, were precisely the same as those in the Egyptian temples. The square form of the Tabernacle meant just the same thing as it still means, to this day, in the exoteric worship of the Chinese and Tibetans—the four cardinal points signifying that which the four sides of the pyramids, obelisks, and other such square erections mean. Josephus takes care to explain the whole thing. He declares that the Tabernacle pillars are the same

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Materialism." This doctrine, which commands a very wide assent, counting among its upholders such men as Lewis, Spencer, Ferrier, and others, while positing thought and mental phenomena generally as radically contrasted with matter, regards both as equal to the two sides, or aspects, of one and the same substance in some of its conditions. Thought as thought, they say, is utterly contrasted with material phenomena, but it must be also regarded as only "the subjective side of nervous motion"—whatever our learned men may mean by this.

* Thus the sentence, "Natura Elementorum obtinet revelationem Dei," (In Clemens's *Stromata*, R. IV., para. 6), is applicable to both or neither. Consult the Zends, vol II., p. 228, and Plutarch *De Iside*, as compared by Layard, *Academie des Inscriptions*, 1854, Vol. XV.

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Ormazd at their head: or the "Seven Spirits of the Face": the Seven Sephiroth separated from the first Triad, etc., etc.*

They build or rather rebuild every "System" after the "Night." The Second group of the Builders is the Architect of our planetary chain exclusively; and the third, the progenitor of our Humanity—the Macrocosmic prototype of the microcosm.

The Planetary Spirits are the informing spirits of the Stars in general, and of the Planets especially. They rule the destinies of men who are all born under one or other of their constellations; the second and third groups pertaining to other systems have the same functions, and all rule various departments in Nature. In the Hindu exoteric Pantheon they are the guardian deities who preside over the eight points of the compass—the four cardinal and the four intermediate points—and are called *Loka-Pâlas*, "Supporters or guardians of the World" (in our visible Kosmos), of which Indra (East), Yama (South), Varuna (West), and Kuvera (North) are the chief; their elephants and their spouses pertaining of course to fancy and afterthought, though all of them have an occult significance.

The Lipika (a description of whom is given in the Commentary on Stanza IV. No. 6) are the Spirits of the Universe, whereas the Builders are only our own planetary deities. The former belong to the most occult portion of Cosmogenesis, which cannot be given here. Whether the Adepts (even the highest) know this angelic order in the completeness of its triple degrees, or only the lower one connected with the records of our world, is something which the writer is unprepared to say, and she would incline rather to the latter supposition. Of its highest grade one thing only is taught: the Lipika are connected with Karma—being its direct Recorders.†

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* The Jews, save the Kabalists, having no names for East, West, South, and North, expressed the idea by words signifying before, behind, right and left, and very often confounded the terms exoterically, thus making the blinds in the Bible more confused and difficult to interpret. Add to this the fact that out of the forty-seven translators of King James I. of England's Bible "only three understood Hebrew, and of these two died before the Psalms were translated" (*Royal Masonic Cyclopaedia*), and one may easily understand what reliance can be placed on the English version of the Bible. In this work the Douay Roman Catholic version is generally followed.

† The Symbol for Sacred and Secret Knowledge was universally in antiquity, a Tree, by which a Scripture or a Record was also meant. Hence the word Lipika, the

STANZA V.—*Continued.*

6. THE LIPIKA CIRCUMSCRIBE THE TRIANGLE, THE FIRST ONE (*the vertical line or the figure* I.), THE CUBE, THE SECOND ONE, AND THE PENTACLE WITHIN THE EGG (*circle*) (*a*). IT IS THE RING CALLED "PASS NOT," FOR THOSE WHO DESCEND AND ASCEND (*as also for those*) WHO, DURING THE KALPA, ARE PROGRESSING TOWARD THE GREAT DAY "BE WITH US" (*b*). . . . THUS WERE FORMED THE ARUPA AND THE RUPA (*the Formless World and the World of Forms*); FROM ONE LIGHT SEVEN LIGHTS; FROM EACH OF THE SEVEN SEVEN TIMES SEVEN LIGHTS. THE "WHEELS" WATCH THE RING.

The Stanza proceeds with a minute classification of the Orders of Angelic Hierarchy. From the group of Four and Seven emanates the "mind-born" group of Ten, of Twelve, of Twenty-one, etc., all these divided again into sub-groups of septenaries, novems, duodecimals, and so on, until the mind is lost in this endless enumeration of celestial hosts and Beings, each having its distinct task in the ruling of the visible Kosmos during its existence.

(*a*) The esoteric meaning of the first sentence of the Sloka is, that those who have been called Lipikas, the Recorders of the Karmic ledger, make an impassible barrier between the personal EGO and the impersonal SELF, the Noumenon and Parent-Source of the former. Hence the allegory. They circumscribe the manifested world of matter within the RING "Pass-Not." This world is the symbol (objective) of the ONE divided into the many, on the planes of Illusion, of Adi (the "First") or of Eka (the "One"); and this One is the collective aggregate, or totality, of the principal Creators or Architects of this visible universe. In Hebrew Occultism their name is both Achath, feminine, "One," and Achod, "One" again, but masculine. The monotheists have taken (and are still taking) advantage of the profound esotericism of the Kabala to apply the name by which the One Supreme Essence is known to its manifestation, the Sephiroth-Elohim, and call it Jehovah. But this is

"writers" or scribes; the "Dragons," symbols of wisdom, who guard the Trees of Knowledge; the "golden" apple Tree of the Hesperides; the "Luxuriant Trees" and vegetation of Mount Meru guarded by a Serpent. Juno giving to Jupiter, on her marriage with him, a Tree with golden fruit is another form of Eve offering Adam the apple from the Tree of Knowledge.

quite arbitrary and against all reason and logic, as the term Elohim is a plural noun, identical with the plural word *Chiim*, often compounded with the Elohim.* Moreover, in Occult metaphysics there are, properly speaking, two "ONES"—the One on the unreachable plane of Absoluteness and Infinity, on which no speculation is possible, and the Second "One" on the plane of Emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable. The Second, being, so to speak, the reflection of the first One (for it is the Logos, or Eswara, in the Universe of Illusion), can do all this.† It emanates from itself—as the upper Sephirothal Triad emanates the lower seven Sephiroth—the seven Rays or Dhyan Chohans; in other words, the Homogeneous becomes the Heterogeneous, the "Protyle" differentiates into the Elements. But these, unless they return into their primal Element, can never cross beyond the Laya, or zero-point.

Hence the allegory. The Lipika separate the world (or plane) of pure spirit from that of Matter. Those who "descend and ascend" —the incarnating Monads, and men striving towards purification and "ascending," but still not having quite reached the goal—may cross the "circle of the Pass-Not," only on the day "Be-With-Us"; that day when man, freeing himself from the trammels of ignorance, and recog-

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* The sentence in the Sepher Jezirah and elsewhere: "Achath-Ruach-Elohim-Chiim" denotes the Elohim as androgynous at best, the feminine element almost predominating, as it would read: "ONE is She the Spirit of the Elohim of Life." As said above, Echath (or Achath) is feminine, and Echod (or Achod) masculine, both meaning ONE.

† This metaphysical tenet can hardly be better described than Mr. Subba Row's in "Bhagavadgita" lectures: "Mulaprakiti (the veil of Parabrahmam) acts as the one energy through the Logos (or 'Eswara'). Now Parabrahmam, is the one essence from which starts into existence a centre of energy, which I shall for the present call the Logos. . . . It is called the Verbum . . . by the Christians, and it is the divine Christos who is eternal in the bosom of his father. It is called Avalôkitêshwara by the Buddhists. . . . In almost every doctrine, they have formulated the existence of a centre of spiritual energy which is unborn and eternal, and which exists in the bosom of Parabrahmam at the time of Pralaya, and starts as a centre of conscious energy at the time of Cosmic activity. . . ." For, as the lecturer premised by saying, Parabraham is not this or that, it is not even consciousness, as it cannot be related to matter or anything conditioned. It is not Ego nor is it Non-ego, not even Atma, but verily the one source of all manifestations and modes of existence.

nising fully the non-separateness of the Ego within his personality—erroneously regarded as his own—from the UNIVERSAL EGO (Anima Supra-Mundi), merges thereby into the One Essence to become not only one "with us" (the manifested universal lives which are "ONE" LIFE), but that very life itself.

Astronomically, the "Ring PASS-NOT" that the Lipika trace around the Triangle, the First One, the Cube, the Second One, and the Pentacle to circumscribe these figures, is thus shown to contain the symbol of 31415 again, or the coefficient constantly used in mathematical tables (the value of π, pi), the geometrical figures standing here for numerical figures. According to the general philosophical teachings, this ring is beyond the region of what are called nebulæ in astronomy. But this is as erroneous a conception as that of the topography and the descriptions, given in Purânic and other exoteric Scriptures, about the 1008 worlds of the Devaloka worlds and firmaments. There are worlds, of course, in the esoteric as well as in the profane scientific teachings, at such incalculable distances that the light of the nearest of them which has just reached our modern Chaldees, had left its luminary long before the day on which the words "Let there be Light" were pronounced; but these are no worlds on the Devaloka plane, but in our Kosmos.

The chemist goes to the *laya* or zero point of the plane of matter with which he deals, and then stops short. The physicist or the astronomer counts by billions of miles beyond the nebulæ, and then they also stop short; the semi-initiated Occultist will represent this laya-point to himself as existing on some plane which, if not physical, is still conceivable to the human intellect. But the full Initiate *knows* that the ring "Pass-Not" is neither a locality nor can it be measured by distance, but that it exists in the absoluteness of infinity. In this "Infinity" of the full Initiate there is neither height, breadth nor thickness, but all is fathomless profundity, reaching down from the physical to the "para-para-metaphysical." In using the word "down," essential depth—"nowhere and everywhere"—is meant, not depth of physical matter.

If one searches carefully through the exoteric and grossly anthropomorphic allegories of popular religions, even in these the doctrine embodied in the circle of "Pass-Not" thus guarded by the Lipika, may be dimly perceived. Thus one finds it even in the teachings of

the Vedantin sect of the Visishtadwaita, the most tenaciously anthropomorphic in all India. For we read of the released soul that:—

After reaching Moksha (a state of bliss meaning "release from Bandha" or bondage), bliss is enjoyed by it in a place called PARAMAPADHA, which place is not material, but made of Suddasatwa (the essence, of which the body of Iswara—"the Lord"—is formed). There, Muktas or Jivatmas (Monads) who have attained Moksha, are never again subject to the qualities of either matter or Karma. "But if they choose, *for the sake of doing good to the world*, they may incarnate on Earth."* The way to Paramapadha, or the immaterial worlds, from this world, is called Devayana. When a person has attained Moksha and the body dies:—

"The Jiva (Soul) goes with Sukshma Sarira† from the heart of the body, to the Brahmarandra in the crown of the head, traversing Sushumna, a nerve connecting the heart with the Brahmarandra. The Jiva breaks through the Brahmarandra and goes to the region of the Sun (Suryamandala) through the solar Rays. Then it goes, through a dark spot in the Sun, to Paramapadha. The Jiva is directed on its way by the Supreme Wisdom acquired by Yoga.‡ The Jiva thus proceeds to Paramapadha by the aid of Athivahikas (bearers in transit), known by the names of Archi-Ahas . . . Aditya, Prajapati, etc. The Archis here mentioned are certain pure Souls, etc., etc." (Visishtadwaita Catechism, by Pundit Bhashyacharya, F.T.S.)

No Spirit except the "Recorders" (Lipika) has ever crossed its forbidden line, nor will any do so until the day of the next Pralaya, for it is the boundary that separates the finite—however infinite in man's sight—from the truly INFINITE. The Spirits referred to, therefore, as those who "ascend and descend" are the "Hosts" of what we loosely call "celestial Beings." But they are, in fact, nothing of the kind.

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* These voluntary re-incarnations are referred to in our Doctrine as Nirmânakâyas (the surviving spiritual principles of men).

† Sukshma-sarira, "dream-like" illusive body, with which are clothed the inferior Dhyanis of the celestial Hierarchy.

‡ Compare this esoteric tenet with the Gnostic doctrine found in "Pistis-Sophia" (Knowledge = Wisdom), in which treatise Sophia Achamoth is shown lost in the waters of Chaos (matter), on her way to Supreme Light, and Christos delivering and helping her on the right Path. Note well, "Christos" with the Gnostics meant the impersonal principal, the Atman of the Universe, and the Atma within every man's soul—not Jesus; though in the old Coptic MSS. in the British Museum "Christos" is almost constantly replaced by "Jesus."

They are Entities of the higher worlds in the hierarchy of Being, so immeasurably high that, to us, they must appear as Gods, and collectively—GOD. But so we, mortal men, must appear to the ant, which reasons on the scale of its special capacities. The ant may also, for all we know, see the avenging finger of a personal God in the hand of the urchin who, in one moment, under the impulse of mischief, destroys its anthill, the labour of many weeks—long years in the chronology of insects. The ant, feeling it acutely, and attributing the undeserved calamity to a combination of Providence and sin, may also, like man, see in it the result of the sin of its first parent. Who knows and who can affirm or deny? The refusal to admit in the whole Solar system of any other reasonable and intellectual beings on the human plane, than ourselves, is the greatest conceit of our age. All that science has a right to affirm, is that there are no invisible Intelligences living under the same conditions as we do. It cannot deny point-blank the possibility of there being worlds within worlds, under totally different conditions to those that constitute the nature of our world; nor can it deny that there may be a certain limited communication* between some of those worlds and our own. To the highest, we are taught, belong the seven orders of the purely divine Spirits; to the six lower ones belong hierarchies that can occasionally be seen and heard by men, and who do communicate with their progeny of the Earth; which progeny is indissolubly linked with them, each principle in man having its direct source in the nature of those great Beings, who furnish us with the respective invisible elements in us. Physical Science is welcome to speculate upon the physiological mechanism of living beings, and to continue her fruitless efforts in trying to resolve our feelings, our sensations, mental and spiritual, into functions of their inorganic vehicles. Nevertheless, all that will ever be accomplished in this direction has already been done, and Science will go no farther.

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* The greatest philosopher of European birth, Imanuel Kant, assures us that such a communication is in no way improbable. "I confess I am much disposed to assert the existence of Immaterial natures in the world, and to place my own soul in the class of these beings. It will hereafter, I know not where, or when, yet be proved that the human soul stands even in this life in indissoluble connection with all immaterial natures in the spirit-world, that it reciprocally acts upon these and receives impressions from them." (Träume eines Geistersehers, quoted by C. C. Massey, in his preface to Von Hartmann's "Spiritismus.")

She is before a dead wall, on the face of which she traces, as she imagines, great physiological and psychic discoveries, but every one of which will be shown later on to be no better than the cobwebs spun by her scientific fancies and illusions. The tissues of our objective framework alone are subservient to the analysis and researches of physiological science.* The six higher principles in them will evade for ever the hand that is guided by an animus that purposely ignores and rejects the Occult Sciences.

The "Great Day of BE-WITH-US," then, is an expression the only merit of which lies in its literal translation. Its significance is not so easily revealed to a public, unacquainted with the mystic tenets of Occultism, or rather of Esoteric Wisdom or "Budhism." It is an expression peculiar to the latter, and as hazy for the profane as that of the Egyptians who called the same the "Day of COME-TO-US,"† which

* *E.g.*, all that modern physiological research in connection with psychological problems has, and owing to the nature of things, could have shown, is, that every thought, sensation, and emotion is attended with a re-marshalling of the molecules of certain nerves. The inference drawn by scientists of the type of Büchner, Vogt, and others, that thought is molecular motion, necessitates a complete abstraction being made of the fact of our subjective consciousness.

† See "Le Livre des Morts," by Paul Pierret; "Le Jour de 'Viens a nous' . . . c'est le jour où Osiris a dit au Soleil: Viens! Je le vois rencontrant le Soleil dans l'Amenti." (Chap. xvii., p. 61.) The Sun here stands for the Logos (or Christos, or Horus) as central Essence synthetically, and as a diffused essence of radiated Entities, different in substance, but not in essence. As expressed by the *Bhagavadgita* lecturer, "it must not be supposed that the Logos is but a single centre of energy manifested from Parabrahmam; there are innumerable other centres . . . and their number is almost infinite in the bosom of Parabrahmam." Hence the expressions, "Tne Day of Come to us" and "The Day of Be with us," etc. Just as the square is the Symbol of the Four sacred Forces or Powers—Tetraktis—so the Circle shows the boundary within the Infinity that no man can cross, even in spirit, nor Deva nor Dhyan Chohan. The Spirits of those who "descend and ascend" during the course of cyclic evolution shall cross the "iron-bound world" only on the day of their approach to the threshold of Paranirvana. If they reach it—they will rest in the bosom of Parabrahmam, or the "Unknown Darkness," which shall then become for all of them Light—during the whole period of Mahapralaya, the "Great NIGHT," namely, 311,040,000,000,000 years of absorption in Brahm. The day of "Be-With-Us" is this period of rest or Paranirvana. See also for other data on this peculiar expression, the day of "Come-To-Us," *The Funerary Ritual of the Egyptians, by* Viscount de Rougé. It corresponds to the Day of the Last Judgment of the Christians, which has been sorely materialised by their religion.

is identical with the former, though the verb "be" in this sense, might be still better replaced with either of the two words "Remain" or "Rest-with-us," as it refers to that long period of REST which is called Paranirvana. As in the exoteric interpretation of the Egyptian rites the soul of every defunct person—from the Hierophant down to the sacred bull Apis—became an Osiris, was Osirified, though the Secret Doctrine had always taught, that the real Osirification was the lot of every Monad only after 3,000 cycles of Existences; so in the present case. The "Monad," born of the nature and the very Essence of the "Seven" (its highest principle becoming immediately enshrined in the Seventh Cosmic Element), has to perform its septenary gyration throughout the Cycle of Being and forms, from the highest to the lowest; and then again from man to God. At the threshold of Paranirvana it reassumes its primeval Essence and becomes the Absolute once more.

STANZA VI.

1. By the power of the Mother of Mercy and Knowledge (*a*), Kwan-Yin,* the "Triple" of Kwan-Shai-Yin, residing in Kwan-Yin-Tien (*b*), Fohat, the breath of their progeny, the Son of the Sons, having called forth from the lower abyss (*chaos*) the illusive form of Sien-Tchan (*our Universe*) and the seven elements :—

(*a.*) The Mother of Mercy and Knowledge is called "the triple" of Kwan-Shai-Yin because in her correlations, metaphysical and cosmical, she is the "Mother, the Wife and the Daughter" of the *Logos*, just as in the later theological translations she became "the Father, Son and (the female) Holy Ghost"—the *Sakti* or Energy—the Essence of the three. Thus in the Esotericism of the Vedantins, *Daiviprakriti*, the Light manifested through Eswara, the *Logos*,† is at one and the same time the Mother and also the Daughter of the Logos or Verbum of Parabrahmam ; while in that of the trans-Himalayan teachings it is—in the hierarchy of allegorical and metaphysical theogony—"the Mother" or abstract, ideal matter, Mulaprakriti, the Root of Nature ;—from the metaphysical standpoint, a correlation of Adi-Bhûta, manifested in the Logos, Avalokitêshwâra ;—and from the purely occult and

* This stanza is translated from the Chinese text, and the names, as the equivalents of the original terms, are preserved. The real esoteric nomenclature cannot be given, as it would only confuse the reader. The Brahmanical doctrine has no equivalent to these. Vâch seems, in many an aspect, to approach the Chinese Kwan-yin, but there is no regular worship of Vâch under this name in India, as there is of Kwan-Yin in China. No exoteric religious system has ever adopted a female Creator, and thus woman was regarded and treated, from the first dawn of popular religions, as inferior to man. It is only in China and Egypt that Kwan-Yin and Isis were placed on a par with the male gods. Esotericism ignores both sexes. Its highest Deity is sexless as it is formless, neither Father nor Mother ; and its first manifested beings, celestial and terrestrial alike, become only gradually androgynous and finally separate into distinct sexes.

† The "Theosophist" of February, 1887, p. 305, first lecture on the Bhagavadgita.

Cosmical, Fohat,* the "Son of the Son," the androgynous energy resulting from this "Light of the Logos," and which manifests in the plane of the objective Universe as the hidden, as much as the revealed, Electricity—which is LIFE.

(*b*) *Kwan-Yin-Tien* means the "melodious heaven of Sound," the abode of Kwan-Yin, or the "*Divine Voice*" literally. This "Voice" is a synonym of the *Verbum* or the Word: "Speech," as the expression of thought. Thus may be traced the connection with, and even the origin of the Hebrew *Bath-Kol*, the "daughter of the Divine Voice," or *Verbum*, or the male and female Logos, the "Heavenly Man" or Adam Kadmon, who is at the same time Sephira. The latter was surely anticipated by the Hindu Vâch, the goddess of Speech, or of the Word. For Vâch—the daughter and the female portion, as is stated, of Brahmâ, one "generated by the gods"—is, in company with Kwan-Yin, with Isis (also the *daughter*, wife and *sister* of Osiris) and other goddesses, the female *Logos*, so to speak, the goddess of the *active* forces in Nature, the Word, Voice or Sound, and Speech. If Kwan-Yin is the "melodious Voice," so is Vâch; "the melodious cow who milked forth sustenance and water" (the female principle)—"who yields us nourishment and sustenance," as Mother-Nature. She is associated in the work of creation with the Prajâpati. She is male and female *ad libitum*, as Eve is with Adam. And she is a form of Aditi—the principle higher than *Ether*—in Akâsa, the synthesis of all the forces in Nature; thus Vâch and Kwan-Yin are both the magic potency of Occult sound in Nature and Ether—which "Voice" calls forth Sien-Tchan, the illusive form of the Universe out of Chaos and the Seven Elements.

Thus in Manu Brahmâ (the *Logos* also) is shown dividing his body into two parts, male and female, and creating in the latter, who is Vâch, Viraj, who is himself, or Brahmâ again—it is in this way a learned Vedantin Occultist speaks of that "goddess," explaining the reason why Eswara (or Brahmâ) is called *Verbum* or *Logos*; why in fact it is called Sabda Brahmam:—

* Says the lecturer on p. 306: "Evolution is commenced by the intellectual energy of the *Logos*, not merely on account of the potentialities locked up in *Mulaprakriti*. This light of the Logos is the link . . . between objective matter and the subjective thought of *Eswara* (or Logos). It is called in several Buddhist books *Fohat*. It is the one instrument with which the *Logos* works."

"The explanation I am going to give you will appear thoroughly mystical; but if mystical, it has a tremendous significance when properly understood. Our old writers said that *Vâch* is of four kinds (see Rig Veda and the Upanishads). *Vaikhari-Vâch* is what we utter. Every kind of *Vaikhari-Vâch* exists in its *Madhyama*, further in its *Pasyanti*, and ultimately in its *Para* form.* The reason why this Pranava is called Vâch is this, that the four principles of the great Kosmos correspond to these four forms of *Vâch*. Now the whole manifested solar System exists in its *Sukshma* form in the light or energy of the *Logos*, because its energy is caught up and transferred to Cosmic matter. . . . The whole Kosmos in its objective form is *Vaikhari-Vâch*, the light of the *Logos* is the *Madhyama* form, and the Logos itself the *Pasyanti* form, and Parabrahm the *Para* form or aspect of that *Vâch*. It is by the light of this explanation that we must try to understand certain statements made by various philosophers to the effect that the manifested Kosmos is the *Verbum* manifested as Kosmos" (see Lecture on the Bhagavadgita, referred to above).

STANZA VI.—(*Continued.*)

2. THE SWIFT AND THE RADIANT ONE PRODUCES THE SEVEN *Layu* (*a*) CENTRES, AGAINST WHICH NONE WILL PREVAIL TO THE GREAT DAY "BE WITH US"—AND SEATS THE UNIVERSE ON THESE ETERNAL FOUNDATIONS, SURROUNDING SIEN-TCHAN WITH THE ELEMENTARY GERMS (*b*).

(*a*.) The seven *Layu* centres are the seven Zero points, using the term Zero in the same sense that Chemists do, to indicate a point at which, in Esotericism, the scale of reckoning of differentiation begins. From the Centres—beyond which Esoteric philosophy allows us to perceive the dim metaphysical outlines of the "Seven Sons" of Life and Light, the Seven Logoi of the Hermetic and all other philosophers—begins

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* *Madhya* is said of something whose commencement and end are unknown, and *Para* means infinite. These expressions all relate to infinitude and to division of time.

† From the Sanskrit *Laya*, the point of matter where every differentiation has ceased.

the differentiation of the elements which enter into the constitution of our Solar System. It has often been asked what was the exact definition of Fohat and his powers and functions, as he seems to exercise those of a Personal God as understood in the popular religions. The answer has just been given in the comment on Stanza V. As well said in the Bhagavadgita Lectures, "The whole Kosmos must necessarily exist in the One Source of energy from which this light (*Fohat*) emanates." Whether we count the principles in Kosmos and man as seven or only as four, the forces of, and in, physical Nature are Seven; and it is stated by the same authority that "*Pragna*, or the capacity of perception, exists in seven different aspects corresponding to the seven conditions of matter" (*Personal and impersonal God*). For, "just as a human being is composed of seven principles, differentiated matter in the Solar System exists in seven different conditions" (*ibid*). So does Fohat.* He is One and Seven, and on the Cosmic plane is behind all such manifestations as light, heat, sound, adhesion, etc., etc., and is the "spirit" of ELECTRICITY, which is the LIFE of the Universe. As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. Thus, while science speaks of its evolution through brute matter, blind force, and senseless motion, the Occultists point to *intelligent* LAW and *sentient* LIFE, and add that Fohat is the guiding Spirit of all this. Yet he is no personal god at all, but the emanation of those other Powers behind him whom the Christians call the "Messengers" of their God (who is in reality only the Elohim, or rather one of the Seven Creators called Elohim), and we, the "Messenger of the primordial Sons of Life and Light."

(*b*.) The "Elementary Germs" with which he fills Sien-Tchan (the "Universe") from Tien-Sin (the "Heaven of Mind," literally, or that which is absolute) are the Atoms of Science and the Monads of Leibnitz.

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* "Fohat" has several meanings. (See Stanza V., Commentary *et infra*). He is called the "Builder of the Builders," the Force that he personifies having formed our Septenary chain.

STANZA VI.—*Continued.*

3. OF THE SEVEN (*elements*)—FIRST ONE MANIFESTED, SIX CONCEALED; TWO MANIFESTED—FIVE CONCEALED; THREE MANIFESTED—FOUR CONCEALED; FOUR PRODUCED—THREE HIDDEN; FOUR AND ONE TSAN (*fraction*) REVEALED—TWO AND ONE HALF CONCEALED; SIX TO BE MANIFESTED—ONE LAID ASIDE (*a*). LASTLY, SEVEN SMALL WHEELS REVOLVING; ONE GIVING BIRTH TO THE OTHER (*b*).

(*a.*) Although these Stanzas refer to the whole Universe after a Mahapralaya (universal destruction), yet this sentence, as any student of Occultism may see, refers also by analogy to the evolution and final formation of the primitive (though compound) Seven Elements on our Earth. Of these, four elements are now fully manifested, while the fifth—Ether—is only partially so, as we are hardly in the second half of the Fourth Round, and consequently the fifth Element will manifest fully only in the Fifth Round. The Worlds, including our own, were of course, as germs, primarily evolved from the ONE Element in its second stage ("Father-Mother," the differentiated World's Soul, not what is termed the "Over-Soul" by Emerson), whether we call it, with modern Science, Cosmic dust and Fire Mist, or with Occultism—Akâsa, Jivâtma, divine Astral Light, or the "Soul of the World." But this first stage of Evolution was in due course of time followed by the next. No world, as no heavenly body, could be constructed on the objective plane, had not the Elements been sufficiently differentiated already from their primeval *Ilus*, resting in *Laya*. The latter term is a synonym of Nirvana. It is, in fact, the Nirvanic dissociation of all substances, merged after a life-cycle into the latency of their primary conditions. It is the luminous but bodiless shadow of the matter *that was*, the realm of negativeness—wherein lie latent during their period of rest the active Forces of the Universe. Now, speaking of Elements, it is made the standing reproach of the Ancients, that they "supposed their Elements simple and undecomposable."* Once more this is an unwarrantable state-

* The shades of our pre-historical ancestors might return the compliment to modern physicists, now that new discoveries in chemistry have led Mr. Crookes, F.R.S., to admit that Science is yet a thousand leagues from the knowledge of the compound nature of the simplest molecule. From him we learn that such a thing as a really simple

ment; as, at any rate, their initiated philosophers can hardly come under such an imputation, since it is they who have invented allegories and religious myths from the beginning. Had they been ignorant of the Heterogeneity of their Elements they would have had no personifications of Fire, Air, Water, Earth, and Æther; their Cosmic gods and goddesses would never have been blessed with such posterity, with so many sons and daughters, elements born *from* and *within each respective Element*. Alchemy and occult phenomena would have been a delusion and a snare, even in theory, had the Ancients been ignorant of the potentialities and correlative functions and attributes of every element that enters into the composition of Air, Water, Earth, and even *Fire*—the latter a terra incognita to this day to modern Science, which is obliged to call it Motion, evolution of light and heat, state of ignition,—defining it by its outward aspects in short, and remaining ignorant of its nature. But that which

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molecule entirely homogeneous is *terra incognita* in chemistry. "Where are we to draw the line?" he asks; "is there no way out of this perplexity? Must we either make the elementary examinations so stiff that only 60 or 70 candidates can pass, or must we open the examination doors so wide that the number of admissions is limited only by the number of applicants?" And then the learned gentleman gives striking instances. He says: "Take the case of yttrium. It has its definite atomic weight, it behaved in every respect as a simple body, an element, to which we might indeed add, but from which we could not take away. Yet this yttrium, this supposed homogeneous whole, on being submitted to a certain method of fractionation, is resolved into portions not absolutely identical among themselves, and exhibiting a gradation of properties. Or take the case of didymium. Here was a body betraying all the recognised characters of an element. It had been separated with much difficulty from other bodies which approximated closely to it in their properties, and during this crucial process it had undergone very severe treatment and very close scrutiny. But then came another chemist, who, treating this assumed homogeneous body by a peculiar process of fractionation, resolved it into the two bodies praseodymium and neodymium, between which certain distinctions are perceptible. Further, we even now have no certainty that neodymium and praseodymium are simple bodies. On the contrary, they likewise exhibit symptoms of splitting up. Now, if one supposed element on proper treatment is thus found to comprise dissimilar molecules, we are surely warranted in asking whether similar results might not be obtained in other elements, perhaps in all elements, if treated in the right way. We may even ask where the process of sorting-out is to stop —a process which of course pre-supposes variations between the individual molecules of each species. And in these successive separations we naturally find bodies approaching more and more closely to each other." (Presidential address before the Royal Society of Chemists, March, 1888.)

modern Science seems to fail to perceive is that, differentiated as may have been those simple chemical atoms—which archaic philosophy called "the creators of their respective Parents," fathers, brothers, husbands of their mothers, and those mothers the daughters of their own sons, like Aditi and Daksha, for example—differentiated as these elements were in the beginning, still, they were not the compound bodies known to science, as they are now. Neither Water, Air, Earth (synonym for solids generally) existed in their present form, representing the three states of matter alone recognised by Science; for all these are the productions already recombined by the atmospheres of globes completely formed—even to fire—so that in the first periods of the earth's formation they were something quite *sui generis*. Now that the conditions and laws ruling our solar system are fully developed; and that the atmosphere of our earth, as of every other globe, has become, so to say, a crucible of its own, Occult Science teaches that there is a perpetual exchange taking place in space of molecules, or of atoms rather, correlating, and thus changing their combining equivalents on every planet. Some men of Science, and those among the greatest physicists and chemists, begin to suspect this fact, which has been known for ages to the Occultists. The spectroscope only shows the probable similarity (on external evidence) of terrestrial and sidereal substance; it is unable to go any farther, or to show whether atoms gravitate towards one another in the same way and under the same conditions as they are supposed to do on our planet, physically and chemically. The scale of temperature, from the highest degree to the lowest that can be conceived of, may be imagined to be one and the same in and for the whole Universe; nevertheless, its properties, other than those of dissociation and re-association, differ on every planet; and thus atoms enter into new forms of existence, undreamt of, and incognizable to, physical Science. As already expressed in "Five Years of Theosophy," the essence of Cometary matter, for instance, "is totally different from any of the chemical or physical characteristics with which the greatest chemists and physicists of the earth are acquainted" (p. 242). And even that matter, during rapid passage through our atmosphere, undergoes a certain change in its nature. Thus not alone the elements of our planets, but even those of all its sisters in the Solar System, differ as widely from each other in their combinations, as from the Cosmic elements beyond our

Solar limits.* Therefore, they cannot be taken as a standard for comparison with the same in other worlds.† Enshrined in their virgin, pristine state within the bosom of the Eternal Mother, every atom born beyond the threshold of her realm is doomed to incessant differentiation. "The Mother sleeps, yet is ever breathing." And every breath sends out into the plane of manifestation her Protean products, which, carried on by the wave of the efflux, are scattered by Fohat, and driven toward and beyond this or another planetary atmosphere. Once caught by the latter, the atom is lost; its pristine purity is gone for ever, unless Fate dissociates it by leading it to "a current of EFFLUX" (an occult term meaning quite a different process from that which the ordinary term implies); when it may be carried once more to the borderland where it had perished, and taking its flight, not into Space *above* but into Space *within*, it will be brought under a state of differential equilibrium and happily re-absorbed. Were a truly learned Occultist-alchemist to write the "Life and Adventures of an Atom" he would secure thereby the eternal scorn of the modern chemist, perchance also his subsequent

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* This is again corroborated by the same man of science in the same lecture, who quotes Clerk Maxwell, saying "that the elements are not absolutely homogeneous." He writes: "It is difficult to conceive of selection and elimination of intermediate varieties, for where can these eliminated molecules have gone to, if, as we have reason to believe, the hydrogen, &c. of the fixed stars is composed of molecules identical in all respects with our own." And he adds: "In the first place we may call in question this absolute molecular identity, since we have hitherto had no means for coming to a conclusion save the means furnished by the spectroscope, while it is admitted that, for accurately comparing and discriminating the spectra of two bodies, they should be examined under identical states of temperature, pressure, and all other physical conditions. We have certainly seen, in the spectrum of the sun, rays which we have not been able to identify."

† "Each world has its Fohat, who is omnipresent in his own sphere of action. But there are as many Fohats as there are worlds, each varying in power and degree of manifestations. The individual Fohats make one Universal, Collective Fohat—the aspect-Entity of the one absolute Non-Entity, which is absolute Be-Ness, 'SAT.' "Millions and billions of worlds are produced at every Manvantara"—it is said. Therefore there must be many Fohats, whom we consider as conscious and *intelligent* Forces. This, no doubt, to the disgust of scientific minds. Nevertheless the Occultists, who have good reasons for it, consider all the forces of Nature as veritable, though supersensuous, states of Matter; and as possible objects of perception to Beings endowed with the requisite senses.

gratitude.* However it may be, "*The Breath of the Father-Mother issues cold and radiant and gets hot and corrupt, to cool once more, and be purified in the eternal bosom of inner Space,*" says the Commentary. Man absorbs cold pure air on the mountain-top, and throws it out impure, hot and transformed. Thus—the higher atmosphere being the mouth, and the lower one the lungs of every globe—the man of our planet breathes only the refuse of "Mother;" therefore, "he is doomed to die on it."†

(*b*) The process referred to as "the small wheels giving birth, one to the other," takes place in the sixth region from above, and on the plane of the most material world of all in the manifested Kosmos—our terrestrial plane. These "Seven Wheels" are our planetary chain (see Commentary Nos. 5 and 6). By "Wheels" the various spheres and centres of forces are generally meant; but in this case they refer to our septenary ring.

STANZA VI.—*Continued.*

4. He builds them in the likeness of older Wheels (*worlds*), placing them on the imperishable centres (*a*).

How does Fohat build them? He collects the fiery dust. He makes balls of fire, runs through them and round them, infusing life thereinto; then sets them into motion, some one, some the other way. They are cold—he makes them hot. They are dry—he makes them moist. They shine—he fans and cools them (*b*).

Thus acts Fohat from one *Twilight* to the other during Seven Eternities.‡

(*a*) The Worlds are built "in the likeness of older Wheels"—*i.e.*, those that existed in preceding Manvantaras and went into Pralaya,

* Indeed, if such an imaginary Chemist happened to be intuitional, and would for a moment step out of the habitual groove of strictly "Exact Science," as the Alchemists of old did, he might be repaid for his audacity.

† He who would allotropise sluggish oxygen into *Ozone* to a measure of alchemical activity, reducing it to its pure essence (for which there are means), would discover thereby a substitute for an "Elixir of Life" and prepare it for practical use.

‡ A period of 311,040,000,000,000 years, according to Brahminical calculations.

because the LAW for the birth, growth, and decay of everything in Kosmos, from the Sun to the glow-worm in the grass, is ONE. It is an everlasting work of perfection with every new appearance, but the Substance-Matter and Forces are all one and the same. But this LAW acts on every planet through minor and varying laws. The "imperishable Laya Centres" have a great importance, and their meaning must be fully understood if we would have a clear conception of the Archaic Cosmogony, whose theories have now passed into Occultism. At present, one thing may be stated. The worlds are built neither *upon*, nor *over*, nor *in* the *Laya* centres, the zero-point being a condition, not any mathematical point.

(*b*) Bear in mind that Fohat, the constructive Force of Cosmic Electricity, is said, metaphorically, to have sprung like Rudra from Brahmâ "from the brain of the Father and the bosom of the Mother," and then to have metamorphosed himself into a male and a female, *i.e.*, polarity, into postive and negative electricity. He has *seven sons* who are *his brothers;* and Fohat is forced to be born time after time whenever any two of his son-brothers indulge *in too close contact*—whether an embrace or a fight. To avoid this, he binds together and unites those of unlike nature and separates those of similar temperaments. This, of course, relates, as any one can see, to electricity generated by friction and to the law involving attraction between two objects of unlike, and repulsion between those of like polarity. The Seven "Sons-brothers," however, represent and personify the seven forms of Cosmic magnetism called in *practical Occultism* the "Seven Radicals," whose co-operative and active progeny are, among other energies, Electricity, Magnetism, Sound, Light, Heat, Cohesion, etc. Occult Science defines all these as Super-sensuous effects in their hidden behaviour, and as objective phenomena in the world of senses; the former requiring abnormal faculties to perceive them—the latter, our ordinary physical senses. They all pertain to, and are the emanations of, still more supersensuous spiritual qualities, not personated by, but belonging to, real and conscious CAUSES. To attempt a description of such ENTITIES would be worse than useless. The reader must bear in mind that, according to our teaching which regards this phenomenal Universe as a great *Illusion*, the nearer a body is to the UNKNOWN SUBSTANCE, the more it approaches *reality*, as being removed the farther

from this world of *Maya*. Therefore, though the molecular constitution of their bodies is not deducible from their manifestations on this plane of consciousness, they nevertheless (from the standpoint of the adept Occultist) possess a distinctive objective if not material structure, in the relatively noumenal—as opposed to the phenomenal—Universe. Men of science may term them Force or Forces generated by matter, or "modes of its motion," if they will; Occultism sees in the effects "Elemental" (forces), and, in the direct causes producing them, intelligent DIVINE Workmen. The intimate connection of those Elementals (guided by the unerring hand of the Rulers)—their correlation we might call it—with the elements of pure Matter, results in our terrestrial phenomena, such as light, heat, magnetism, etc., etc. Of course we shall never agree with the American Substantialists* who call every Force and Energy—whether Light, Heat, Electricity or Cohesion—an "Entity;" for this would be equivalent to calling the noise produced by the rolling of the wheels of a vehicle an *Entity*—thus confusing and identifying that "noise" with the driver *outside*, and the guiding Master Intelligence *within* the vehicle. But we certainly give that name to the "drivers" and to these guiding Intelligences—the ruling Dhyan Chohans, as shown. The "Elementals," the Nature-Forces, are the acting, though invisible, or rather imperceptible, secondary Causes and in themselves the effects of primary Causes behind the Veil of all terrestrial phenomena. Electricity, light, heat, etc., have been aptly termed the "Ghost or Shadow of Matter in Motion," *i.e.*, supersensuous states of matter whose effects only we are able to cognize. To expand, then, the simile given above. The sensation of light is like the sound of the rolling wheels—a purely phenomenal effect, having no existence outside the observer; the proximate exciting cause of the sensation is comparable to the driver—a supersensuous state of matter in motion, a Nature-Force or Elemental. But, behind even this, stand—just as the owner of the carriage directs the driver from within—the higher and *noumenal* causes, the *Intelligences* from whose essence radiate these States of "*Mother*," generating the countless milliards of Elementals or psychic Nature-Spirits, just as every drop of water generates its physical

* See "Scientific Arena," a monthly Journal devoted to current philosophical teaching and its bearing upon the religious thought of the Age. New York: A. Wilford Hall, Ph.D., LL.D., Editor. (1886, July, August, and September.)

infinitesimal Infusoria. (See "Gods, Monads, and Atoms," in Part III.) It is Fohat who guides the transfer of the principles from one planet to the other, from one star to another—child-star. When a planet dies, its informing principles are transferred to a *laya* or sleeping centre, with potential but latent energy in it, which is thus awakened into life and begins to form itself into a new sidereal body. (*Vide infra*, "A Few Theosophical Misconceptions, etc.")

It is most remarkable that, while honestly confessing their entire ignorance of the true Nature of even terrestrial matter—primordial substance being regarded more as a dream than as a sober reality—the physicists should set themselves up as judges, nevertheless, of that matter, and claim to know what it is able and is not able to do, in various combinations. Scientists know it (matter) hardly skin-deep, and yet they will dogmatise. It is "a mode of motion" and nothing else. But the *force* that is inherent in a living person's breath, when blowing a speck of dust from the table, is also, and undeniably, "a mode of motion"; and it is as undeniably not a quality of the matter, or the particles of that speck, and it emanates from the living and thinking Entity that breathed, whether the impulse originated consciously or unconsciously. Indeed, to endow matter—something of which nothing is known so far—with an inherent quality called Force, of the nature of which still less is known, is to create a far more serious difficulty than that which lies in the acceptation of the intervention of our "Nature-Spirits" in every natural phenomenon.

The Occultists, who do not say—if they would express themselves correctly—that *matter*, but only the *substance* or *essence* of matter, is indestructible and eternal, (*i.e.*, the Root of all, *Mulaprakriti*): assert that all the so-called Forces of Nature, Electricity, Magnetism, Light, Heat, etc., etc., far from being modes of motion of material particles, are *in esse*, *i.e.*, in their ultimate constitution, the differentiated aspects of that Universal Motion which is discussed and explained in the first pages of this volume (*See Proem*). When Fohat is said to produce "Seven Laya Centres," it means that for formative or creative purposes, the Great Law (Theists may call it God) stops, or rather modifies its perpetual motion on seven invisible points within the area of the manifested Universe. "*The great Breath digs through Space seven holes into Laya to cause them to circumgyrate during Manvantara*" (Occult Catechism). We

have said that Laya is what Science may call the Zero-point or line; the realm of absolute negativeness, or the one real absolute Force, the NOUMENON of the Seventh State of that which we ignorantly call and recognise as "Force"; or again the Noumenon of Undifferentiated Cosmic Substance which is itself an unreachable and unknowable object to finite perception; the root and basis of all states of objectivity and subjectivity too; the neutral axis, not one of the many aspects, but its centre. It may serve to elucidate the meaning if we attempt to imagine a neutral centre—the dream of those who would discover perpetual motion. A "neutral centre" is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter as already formed; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of (say) the lower in their transformation upwards, these will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, to us the matter of the lower plane there vanishes from our perception into nothing—or rather it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special and not readily discoverable properties. Such "Seven Neutral Centres,"* then, are produced by Fohat, who, when, as Milton has it—

> "Fair foundations (are) laid whereon to build . . ."

quickens matter into activity and evolution.

The *Primordial Atom* (*anu*) cannot be multiplied either in its pre-genetic state, or its primogeneity; therefore it is called "SUM TOTAL," figuratively, of course, as that "SUM TOTAL" is boundless. (See Addendum to this Book.) That which is the abyss of nothingness to the physicist, who knows only the world of visible causes and effects, is the boundless Space of the Divine *Plenum* to the Occultist. Among many other objections to the doctrine of an endless evolution and re-involution (or re-absorption) of the Kosmos, a process which, according to the Brahminical and Esoteric Doctrine, is without a beginning or an end, the Occultist is told that it cannot be, since "by all the admissions of

* Such, we believe, is the name applied by Mr. Keely, of Philadelphia, the inventor of the famous "Motor"—destined, as his admirers have hoped, to revolutionise the motor power of the world—to what he again calls the "Etheric Centres."

modern scientific philosophy it is a necessity of Nature to run down." If the tendency of Nature "to run down" is to be considered so forcible an objection to Occult Cosmogony, "How," we may ask, "do your Positivists and Free-thinkers and Scientists account for the phalanx around us of active stellar systems?" They had eternity to "run down" in; why, then, is not the Kosmos a huge inert mass? Even the moon is only hypothetically believed to be a dead planet, "run down," and astronomy does not seem to be acquainted with many such dead planets.* The query is unanswerable. But apart from this it must be noted that the idea of the amount of "transformable energy" in our little system coming to an end is based purely on the fallacious conception of a "white-hot, incandescent Sun" perpetually radiating away his heat without compensation into Space. To this we reply that nature runs down and disappears from the objective plane, only to re-emerge after a time of rest out of the subjective and to reascend once more. Our Kosmos and Nature will run down only to reappear on a more perfect plane after every PRALAYA. The *matter* of the Eastern philosophers is not the "matter" and Nature of the Western metaphysicians. For what is Matter? And above all, what is our scientific philosophy but that which was so justly and so politely defined by Kant as "the Science of the *limits* to our Knowledge?" Where have the many attempts made by Science to bind, to connect, and define all the phenomena of organic life by mere physical and chemical manifestations, brought it to? To speculation generally—mere soap-bubbles, that burst one after the other before the men of Science were permitted to discover real facts. All this would have been avoided, and the progress of knowledge would have proceeded with gigantic strides, had only Science and its philosophy abstained from accepting hypotheses on the mere one-sided Knowledge of *their* Matter.†

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* The moon is *dead* only so far as regards her *inner* "principles"—*i.e.*, *psychically* and *spiritually*, however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be. She is aptly referred to in Occultism as the "insane mother," the great sidereal *lunatic*.

† The instance of Uranus and Neptune, whose satellites, four and one respectively, revolved, it was thought, in their orbits from East to West, whereas all the other satellites rotate from West to East, is a very good one, as showing how unreliable are all *a priori* speculations even when based on the strictest mathematical analysis. The famous hypothesis of the formation of our Solar System out of the nebulous rings, put

If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore; or to fathom the ultimate nature and essence of those grains, palpable and visible on the palm of the naturalist, how can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds? These changeless and eternal molecules—far thicker in space than the grains on the ocean shore—may differ in their constitution along the line of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption. Ignorant of any, even approximate, chronological data from which to start in attempting to decide the age of our planet or the origin of the solar system, astronomers, geologists, and physicists are drifting with each new hypothesis farther and farther away from the shores of fact into the fathomless depths of speculative ontology.* The Law of Analogy in the plan of structure between the trans-Solar systems and the intra-Solar planets, does not necessarily bear upon the finite conditions to which every visible body is subject, in this our plane of being. In Occult Science this law is the first and most important key to Cosmic physics; but it has to be studied in its minutest details and, "to be

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forward by Kant and Laplace, was chiefly based on the above fact that all the planets revolved in the same direction. It is on this fact, mathematically demonstrated during the time of Laplace, that this great astronomer, calculating on the theory of probabilities, offered to bet three milliards to one that the next planet discovered would have in its system the same peculiarity of motion Eastward. The immutable laws of scientific mathematics got "worsted by further experiments and observations," it was said. This idea of Laplace's mistake prevails generally to this day; but some astronomers have finally succeeded in demonstrating (?) that the mistake had been in accepting Laplace's assertion for a mistake; and steps to correct it without attracting general attention to the *bévue* are now being taken. Many such unpleasant surprises are in store for hypotheses of even a purely physical character. What further disillusions, then, may there not be in questions of a transcendental, Occult Nature? At any rate, Occultism teaches that the so-called "reverse rotation" is a fact.

* The Occultists, having most perfect faith in their own exact records, astronomical and mathematical, calculate the age of Humanity, and assert that the latter (as separate sexes) has existed in this Round just 18,618,727 years, as the Brahmanical teachings and even some Hindu calendars declare.

turned seven times," before one comes to understand it. Occult philosophy is the only science that can teach it. How, then, can anyone hang the truth or the untruth of the Occultist's proposition that "the Kosmos is eternal in its unconditioned collectivity, and finite but in its conditioned manifestations" on this one-sided physical enunciation that "it is a necessity of Nature to run down?"

With these verses—the 4th Sloka of Stanza VI.—ends that portion of the Stanzas which relates to the Universal Cosmogony after the last Mahapralaya or Universal destruction, which, when it comes, sweeps out of Space every differentiated thing, Gods as atoms, like so many dry leaves. From this verse onwards, the Stanzas are concerned only with our Solar System in general, with the planetary chains therein, inferentially, and with the history of our globe (the 4th and its chain) especially. All the Stanzas and verses which follow in this Book I. refer only to the evolution of, and on, our Earth. With regard to the latter, a strange tenet—strange from the modern scientific standpoint only, of course—is held, which ought to be made known.

But before entirely new and rather startling theories are presented to the reader, they must be prefaced by a few words of explanation. This is absolutely necessary, as these theories clash not only with modern science, but contradict, on certain points, earlier statements made by other Theosophists, who claim to base their explanations and renderings of these teachings on the same authority as we do.*

This may give rise to the idea that there is a decided contradiction between the expounders of the same doctrine; whereas the difference, in reality, arises from the incompleteness of the information given to earlier writers, who thus drew some erroneous conclusions and indulged in premature speculations, in their endeavour to present a complete system to the public. Thus the reader, who is already a student of Theosophy, must not be surprised to find in these pages the rectification of certain statements made in various Theosophical works, and also the explanation of certain points which have remained obscure, because they were necessarily left incomplete. Many are the questions upon which even the author of "Esoteric Buddhism" (the best and

* "Esoteric Buddhism" and "Man."

most accurate of all such works) has not touched. On the other hand, even he has introduced several mistaken notions which must now be presented in their true mystic light, as far as the present writer is capable of doing so.

Let us then make a short break between the Slokas just explained and those which follow, for the Cosmic periods which separate them are of immense duration. This will afford us ample time to take a bird's-eye view of some points pertaining to the Secret Doctrine, which have been presented to the public under a more or less uncertain and sometimes mistaken light.

A FEW EARLY THEOSOPHICAL MISCONCEPTIONS CONCERNING PLANETS, ROUNDS, AND MAN.

Among the eleven Stanzas omitted* there is one which gives a full description of the formation of the planetary chains one after another, after the first Cosmic and Atomic differentiation had commenced in the primitive *Acosmism*. It is idle to speak of "laws arising when Deity prepares to create" for (*a*) laws or rather LAW is eternal and uncreated; and (*b*) that Deity is Law, and *vice versâ*. Moreover, the one eternal LAW unfolds everything in the (to be) manifested Nature on a sevenfold principle; among the rest, the countless circular chains of worlds, composed of seven globes, graduated on the four lower planes of the world of formation (the three others belonging to the Archetypal Universe). Out of these seven only *one, the lowest and the most material of those globes*, is within our plane or means of perception, the six others lying outside of it and being therefore invisible to the terrestrial eye. Every such chain of worlds is the progeny and creation of another, *lower*, and *dead* chain—*its reincarnation*, so to say. To make it clearer: we are told of the planets—of which *seven only* were held as sacred, as being ruled by the highest regents or gods, and not at all because the ancients knew nothing of the others†—that each of these, whether known or unknown, is a septenary, as is the chain to which the Earth belongs (see "Esoteric

* See the note which follows the Commentary on the preceding page, and also the summary of the Stanzas in the Proem, page 22.

† Many more planets are enumerated in the Secret Books than in modern astronomical works.

Buddhism"). For instance, all such planets as Mercury, Venus, Mars, Jupiter, Saturn, etc., etc., or our Earth, are as visible to us as our globe, probably, is to the inhabitants of the other planets, if any, because they are all on the same plane; while the superior fellow-globes of these planets are on other planes quite outside that of our terrestrial senses. As their relative position is given further on, and also in the diagram appended to the Comments on Verse 7 of Stanza VI., a few words of explanation is all that is needed at present. These invisible companions correspond curiously to that which we call "the principles in Man." The seven are on three material planes and one spiritual plane, answering to the three *Upadhis* (material bases) and one spiritual vehicle (*Vahan*) of our seven principles in the human division. If, for the sake of a clearer mental conception, we imagine the human principles to be arranged as in the following scheme, we shall obtain the annexed diagram of correspondences:—

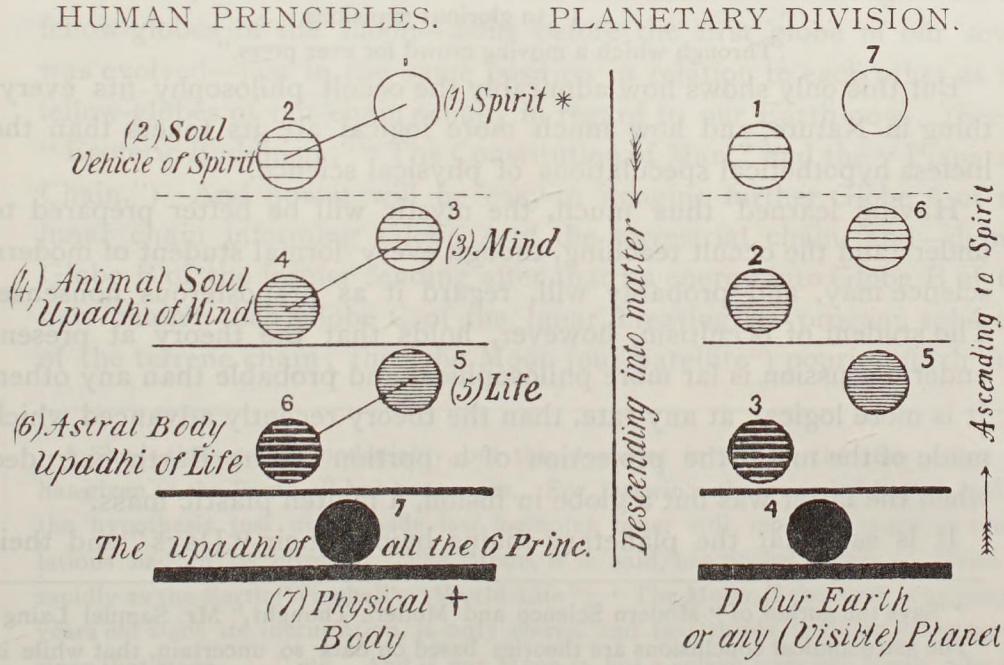

DIAGRAM I.

* As we are proceeding here from Universals to Particulars, instead of using the inductive or Aristotelean method, the numbers are reversed. Spirit is enumerated the first instead of seventh, as is usually done, but, in truth, *ought not to be done.*

† Or as usually named after the manner of *Esoteric Buddhism* and others: 1, Atma; 2, Buddhi (or Spiritual Soul); 3, Manas (Human Soul); 4, Kama Rupa (Vehicle of Desires and Passions); 5, Linga Sarira; 6, Prana; 7, Sthula Sarira.

The dark horizontal lines of the lower planes are the Upadhis in one case, and the planes in the case of the planetary chain. Of course, as regards the human principles, the diagram does not place them quite in order, yet it shows the correspondence and analogy to which attention is now drawn. As the reader will see, it is a case of descent into matter, the adjustment—in both the mystic and the physical senses—of the two, and their interblending for the great coming "struggle of life" that awaits both the *entities*. "Entity" may be thought a strange term to use in the case of a globe; but the ancient philosophers, who saw in the earth a huge "animal," were wiser in their generation than our modern geologists are in theirs; and Pliny, who called the Earth our kind nurse and mother, the only element which is not inimical to man, spoke more truly than Watts, who fancied that he saw in her the footstool of God. For Earth is only the footstool of man in his ascension to higher regions; the vestibule—

> ". . . . . to glorious mansions,
> Through which a moving crowd for ever press."

But this only shows how admirably the occult philosophy fits everything in Nature, and how much more logical are its tenets than the lifeless hypothetical speculations of physical science.

Having learned thus much, the mystic will be better prepared to understand the occult teaching, though every formal student of modern science may, and probably will, regard it as preposterous nonsense. The student of occultism, however, holds that the theory at present under discussion is far more philosophical and probable than any other. It is more logical, at any rate, than the theory recently advanced which made of the moon the projection of a portion of our Earth extruded when the latter was but a globe in fusion, a molten plastic mass.*

It is said that the planetary chains having their "Days" and their

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* Says the author of "Modern Science and Modern Thought," Mr. Samuel Laing: "The astronomical conclusions are theories based on data so uncertain, that while in some cases they give results incredibly short, like that of 15 millions of years for the whole past process of formation of the solar system, in others they give results almost incredibly long, as *in that which supposes the moon to have been thrown off when the Earth was rotating in three hours, while the utmost actual retardation obtained from observation would require* 600 millions of years to make it rotate in twenty-three hours instead of twenty-four" (p. 48). And if physicists persist, why should the chronology of the Hindus be laughed at as exaggerated?

"Nights"—*i.e.*, periods of activity or life, and of inertia or death—and behave in heaven as do men on Earth: they generate their likes, get old, and become personally extinct, their spiritual principles only living in their progeny as a survival of themselves.

Without attempting the very difficult task of giving out the whole process in all its cosmic details, enough may be said to give an approximate idea of it. When a planetary chain is in its last Round, its Globe 1 or A, before finally *dying out*, sends all its energy and "principles" into a neutral centre of latent force, a "laya centre," and thereby informs a new nucleus of undifferentiated substance or matter, *i.e.*, calls it into activity or gives it life. Suppose such a process to have taken place in the lunar "planetary" chain; suppose again, for argument's sake (though Mr. Darwin's theory quoted below has lately been upset, even if the fact has not yet been ascertained by mathematical calculation) that the moon is far older than the Earth. Imagine the six fellow-globes of the moon—æons before the first globe of our seven was evolved—just in the same position in relation to each other as the fellow-globes of our chain occupy in regard to our Earth now. (See in "Esoteric Buddhism," "The Constitution of Man," and the "Planetary Chain.") And now it will be easy to imagine further Globe A of the lunar chain informing Globe A of the terrestrial chain, and—dying; Globe B of the former sending after that its energy into Globe B of the new chain; then Globe C of the lunar, creating its progeny sphere C of the terrene chain; then the Moon (our Satellite*) pouring forth into

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* She is the satellite, undeniably, but this does not invalidate the theory that she has given to the Earth all but her corpse. For Darwin's theory to hold good, besides the hypothesis just upset (vide last footnote), other still more incongruous speculations had to be invented. The Moon, it is said, has cooled nearly six times as rapidly as the Earth (Winchell's "World-Life"): "The Moon, if the earth is 14,000,000 years old since its incrustation, is only eleven and two thirds millions of years old since that stage . . ." etc. And if our Moon is but a splash from our Earth, why can no similar inference be established for the Moons of other planets? The Astronomers "do not know." Why should Venus and Mercury have no satellites, and by what, when they exist, were they formed? Because, we say, science has only one key—the key of matter—to open the mysteries of nature withal, while occult philosophy has seven keys and explains that which science fails to see. Mercury and Venus have no satellites but they had "parents" just as the earth had. Both are far older than the Earth and, before the latter reaches her seventh Round, her mother Moon will have dissolved

the lowest globe of our planetary ring—Globe D, our Earth—all its life, energy and powers; and, having transferred them to a new centre becoming virtually *a dead planet*, in which rotation has almost ceased since the birth of our globe. The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and "principles" are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirised* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is a *dead*, yet a *living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent—this circumstance finding its parallel on earth in the fact that the grass and plants are nowhere more juicy and thriving than on the graves; while at the same time it is the graveyard or corpse-emanations, which kill. And like all ghouls or vampires, the moon is the friend of the sorcerers and the foe of the unwary. From the archaic æons and the later times of the witches of Thessaly, down to some of the present *tantrikas* of Bengal, her nature and properties were known to every Occultist, but have remained a closed book for physicists.

Such is the moon from the astronomical, geological, and physical standpoints. As to her metaphysical and psychic nature it must remain an occult secret in this work, as it was in the volume on "Esoteric Buddhism," notwithstanding the rather sanguine statement made therein on p. 113 (5th edition) that "there is not much mystery left now in the riddle of the eighth sphere." These are topics, indeed, "on which the adepts are very reserved in their communications to uninitiated pupils," and since they have, moreover, never sanctioned or permitted any published speculations upon them, the less said the better.

Yet without treading upon the forbidden ground of the "eighth sphere," it may be useful to state some additional facts with regard to ex-monads of the lunar chain—the "lunar ancestors"—as they play a

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into thin air, as the "Moons" of the other planets have, or have not, as the case may be, since there are planets which have *several* moons—a mystery again which no Œdipus of astronomy has solved.

leading part in the coming *Anthropogenesis*. This brings us directly to the septenary constitution of man; and as some discussion has arisen of late about the best classification to be adopted for the division of the microcosmic entity, two systems are now appended with a view to facilitate comparison. The subjoined short article is from the pen of Mr. T. Subba Row, a learned Vedantin scholar. He prefers the Brahmanical division of the Raja Yoga, and from a metaphysical point of view he is quite right. But, as it is a question of simple choice and expediency, we hold in this work to the "time-honoured" classification of the trans-Himalayan "Arhat Esoteric School." The following table and its explanatory text are reprinted from the "Theosophist" of Madras, and they are also contained in "Five Years of Theosophy":—

SEPTENARY DIVISION IN DIFFERENT INDIAN SYTEMS.

"We give below in a tabular form the classifications adopted by the Buddhist and Vedantic teachers of the principles of man:—

Classification in Esoteric Buddhism.	Vedantic Classification.	Classification in Taraka Raja Yoga.
1. Sthula Sarira.	Annamaya kosa.*	Sthulopadhi.§
2. Prana.†	Pranamaya kosa.	
3. The vehicle of Prana.‡		
4. Kama Rupa.	Manomaya kosa.	Sukshmopadhi.
5. Mind (*a*) Volitions and feelings, etc.		
5. Mind (*b*) Vignanam.	Vignanamaya kosa.	
6. Spiritual Soul.‖	Anandamaya kosa.	Karanopadhi.
7. Atma.	Atma.	Atma.

* Kosa (kosha) is "Sheath" literally, the sheath of every principle.

† "Life."

‡ The astral body or Linga Sarira.

§ Sthula-Upadhi, or basis of the principle.

‖ Buddhi.

From the foregoing table it will be seen that the third principle in the Buddhist classification is not separately mentioned in the Vedantic division, as it is merely the vehicle of Prana. It will also be seen that the Fourth principle is included in the third Kosa (Sheath), as the same principle is but the vehicle of will-power, which is but an energy of the mind. It must also be noticed that the Vignanamaya Kosa is considered to be distinct from the Manomaya Kosa, as a division is made after death between the lower part of the mind, as it were, which has a closer affinity with the fourth principle than with the sixth; and its higher part, which attaches itself to the latter, and which is, in fact, the basis for the higher spiritual individuality of man.

We may also here point out to our readers that the classification mentioned in the last column is, for all practical purposes, connected with Raja Yoga, the best and simplest. Though there are seven principles in man, there are but three distinct Upadhis (bases), in each of which his Atma may work independently of the rest. These three Upadhis can be separated by an Adept without killing himself. He cannot separate the seven principles from each other without destroying his constitution."

The student will now be better prepared to see that between the three Upadhis of the Raja Yoga and its Atma, and our three Upadhis, Atma, and the additional three divisions, there is in reality but very little difference. Moreover, as every adept in cis-Himalayan or trans-Himalayan India, of the Patanjali, the Aryasanga or the Mahayana schools, has to become a Raja Yogi, he must, therefore, accept the Taraka Raja classification in principle and theory whatever classification he resorts to for practical and occult purposes. Thus, it matters very little whether one speaks of the *three Upadhis with their three aspects* and Atma, the eternal and immortal synthesis, or calls them the "seven principles."

For the benefit of those who may not have read, or, if they have, may not have clearly understood, in Theosophical writings, the doctrine of the septenary chains of worlds in the Solar Kosmos, the teaching is briefly thus:—

1. Everything in the metaphysical as in the physical Universe is septenary. Hence every sidereal body, every planet, whether visible

or invisible, is credited with six companion globes. (See Diagram No. 3, after verse 6 of this commentary.) The evolution of life proceeds on these seven globes or bodies from the 1st to the 7th in Seven ROUNDS or Seven Cycles.

2. These globes are formed by a process which the Occultists call the "rebirth of planetary chains (or rings)." When the seventh and last Round of one of such rings has been entered upon, the highest or first globe "A," followed by all the others down to the last, instead of entering upon a certain time of rest—or "obscuration," as in their previous Rounds—begins to die out. The "planetary" dissolution (*pralaya*) is at hand, and its hour has struck; each globe has to transfer its life and energy to another planet. (See diagram No. 2 *infra*, "The Moon and the Earth.")

3. Our Earth, as the visible representative of its invisible superior fellow globes, its "lords" or "principles" (see diagram No. 1), has to live, as have the others, through seven Rounds. During the first three, it forms and consolidates; during the fourth it settles and hardens; during the last three it gradually returns to its first ethereal form: it is spiritualised, so to say.

4. Its Humanity develops fully only in the Fourth—our present Round. Up to this fourth Life-Cycle, it is referred to as "humanity" only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, Man, or rather that which becomes man, passes through all the forms and kingdoms during the first Round and through all the human shapes during the two following Rounds. Arrived on our Earth at the commencement of the Fourth in the present series of life-cycles and races, MAN is the first form that appears thereon, being preceded only by the mineral and vegetable kingdoms—even the latter *having to develop and continue its further evolution through man.* This will be explained in Book II. During the three Rounds to come, Humanity, like the globe on which it lives, will be ever tending to reassume its primeval form, that of a Dhyan Chohanic Host. Man tends to become *a* God and then—GOD, like every other atom in the Universe.

"Beginning so early as with the 2nd round, Evolution proceeds already on quite a different plan. It is only during the 1st round that (heavenly) man becomes a human being on globe A (rebecomes) a mineral, a plant, an animal, on globe B and C, etc. The process changes

entirely from the second round; but you have learned prudence . . . and I advise you *to say nothing before the time for saying it has come.* . . ." (Extract from the Teacher's letters on various topics.)

5. Every life-cycle on Globe D (our Earth)* is composed of seven root-races. They commence with the Ethereal and end with the spiritual on the double line of physical and moral evolution—from the beginning of the terrestrial round to its close. (One is a "planetary round" from Globe A to Globe G, the seventh; the other, the "globe round," or the *terrestrial*).

This is very well described in "Esoteric Buddhism" and needs no further elucidation for the time being.

6. The first root-race, *i.e.*, the first "men" on earth (irrespective of form) were the progeny of the "celestial men," called rightly in Indian philosophy the "Lunar Ancestors" or the Pitris, of which there are seven classes or Hierarchies. As all this will be sufficiently explained in the following sections and in Book II., no more need be said of it here.

But the two works already mentioned, both of which treat of subjects from the occult doctrine, need particular notice. "Esoteric Buddhism" is too well known in Theosophical circles, and even to the outside world, for it to be necessary to enter at length upon its merits here. It is an excellent book, and has done still more excellent work. But this does not alter the fact that it contains some mistaken notions, and that it has led many Theosophists and lay-readers to form an erroneous conception of the Secret Eastern Doctrines. Moreover it seems, perhaps, a little too materialistic.

"MAN," which came later, was an attempt to present the archaic doctrine from a more ideal standpoint, to translate some visions in and from the Astral Light, to render some teachings partly gathered from a Master's thoughts, but unfortunately misunderstood. This work also speaks of the evolution of the early Races of men on Earth, and contains some excellent pages of a philosophical character. But so far it is only an interesting little mystical romance. It has failed in its mission, because the conditions required for a correct translation of these visions were not present. Hence the reader must not wonder if our Volumes contradict these earlier descriptions in several particulars.

* We are not concerned with the other Globes in this work except incidentally.

Esoteric "Cosmogony" in general, and the evolution of the human Monad especially, differ so essentially in these two books and in other Theosophical works written independently by *beginners*, that it becomes impossible to proceed with the present work without special mention of these two earlier volumes, for both have a number of admirers—"Esoteric Buddhism" especially. The time has arrived for the explanation of some matters in this direction. Mistakes have now to be checked by the original teachings and corrected. If one of the said works has too pronounced a bias toward materialistic science, the other is decidedly too idealistic, and is, at times, fantastic.

From the doctrine—rather incomprehensible to western minds—which deals with the periodical "obscurations" and successive "Rounds" of the Globes along their circular chains, were born the first perplexities and misconceptions. One of such has reference to the "*Fifth*-" and even "*Sixth*-Rounders." Those who knew that a Round was preceded and followed by a long *Pralaya*, a pause of rest which created an impassable gulf between two Rounds until the time came for a renewed cycle of life, could not understand the "fallacy" of talking about "*fifth* and *sixth* Rounders" in our *Fourth* Round. Gautama Buddha, it was held, was a Sixth-Rounder, Plato and some other great philosophers and minds, "Fifth-Rounders." How could it be? One Master taught and affirmed that there were such "Fifth-Rounders" even now on Earth; and though *understood to say* that mankind was yet "in the Fourth Round," in another place he *seemed* to say that we were in the Fifth. To this an "apocalyptic answer" was returned by another Teacher:—"A few drops of rain do not make a Monsoon, though they presage it." . . . "No, we are not in the Fifth Round, but Fifth Round men have been coming in for the last few thousand years." This was worse than the riddle of the Sphinx.! Students of Occultism subjected their brains to the wildest work of speculation. For a considerable time they tried to outvie Œdipus and reconcile the two statements. And as the Masters kept as silent as the stony Sphinx herself, they were accused of inconsistency, "contradiction," and "discrepancies." But they were simply allowing the speculations to go on, in order *to teach a lesson* which the Western mind sorely needs. In their conceit and arrogance, as in their habit of materializing every metaphysical conception and term without allowing any margin for Eastern

metaphor and allegory, the Orientalists have made a jumble of the Hindu exoteric philosophy, and the Theosophists were now doing the same with regard to esoteric teachings. To this day it is evident that the latter have utterly failed to understand the meaning of the term "Fifth and Sixth Rounders." But it is simply this: every "Round" brings about a new development and even an entire change in the mental, psychic, spiritual and physical constitution of man, all these principles evoluting on an ever ascending scale. Thence it follows that those persons who, like Confucius and Plato, belonged psychically, mentally and spiritually to the higher planes of evolution, were in our Fourth Round as the average man will be in the Fifth Round, whose mankind is destined to find itself, on this scale of Evolution, immensely higher than is our present humanity. Similarly Gautama Buddha—Wisdom incarnate—was still higher and greater than all the men we have mentioned, who are called Fifth Rounders, while Buddha and Sankaracharya are termed Sixth Rounders, allegorically. Thence again the concealed wisdom of the remark, pronounced at the time "evasive"—that "a few drops of rain do not make the Monsoon, *though they presage it.*"

And now the truth of the remark made in "Esoteric Buddhism" by its author will be fully apparent:—

"It is impossible, *when the complicated facts of an entirely unfamiliar science are being presented to untrained minds for the first time*, to put them forward with all their appropriate qualifications . . . and abnormal developments. . . . We must be content to take the broad rules first and deal with the exceptions afterwards, and especially is this the case with study, in connection with which *the traditional methods of teaching, generally followed, aim at impressing every fresh idea on the memory by provoking the perplexity it at last relieves.*"

As the author of the remark was himself, as he says, "an untrained mind" in Occultism, his own inferences, and his better knowledge of modern astronomical speculations than of archaic doctrines led him quite naturally, and as unconsciously to himself, to commit a few mistakes of detail rather than of any "broad rule." One such will now be noticed. It is a trifling one, still it is calculated to lead many a beginner into erroneous conceptions. But as the mistaken notions of the earlier editions were corrected in the *annotations* of the fifth edition, so the sixth may be revised and perfected. There were several reasons

for such mistakes. (1) They were due to the necessity under which the teachers laboured of giving what were considered as "evasive answers": the questions being too persistently pressed to be left unnoticed, while, on the other hand, they *could only be partially answered.* (2) This position notwithstanding, the confession that "half a loaf is better than no bread" was but too often misunderstood and hardly appreciated as it ought to have been. As a result thereof gratuitous speculations were sometimes indulged in by the European lay-chelas. Among such were (a) the "Mystery of the Eighth Sphere" in its relation to the Moon; and (b) the erroneous statement that two of the superior Globes of the terrestrial chain were two of our well-known planets: "besides the Earth . . . there are *only two other worlds of our chain which are visible.* . . . Mars and Mercury. . . ." (*Esoteric Buddhism;* p. 136.)

This was a great mistake. But the blame for it is to be attached as much to the vagueness and incompleteness of the Master's answer as to the question of the learner itself, which was equally vague and indefinite.

It was asked: "What planets, of those known to ordinary science, besides Mercury, belong to our system of worlds?" Now if by "System of Worlds" our *terrestrial chain* or "string" was intended in the mind of the querist, instead of the "Solar System of Worlds," as it should have been, then of course the answer was likely to be misunderstood. For the reply was: "Mars, etc., and four other planets of which astronomy knows nothing. Neither A, B, nor YZ are known nor can they be seen through physical means however perfected." This is plain: (a) Astronomy as yet knows nothing in reality of the planets, neither the ancient ones, nor those discovered in modern times. (b) No *companion* planets from A to Z, *i.e.*, no upper globes of any chain in the Solar System, can be seen.* As to Mars, Mercury, and "the four other planets," they bear

* With the exception of course of all the planets which come *fourth* in number, as our earth, the moon, etc., etc. Copies of all the letters ever received or sent, with the exception of a few private ones—"*in which there was no teaching*" the Master says—are with the writer. As it was her duty, in the beginning, to answer and explain certain points not touched upon, it is more than likely that notwithstanding the many annotations on these copies, the writer, in her ignorance of English and her fear of saying too much, may have bungled the information given. *She takes the whole blame for it upon herself in any and every case.* But it is impossible for her to allow students to remain any longer under erroneous impressions, or to believe that the fault lies with the esoteric system.

a relation to Earth of which no master or high Occultist will ever speak, much less explain the nature.*

Let it now be distinctly stated, then, that the theory broached is impossible, with or without the additional evidence furnished by modern Astronomy. Physical Science can supply corroborative, though still very uncertain, evidence, but only as regards heavenly bodies on the same plane of materiality as our objective Universe. Mars and Mercury, Venus and Jupiter, like every hitherto discovered planet (or those still to be discovered), are all, *per se*, the representatives on our plane of such chains. As distinctly stated in one of the numerous letters of Mr. Sinnett's "Teacher," "there are other and innumerable Manvantaric chains of globes which bear intelligent Beings both in and outside our solar system." But neither Mars nor Mercury belong *to our chain*. They are, along with the other planets, septenary *Units* in the great host of "chains" of our system, and all are as visible as their *upper* globes are invisible.

If it is still argued that certain expressions in the Teacher's letters were liable to mislead, the answer comes:—Amen; so it was. The author of "Esoteric Buddhism" understood it well when he wrote that such are "the traditional modes of teaching . . . by provoking the perplexity" . . . they *do*, or *do not relieve*—as the case may be. At all events, if it is urged that this might have been explained earlier, and the true nature of the planets given out as they now are, the answer comes that: "it was not found expedient to do so at the time, as it would have opened the way to a series of additional questions *which could never be answered on account of their esoteric nature*, and thus would only become embarrassing." It had been declared from the first and has been repeatedly asserted since that (1st) no Theosophist, *not even as an accepted chela*—let alone lay students—could expect to have the secret teachings explained to him *thoroughly and completely*, before *he had irretrievably pledged himself to the Brotherhood and passed through at least one initiation*, because no figures and numbers could be given to the public, for figures and numbers are the key to the esoteric system. (2.) That

* In this same letter the impossibility is distinctly stated:— . . . "Try to understand that you are putting me questions pertaining to the highest initiation; that I can give you (only) a general view, but *that I dare not nor will I enter upon details* . . ." wrote one of the Teachers to the author of "Esoteric Buddhism."

what was revealed was merely the esoteric lining of that which is contained in almost all the exoteric Scriptures of the world-religions—pre-eminently in the Brahmânas, and the Upanishads of the Vedas and even in the Purânas. It was a small portion of what is divulged far more fully now in the present volumes; and even this is very incomplete and fragmentary.

When the present work was commenced, the writer, feeling sure that the speculation about Mars and Mercury was a mistake, applied to the Teachers *by letter* for explanation and an authoritative version. Both came in due time, and *verbatim* extracts from these are now given.

". . . . . *It is quite correct that Mars is in a state of obscuration at present, and Mercury just beginning to get out of it. You might add that Venus is in her last Round.* . . . . . *If neither Mercury nor Venus have satellites, it is because of the reasons* . . . (vide footnote supra, where those reasons are given), *and also because Mars has two satellites to which he has no right.* . . . . *Phöbos, the supposed* INNER *satellite, is no satellite at all. As remarked long ago by Laplace and now by Faye* (*see* COMPTES RENDUS, *Tome XC., p.* 569), *Phöbos keeps a too short periodic time, and therefore there 'must exist some defect in the mother idea of the theory' as Faye justly observes.* . . . . *Again, both* (*Mars and Mercury*) *are septenary chains, as independent of the Earth's sidereal lords and superiors as you are independent of the 'principles' of Daumling (Tom Thumb)—which were perhaps his six brothers, with or without night-caps.* . . . . . *'Gratification of curiosity is the end of knowledge for some men,' was said by Bacon, who was as right in postulating this truism, as those who were familiar with it before him were right in hedging off WISDOM from Knowledge, and tracing limits to that which is to be given out at one time.* . . . *Remember :—*

'. . . . . *knowledge dwells*
In heads replete with thoughts of other men,
Wisdom in minds attentive to their own. . . .'

You can never impress it too profoundly on the minds of those to whom you impart some of the esoteric teachings. . ."

Again, here are more extracts from another letter written by the same authority. This time it is in answer to some objections laid before the Teachers. They are based upon extremely scientific, and as

futile, reasonings about the advisability of trying to reconcile the Esoteric theories with the speculations of Modern Science, and were written by a young Theosophist as a warning against the "Secret Doctrine" and in reference to the same subject. He had declared that if there were such companion Earths "they must be only a wee bit less material than our globe." How then was it that they could not be seen? The answer was:—

". . . . *Were psychic and spiritual teachings more fully understood, it would become next to impossible to even imagine such an incongruity. Unless less trouble is taken to reconcile the irreconcileable—that is to say, the metaphysical and spiritual sciences with physical or natural philosophy, 'natural' being a synonym to them (men of science) of that matter which falls under the perception of their corporeal senses—no progress can be really achieved. Our Globe, as taught from the first, is at the bottom of the arc of descent, where the matter of our perceptions exhibits itself in its grossest form. . . . . Hence it only stands to reason that the globes which overshadow our Earth must be on different and superior planes. In short, as Globes, they are in* CO-ADUNITION *but not* IN CONSUBSTANTIALITY WITH OUR EARTH *and thus pertain to quite another state of consciousness. Our planet (like all those we see) is adapted to the peculiar state of its human stock, that state which enables us to see with our naked eye the sidereal bodies which are co-essential with our terrene plane and substance, just as their respective inhabitants, the Jovians, Martians and others can perceive our little world: because our planes of consciousness, differing as they do in degree but being the same in kind, are on the same layer of differentiated matter. . . . . What I wrote was 'The minor Pralaya concerns only our little* STRINGS OF GLOBES.' *(We called chains 'Strings' in those days of lip-confusion.) . . . 'To such a string our Earth belongs.' This ought to have shown plainly that the other planets were also 'strings' or CHAINS. . . . If he (meaning the objector) would perceive even the dim silhouette of one of such 'planets' on the higher planes, he has to first throw off even the thin clouds of the astral matter that stands between him and the next plane. . . . ."*

It becomes patent why we could not perceive, even with the help of the best earthly telescopes, that which is outside our world of matter. Those alone, whom we call adepts, who know how to direct their mental vision and to transfer their consciousness—physical and psychic both—

to other planes of being, are able to speak with authority on such subjects. And they tell us plainly :—

"*Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally. Whenever your are able to attune your consciousness to any of the seven chords of 'Universal Consciousness,' those chords that run along the sounding-board of Kosmos, vibrating from one Eternity to another; when you have studied thoroughly 'the music of the Spheres,' then only will you become quite free to share your knowledge with those with whom it is safe to do so. Meanwhile, be prudent. Do not give out the great Truths that are the inheritance of the future Races, to our present generation. Do not attempt to unveil the secret of being and non-being to those unable to see the hidden meaning of Apollo's* HEPTACHORD—*the lyre of the radiant god, in each of the seven strings of which dwelleth the Spirit, Soul and Astral body of the Kosmos, whose shell only has now fallen into the hands of Modern Science. . . . . Be prudent, we say, prudent and wise, and above all take care what those who learn from you believe in; lest by deceiving themselves they deceive others . . . . for such is the fate of every truth with which men are, as yet, unfamiliar. . . . . Let rather the planetary chains and other super- and sub-cosmic mysteries remain a dreamland for those who can neither see, nor yet believe that others can. . . .*"

It is to be regretted that few of us have followed the wise advice; and that many a priceless pearl, many a jewel of wisdom, has been cast to an enemy unable to understand its value and who has turned round and rent us.

"'*Let us imagine,*' wrote the same Master to his two 'lay chelas,' as he called the author of 'Esoteric Buddhism' and another gentleman, his co-student for some time—'*let us imagine* THAT OUR EARTH IS ONE OF A GROUP OF SEVEN PLANETS OR MAN-BEARING WORLDS. . . . . *(The* SEVEN *planets are the sacred planets of antiquity, and are all septenary.) Now the life-impulse reaches A, or rather that which is destined to become A, and which so far is but cosmic dust (*a "laya centre") . . *etc.*'"

In these early letters, in which the terms had to be invented and words coined, the "Rings" very often became "Rounds," and the "Rounds" life-cycles, and *vice versâ*. To a correspondent who called a "Round" a "World-Ring," the Teacher wrote: "I believe this will lead to a further confusion. A Round we are agreed to call the passage

of a monad from Globe A to Globe G or Z. . . The 'World-Ring' is correct. . . Advise Mr. . . . strongly, to agree upon a nomenclature before going any further. . ."

Notwithstanding this agreement, many mistakes, owing to this confusion, crept into the earliest teachings. The Races even were occasionally mixed up with the "Rounds" and "Rings," and led to similar mistakes in "Man." From the first the Master had written:—

"Not being permitted to give you *the whole truth*, or divulge the number of isolated fractions . . . I am unable to satisfy you."

This in answer to the questions, "If we are right, then the total existence prior to the man-period is 637," etc., etc. To all the queries relating to figures, the reply was, "Try to solve the problem of 777 incarnations. . . . *Though I am obliged to withhold information . . . yet if you should work out the problem by yourself, it will be my duty to tell you so.*"

But they never were so worked out, and the results were—never-ceasing perplexity and mistakes.

Even the teaching about the Septenary constitution of the sidereal bodies and of the macrocosm—from which the septenary division of the microcosm, or Man—has until now been among the most esoteric. In olden times it used to be divulged only at the Initiation and along with the most sacred figures of the cycles. Now, as stated in one of the Theosophical journals,* the revelation of the whole system of Cosmogony had not been contemplated, nor even thought for one moment possible, at a time when a few bits of information were sparingly given out in answer to letters written by the author of "Esoteric Buddhism," in which he put forward a multiplicity of questions. Among these were questions on such problems *as no MASTER, however high and independent he might be, would have the right to answer, thus divulging to the world the most time-honoured and archaic of the mysteries of the ancient college-temples.* Hence only a few of the doctrines were revealed in their broad outlines, while details were constantly withheld, and all the efforts made to elicit more information about them were systematically eluded from the beginning. This is perfectly natural. Of the four Vidyas—out of the seven branches of Knowledge mentioned in the Purânas—namely, "Yajna-Vidya" (the performance of religious rites in order to

* "Lucifer," May, 1888.

produce certain results); "Maha-Vidya," the great (Magic) knowledge, now degenerated into Tantrika worship; "Guhya-Vidya," the science of Mantras and their true rhythm or chanting, of mystical incantations, etc.—it is only the last one, "Atma-Vidya," or the true *Spiritual* and *Divine wisdom*, which can throw absolute and final light upon the teachings of the three first named. Without the help of Atma-Vidya, the other three remain no better than *surface* sciences, geometrical magnitudes having length and breadth, but no thickness. They are like the soul, limbs, and mind of a sleeping man: capable of mechanical motions, of chaotic dreams and even sleep-walking, of producing visible effects, but stimulated by instinctual not intellectual causes, least of all by fully conscious spiritual impulses. A good deal can be given out and explained from the three first-named sciences. But unless the key to their teachings is furnished by Atma-Vidya, they will remain for ever like the fragments of a mangled text-book, like the adumbrations of great truths, dimly perceived by the most spiritual, but distorted out of all proportion by those who would nail every shadow to the wall.

Then, again, another great perplexity was created in the minds of students by the incomplete exposition of the doctrine of the evolution of the Monads. To be fully realised, both this process and that of the birth of the Globes must be examined far more from their metaphysical aspect than from what one might call a statistical standpoint, involving figures and numbers which are rarely permitted to be broadly used. Unfortunately, there are few who are inclined to handle these doctrines only metaphysically. Even the best of the Western writers upon our doctrine declares in his work that "on pure metaphysics of that sort we are not now engaged," when speaking of the evolution of the Monads ("Esoteric Buddhism," p. 46). And in such case, as the Teacher remarks in a letter to him, "Why this preaching of our doctrines, all this uphill work and swimming *in adversum flumen?* Why should the West . . . learn . . . from the East . . . that which can never meet the requirements of the special tastes of the æsthetics?" And he draws his correspondent's attention "to the formidable difficulties encountered by us (the Adepts) in every attempt we make to explain our metaphysics to the Western mind."

And well he may; for *outside* of metaphysics no occult philosophy, no esotericism is possible. It is like trying to explain the aspirations and affections, the love and hatred, the most private and sacred workings in

the soul and mind of the living man, by an anatomical description of the chest and brain of his dead body.

Let us now examine two tenets mentioned above and hardly alluded to in "Esoteric Buddhism," and supplement them as far as lies in our power.

ADDITIONAL FACTS AND EXPLANATIONS CONCERNING THE GLOBES AND THE MONADS.

Two statements made in "Esoteric Buddhism" must be noticed and the author's opinions quoted. On p. 47 (fifth edition) it is said:—

"... the spiritual monads ... do not fully complete their mineral existence on Globe A, then complete it on Globe B, and so on. They pass several times round the whole circle as minerals, and then again several times round as vegetables, and several times as animals. We purposely refrain for the present from going into figures," etc., etc.

This was a wise course to adopt in view of the great secrecy maintained with regard to figures and numbers. This reticence is now partially relinquished; but it would perhaps have been better had the real numbers concerning Rounds and evolutional gyrations been either entirely divulged at the time, or as entirely withheld. Mr. Sinnett understood this difficulty well when saying (p. 140) that: "For reasons which are not easy for the outsider to divine, the possessors of occult knowledge are especially reluctant to give out facts relating to Cosmogony, though it is hard for the uninitiated to understand why they should be withheld."

That there were such reasons is evident. Nevertheless, it is to this reticence that most of the confused ideas of some Eastern as well as Western pupils are due. The difficulties in the way of the acceptance of the two particular tenets under consideration seemed great, just because of the absence of any data to go upon. But there it was. For the figures belonging to the Occult calculations cannot be given—as the Masters have many times declared—outside the circle of pledged chelas, and not even these can break the rules.

To make things plainer, without touching upon the mathematical aspects of the doctrine, the teaching given may be expanded and some obscure

points solved. As the evolution of the Globes and that of the Monads are so closely interblended, we will make of the two teachings one. In reference to the Monads, the reader is asked to bear in mind that Eastern philosophy rejects the Western theological dogma of a newly-created soul for every baby born, as being as unphilosophical as it is impossible in the economy of Nature. There must be a limited number of Monads evolving and growing more and more perfect through their assimilation of many successive personalities, in every new Manvantara. This is absolutely necessary in view of the doctrines of Rebirth, Karma, and the gradual return of the human Monad to its source—*absolute* Deity. Thus, although the hosts of more or less progressed Monads are almost incalculable, they are still finite, as is everything in this Universe of differentiation and finiteness.

As shown in the double diagram of the human "principles" and the ascending Globes of the world-chains, there is an eternal concatenation of causes and effects, and a perfect anology which runs through, and links together, all the lines of evolution. One begets the other—globes as personalities. But, let us begin at the beginning.

The general outline of the process by which the successive planetary chains are formed has just been given. To prevent future misconceptions, some further details may be offered which will also throw light on the history of humanity on our own chain, the progeny of that of the Moon..

In the diagrams on p. 172, Fig. 1 represents the "lunar-chain" of seven planets at the outset of its seventh or last Round; while Fig. 2 represents the "earth-chain" which will be, but is not yet in existence. The seven Globes of each chain are distinguished in their cyclic order by the letters A to G, the Globes of the Earth-chain being further marked by a cross— + —the symbol of the Earth.

Now, it must be remembered that the Monads cycling round any septenary chain are divided into seven classes or hierarchies according to their respective stages of evolution, consciousness, and merit. Let us follow, then, the order of their appearance on planet A, in the first Round. The time-spaces between the appearances of these hierarchies on any one Globe are so adjusted that when Class 7, the last, appears on Globe A, Class 1, the first, has just passed on to Globe B, and so on, step by step, all round the chain.

Again, in the Seventh Round on the Lunar chain, when Class 7, the

last, quits Globe A, that Globe, instead of falling asleep, as it had done in previous Rounds, begins to die (to go into its planetary pralaya);* and in dying it transfers successively, as just said, its "principles," or life-elements and energy, etc., one after the other to a new "laya-centre," which commences the formation of Globe A of the Earth Chain. A similar process takes place for each of the Globes of the "lunar chain" one after the other, each forming a fresh Globe of the "earth-chain." Our Moon was the fourth Globe of the series, and was

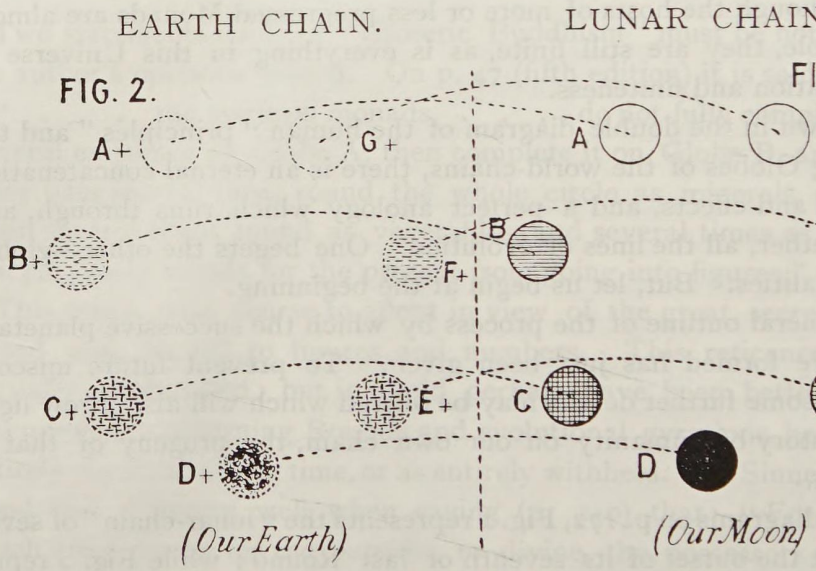

DIAGRAM II.

on the same plane of perception as our Earth. But Globe A of the lunar chain is not fully "dead" till the first Monads of the first class have passed from Globe G or Z, the last of the "lunar chain," into the Nirvana

* Occultism divides the periods of Rest (Pralaya) into several kinds; there is the *individual* pralaya of each Globe, as humanity and life pass on to the next; seven minor Pralayas in each Round; the *planetary* Pralaya, when seven *Rounds* are completed; the *Solar* Pralaya, when the whole system is at an end; and finally the Universal Maha—or Brahmâ—Pralaya at the close of the "Age of Brahmâ." These are the three chief *pralayas* or "destruction periods." There are many other minor ones, but with these we are not concerned at present.

which awaits them between the two chains; and similarly for all the other Globes as stated, each giving birth to the corresponding globe of the "earth-chain."

Further, when Globe A of the new chain is ready, the first class or Hierarchy of Monads from the Lunar chain incarnate upon it in the lowest kingdom, and so on successively. The result of this is, that it is only the first class of Monads which attains the human state of development during the first Round, since the second class, on each planet, arriving later, has not time to reach that stage. Thus the Monads of Class 2 reach the incipient human stage only in the Second Round, and so on up to the middle of the Fourth Round. But at this point—and on this Fourth Round in which the human stage will be *fully* developed—the "Door" into the human kingdom closes; and henceforward the number of "human" Monads, *i.e.*, Monads in the human stage of development, is complete. For the Monads which had not reached the human stage by this point will, owing to the evolution of humanity itself, find themselves so far behind that they will reach the human stage only at the close of the seventh and last Round. They will, therefore, not be men on this chain, but will form the humanity of a future Manvantara and be rewarded by becoming "Men" on a higher chain altogether, thus receiving their Karmic compensation. To this there is *but one solitary exception*, for very good reasons, of which we shall speak farther on. But this accounts for the difference in the races.

It thus becomes apparent how perfect is the analogy between the processes of Nature in the Kosmos and in the individual man. The latter lives through his life-cycle, and dies. His "higher principles," corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the "Nirvana" and states of rest intervening between two chains. The Man's lower "principles" are disintegrated in time and are used by Nature again for the formation of new human principles, and the same process takes place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings.

This is one of the "seven mysteries of the Moon," and it is now revealed. The seven "mysteries" are called by the Japanese *Yamaboosis*, the mystics of the Lao-Tze sect and the ascetic monks of Kioto, the Dzenodoo—the "seven jewels." Only the Japanese and the Chinese

Buddhist ascetics and Initiates are, if possible, even more reticent in giving out their "Knowledge" than are the Hindus.

But the reader must not be allowed to lose sight of the Monads, and must be enlightened as to their nature, as far as permitted, without trespassing upon the highest mysteries, of which the writer does not in any way pretend to know the last or final word.

The Monadic Host may be roughly divided into three great classes :—

1. The most developed Monads (the Lunar Gods or "Spirits," called, in India, the Pitris), whose function it is to pass in the first Round through the whole triple cycle of the mineral, vegetable, and animal kingdoms in their most ethereal, filmy, and rudimentary forms, in order to clothe themselves in, and assimilate, the nature of the newly formed chain. They are those who first reach the human form (if there can be any form in the realm of the almost subjective) on Globe A in the first Round. It is they, therefore, who lead and represent the human element during the second and third Rounds, and finally evolve their shadows at the beginning of the Fourth Round for the second class, or those who come behind them.

2. Those Monads that are the first to reach the human stage during the three and a half Rounds, and to become men.*

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* We are forced to use here the misleading word "Men," and this is a clear proof of how little any European language is adapted to express these subtle distinctions.

It stands to reason that these "Men" did not resemble the men of to-day, either in form or nature. Why then, it may be asked, call them "Men" at all? Because there is no other term in any Western language which approximately conveys the idea intended. The word "Men" at least indicates that these beings were "MANUS," thinking entities, however they differed in form and intellection from ourselves. But in reality they were, in respect of spirituality and intellection, rather "gods" than "Men."

The same difficulty of language is met with in describing the "stages" through which the Monad passes. Metaphysically speaking, it is of course an absurdity to talk of the "development" of a Monad, or to say that *it* becomes "Man." But any attempt to preserve metaphysical accuracy of language in the use of such a tongue as the English would necessitate at least three extra volumes of this work, and would entail an amount of verbal repetition which would be wearisome in the extreme. It stands to reason that a MONAD cannot either progress or develop, or even be affected by the changes of states it passes through. *It is not of this world or plane*, and may be compared only to an indestructible star of divine light and fire, thrown down on to our

3. The laggards; the Monads which are retarded, and which will not reach, by reason of Karmic impediments, the human stage at all during this cycle or Round, save one exception which will be spoken of elsewhere as already promised.

Now the evolution of the *external* form or body round the *astral* is produced by the terrestrial forces, just as in the case of the lower kingdoms; but the evolution of the internal or real MAN is purely spiritual. It is now no more a passage of the impersonal Monad through many and various forms of matter—endowed at best with instinct and consciousness on quite a different plane—as in the case of external evolution, but a journey of the "pilgrim-soul" through various *states* of *not only matter* but Self-consciousness and self-perception, or of *perception* from apperception. (See "*Gods, Monads and Atoms.*")

The MONAD emerges from its state of spiritual and intellectual unconsciousness; and, skipping the first two planes—too near the ABSOLUTE to permit of any correlation with anything on a lower plane—it gets direct into the plane of Mentality. But there is no plane in the whole universe with a wider margin, or a wider field of action in its almost endless gradations of perceptive and apperceptive qualities, than this plane, which has in its turn an appropriate smaller plane for every "form," from the "mineral" monad up to the time when that monad blossoms forth by evolution into the DIVINE MONAD. But all the time it is still one and the same Monad, differing only in its incarnations, throughout its ever succeeding cycles of partial or total obscuration of spirit, or the partial or total obscuration of matter—two polar antitheses—as it ascends into the realms of mental spirituality, or descends into the depths of materiality.

To return to "Esoteric Buddhism." It is there stated with regard to the enormous period intervening between the mineral epoch on Globe A, and the man-epoch,* that: "The full development of the

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Earth as a plank of salvation for the personalities in which it indwells. It is for the latter to cling to it; and thus partaking of its divine nature, obtain immortality. Left to itself the Monad will cling to no one; but, like the "plank," be drifted away to another incarnation by the unresting current of evolution.

* The term "Man epoch" is here used because of the necessity of giving a name to that fourth kingdom which follows the animal. But in truth the "Man" on Globe A during the First Round is no Man, but only his prototype or dimensionless image from the astral regions.

mineral epoch on Globe A, prepares the way for the vegetable development, and, as soon as this begins, the mineral life-impulse overflows into Globe B. Then, when the vegetable development on Globe A is complete and the animal development begins, the vegetable life-impulse overflows to Globe B, and the mineral impulse passes on to Globe C. Then finally comes the human life-impulse on Globe A." (Page 49.)

And so it goes on for three Rounds, when it slackens, and finally stops at the threshold of our Globe, at the Fourth Round; because the human period (of the true physical men to be), the seventh, is now reached. This is evident, for as said, " . . . there are processes of evolution which precede the mineral kingdom, and thus a wave of evolution, indeed several waves of evolution, precede the mineral wave in its progress round the spheres " (*ibid*).

And now we have to quote from another article, " The Mineral Monad " in " *Five Years of Theosophy*," p. 273 *et seq*.

" There are seven kingdoms. The first group comprises three degrees of elementals, or nascent centres of forces—from the first stage of differentiation of (from) Mulaprakriti (or rather Pradhâna, primordial homogeneous matter) to its third degree—*i.e.*, from full unconsciousness to semi-perception; the second or higher group embraces the kingdoms from vegetable to man; the mineral kingdom thus forming the central or turning point in the degrees of the " Monadic Essence," considered as an evoluting energy. Three stages (sub-physical) on the elemental side; the mineral kingdom; three stages on the objective physical* side—these are the (first or preliminary) seven links of the evolutionary chain."

" Preliminary " because they are preparatory, and though belonging in fact to the natural, they yet would be more correctly described as sub-natural evolution. This process makes a halt in its stages at the Third, at the threshold of the Fourth stage, when it becomes, on the plane of the natural evolution, the first really manward stage, thus forming with the three elemental kingdoms, the ten, the Sephirothal number. It is at this point that begins :—

" A descent of spirit into matter equivalent to an ascent in physical

* " Physical " here means differentiated for cosmical purposes and work; that " physical side," nevertheless, if objective to the apperception of beings from other planes, is yet quite subjective to us on our plane.

evolution; a re-ascent from the deepest depths of materiality (the mineral) towards its *status quo ante*, with a corresponding dissipation of concrete organism—up to Nirvana, the vanishing point of differentiated matter." ("*Five Years of Theosophy*," p. 276.)

Therefore it becomes evident why that which is pertinently called in *Esoteric Buddhism* "Wave of Evolution," and mineral-, vegetable-, animal- and man-"impulse," stops at the door of our Globe, at its Fourth cycle or Round. It is at this point that the Cosmic Monad (Buddhi) will be wedded to and become the vehicle of the Atmic Ray, *i.e.*, it (Buddhi) will awaken to an apperception of it (Atman); and thus enter on the first step of a new septenary ladder of evolution, which will lead it eventually to the tenth (counting from the lowest upwards) of the Sephirothal tree, the Crown.

Everything in the Universe follows analogy. "As above, so below;" Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the Cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual. Thus, corresponding to the Sephirothal Crown (or upper triad) there are the three elemental Kingdoms, which precede the Mineral (see diagram on p. 277 in *Five Years of Theosophy*), and which, using the language of the Kabalists, answer in the Cosmic differentiation to the worlds of Form and Matter from the Super-Spiritual to the Archetypal.

Now what is a "Monad?" And what relation does it bear to an Atom? The following reply is based upon the explanations given in answer to these questions in the above-cited article: "The Mineral Monad," written by the author.

"None whatever," is answered to the second question, "to the atom or molecule as existing in the scientific conception at present. It can neither be compared with the microscopic organism, once classed among polygastric infusoria, and now regarded as vegetable, and classed among Algæ; nor is it quite the Monas of the Peripatetics. Physically or constitutionally the mineral monad differs, of course, from the human monad, which is neither physical nor can its constitution be rendered by chemical symbols and elements." In short, as the spiritual Monad is One, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the "Individual Monads" of men,

so the Mineral Monad—being at the opposite point of the circle—is also One—and from it proceed the countless physical atoms, which Science is beginning to regard as individualized.

Otherwise how could one account for and explain mathematically the evolutionary and spiral progress of the Four Kingdoms? The "Monad" is the combination of the last two "principles" in man, the 6th and the 7th, and, properly speaking, the term "human monad" applies only to the dual soul (Atma-Buddi), not to its highest spiritual vivifying Principle, Atma, alone. But since the Spiritual Soul, if divorced from the latter (Atma) could have no existence, no being, it has thus been called . . . . Now the Monadic, or rather Cosmic, Essence (if such a term be permitted) in the mineral, vegetable, and animal, though the same throughout the series of cycles from the lowest elemental up to the Deva Kingdom, yet differs in the scale of progression. It would be very misleading to imagine a Monad as a separate Entity trailing its slow way in a distinct path through the lower Kingdoms, and after an incalculable series of transformations flowering into a human being; in short, that the Monad of a Humboldt dates back to the Monad of an atom of horneblende. Instead of saying a "Mineral Monad," the more correct phraseology in physical Science, which differentiates every atom, would of course have been to call it "the Monad manifesting in that form of Prakriti called the Mineral Kingdom." The atom, as represented in the ordinary scientific hypothesis, is not a particle of something, animated by a psychic something, destined after æons to blossom as a man. But it is a concrete manifestation of the Universal Energy which itself has not yet become individualized; a sequential manifestation of the one Universal Monas. The ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. The tendency towards segregation into individual Monads is gradual, and in the higher animals comes almost to the point. The Peripatetics applied the word Monas to the whole Kosmos, in the pantheistic sense; and the Occultists, while accepting this thought for convenience sake, distinguish the progressive stages of the evolution of the concrete from the abstract by terms of which the "Mineral, Vegetable, Animal, (etc.), Monad" are examples. The term merely means that the tidal wave of spiritual evolution is passing through that arc of its circuit. The "Monadic

Essence" begins to imperceptibly differentiate towards individual consciousness in the Vegetable Kingdom. As the Monads are uncompounded things, as correctly defined by Leibnitz, it is the spiritual essence which vivifies them in their degrees of differentiation, which properly constitutes the Monad—not the atomic aggregation, which is only the vehicle and the substance through which thrill the lower and the higher degrees of intelligence.

Leibnitz conceived of the Monads as elementary and indestructible units endowed with the power *of giving and receiving* with respect to other units, and thus of determining all spiritual and physical phenomena. It is he who invented the term apperception, which together with nerve-(not perception, but rather)—sensation, expresses the state of the Monadic consciousness through all the Kingdoms up to Man.

Thus it may be wrong on strictly metaphysical lines to call Atma-Buddhi a MONAD, since in the materialistic view it is dual and therefore compound. But as Matter is Spirit, and *vice versâ;* and since the Universe and the Deity which informs it are unthinkable apart from each other; so in the case of Atma-Buddhi. The latter being the vehicle of the former, Buddhi stands in the same relation to Atma, as Adam-Kadmon, the Kabalistic Logos, does to En-Soph, or Mulaprakriti to Parabrahm.

A few words more of the Moon.

What, it may be asked, are the "Lunar Monads," just spoken of? The description of the seven classes of Pitris will come later, but now some general explanations may be given. It must be plain to everyone that they are Monads, who, having ended their life-cycle on the lunar chain, which is inferior to the terrestrial chain, have incarnated on this one. But there are some further details which may be added, though they border too closely on forbidden ground to be treated of fully. The last word of the mystery is divulged only to the adepts, but it may be stated that our satellite is only the gross body of its invisible principles. Seeing then that there are 7 Earths, so there are 7 Moons, the last one alone being visible; the same for the Sun, whose visible body is called a Maya, a reflection, just as man's body is. "The real Sun and the real Moon are as invisible as the real man," says an occult maxim.

And it may be remarked *en passant* that those ancients were not so foolish after all who first started the idea of "the seven moons." For though

this conception is now taken solely as an astronomical measure of time, in a very materialised form, yet underlying the husk there can still be recognised the traces of a profoundly philosophical idea.

In reality the Moon is only the satellite of the Earth in one respect, viz., that physically the Moon revolves round the Earth. But in every other respect it is the Earth which is the satellite of the Moon, and not *vice versâ*. Startling as the statement may seem it is not without confirmation from scientific knowledge. It is evidenced by the tides, by the cyclic changes in many forms of disease which coincide with the lunar phases; it can be traced in the growth of plants, and is very marked in the phenomena of human gestation and conception. The importance of the Moon and its influence on the Earth were recognized in every ancient religion, notably the Jewish, and have been remarked by many observers of psychical and physical phenomena. But, so far as Science knows, the Earth's action on the Moon is confined to the physical attraction, which causes her to circle in her orbit. And should an objector insist that this fact alone is sufficient evidence that the Moon is truly the Earth's satellite on other planes of action, one may reply by asking whether a mother, who walks round and round her child's cradle keeping watch over the infant, is the subordinate of her child or dependent upon it ; though in one sense she is its satellite, yet she is certainly older and more fully developed than the child she watches.

It is, then, the Moon that plays the largest and most important part, as well in the formation of the Earth itself, as in the peopling thereof with human beings. The "Lunar Monads" or Pitris, the ancestors of man, become in reality man himself. They are the "Monads" who enter on the cycle of evolution on Globe A, and who, passing round the chain of planets, evolve the human form as has just been shown. At the beginning of the human stage of the Fourth Round on this Globe, they "ooze out" their astral doubles from the "ape-like" forms which they had evolved in Round III. And it is this subtle, finer form, which serves as the model round which Nature builds physical man. These "Monads" or "divine sparks" are thus the "Lunar" ancestors, the Pitris themselves. For these "Lunar Spirits" have to become "Men" in order that their "Monads" may reach a higher plane of activity and self-consciousness, *i.e.*, the plane of the Manasa-Putras, those who

endow the "senseless" shells, created and informed by the Pitris, with "mind" in the latter part of the Third Root-Race.

In the same way the "Monads" or Egos of the men of the seventh Round of our Earth, after our own Globes A, B, C, D, *et seq.*, parting with their life-energy, will have informed and thereby called to life other laya-centres destined to live and act on a still higher plane of being—in the same way will the Terrene "Ancestors" create those who will become their superiors.

It now becomes plain that there exists in Nature a triple evolutionary scheme, for the formation of the three *periodical Upadhis;* or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY.

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:—

2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the "givers of intelligence and consciousness"* to man and:—

3. The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the "growth" (to use a misleading word) and the transformations through Manas and—owing to the accumulation of experiences—of the finite into the INFINITE, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or "Logoi." Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.

"Nature," the physical evolutionary Power, could never evolve intelligence unaided—she can only create "senseless forms," as will be seen in our "ANTHROPOGENESIS." The "Lunar Monads" cannot progress, for they have not yet had sufficient touch with the forms

* *Vide* CONCLUSION in Part II. of this Book.

created by "Nature" to allow of their accumulating experiences through its means. It is the Manasa-Dhyanis who fill up the gap, and they represent the evolutionary power of Intelligence and Mind, the link between "Spirit" and "Matter"—in this Round.

Also it must be borne in mind that the Monads which enter upon the evolutionary cycle upon Globe A, in the first Round, are in very different stages of development. Hence the matter becomes somewhat complicated. . . . Let us recapitulate.

The most developed Monads (the lunar) reach the human germ-stage in the first Round; become terrestrial, though very ethereal human beings towards the end of the Third Round, remaining on it (the globe) through the "obscuration" period as the seed for future mankind in the Fourth Round, and thus become the pioneers of Humanity at the beginning of this, the Fourth Round. Others reach the Human stage only during later Rounds, *i.e.*, in the second, third, or first half of the Fourth Round. And finally the most retarded of all, *i.e*, those still occupying animal forms after the middle turning-point of the Fourth Round—will not become men at all during this Manwantara. They will reach to the verge of humanity only at the close of the seventh Round to be, in their turn, ushered into a new chain after *pralaya*—by older pioneers, the progenitors of humanity, or the Seed-Humanity *(Sishta)*, viz., the men who will be at the head of all at the end of these Rounds.

The student hardly needs any further explanation on the part played by the fourth Globe and the fourth Round in the scheme of evolution.

From the preceding diagrams, which are applicable, *mutatis mutandis*, to Rounds, Globes or Races, it will be seen that the fourth member of a series occupies a unique position. Unlike the others, the Fourth has no "sister" Globe on the same plane as itself, and it thus forms the fulcrum of the "balance" represented by the whole chain. It is the sphere of final evolutionary adjustments, the world of Karmic scales, the Hall of Justice, where the balance is struck which determines the future course of the Monad during the remainder of its incarnations in the cycle. And therefore it is, that, after this central turning-point has been passed in the Great Cycle,—*i.e.*, after the middle point of the Fourth Race in the Fourth Round on our Globe—no more Monads can enter the human kingdom. The door is closed for this Cycle and the balance struck. For were it otherwise—had there been a new soul

created for each of the countless milliards of human beings that have passed away, and had there been no reincarnation—it would become difficult indeed to provide room for the disembodied "Spirits;" nor could the origin and cause of suffering ever be accounted for. It is the ignorance of the occult tenets and the enforcement of false conceptions under the guise of religious education, which have created materialism and atheism as a protest against the asserted divine order of things.

The only exceptions to the rule just stated are the "dumb races," whose Monads are already within the human stage, in virtue of the fact that these "animals" are later than, and even half descended from man, their last descendants being the anthropoid and other apes. These "human presentments" are in truth only the distorted copies of the early humanity. But this will receive full attention in the next Book.

As the Commentary, broadly rendered, says:—

1. "*Every form on earth, and every speck (atom) in Space strives in its efforts towards self-formation to follow the model placed for it in the* 'HEAVENLY MAN.' . . . *Its (the atom's) involution and evolution, its external and internal growth and development, have all one and the same object—man; man, as the highest physical and ultimate form on this earth; the* MONAD, *in its absolute totality and awakened condition—as the culmination of the divine incarnations on Earth.*"

2. "*The Dhyanis (Pitris) are those who have evolved their* BHUTA *(doubles) from themselves, which* RUPA *(form) has become the vehicle of monads (seventh and sixth principles) that had completed their cycle of transmigration in the three preceding Kalpas (Rounds). Then, they (the astral doubles) became the men of the first Human Race of the Round. But they were not complete, and were senseless.*"

This will be explained in the Books that follow. Meanwhile man—or rather his Monad—has existed on the earth from the very beginning of this Round. But, up to our own Fifth Race, the external shapes which covered those divine astral doubles changed and consolidated with every sub-race; the form and physical structure of the fauna changing at the same time, as they had to be adapted to the ever-changing conditions of life on this globe during the geological periods of its formative cycle. And thus shall they go on changing with every

Root Race and *every chief sub-race* down to the last one of the Seventh in this Round.

3. "*The inner, now concealed, man, was then (in the beginnings) the external man. The progeny of the Dhyanis (Pitris), he was 'the son like unto his father.' Like the lotus, whose external shape assumes gradually the form of the model within itself, so did the form of man in the beginning evolve from within without. After the cycle in which man began to procreate his species after the fashion of the present animal kingdom, it became the reverse. The human fœtus follows now in its transformations all the forms that the physical frame of man had assumed throughout the three Kalpas (Rounds) during the tentative efforts at plastic formation around the monad by senseless, because imperfect, matter, in her blind wanderings. In the present age, the physical embryo is a plant, a reptile, an animal, before it finally becomes man, evolving within himself his own ethereal counterpart, in his turn. In the beginning it was that counterpart (astral man) which, being senseless, got entangled in the meshes of matter.*"

But this "man" belongs to the fourth Round. As shown, the MONAD had passed through, journeyed and been imprisoned in, every transitional form throughout every kingdom of nature during the three preceding Rounds. But the monad which becomes human *is not the Man.* In this Round—with the exception of the highest mammals after man, the anthropoids destined to die out in this our race, when their monads will be liberated and pass into the astral human forms (or the highest elementals) of the Sixth* and the Seventh Races, and then into lowest human forms in the fifth Round—no units of either of the kingdoms are animated any longer by monads destined to become human in their next stage, but only by the lower Elementals of their respective realms.†

The last human Monad incarnated before the beginning of the 5th

* Nature never repeats herself, therefore the anthropoids of our day have not existed at any time since the middle of the Miocene period; when, like all cross breeds, they began to show a tendency, more and more marked as time went on, to return to the type of their first parent, the black and yellow gigantic Lemuro-Atlantean. To search for the "Missing Link" is useless. To the scientists of the closing sixth Root-race, millions and millions of years hence, our modern races, or rather their fossils, will appear as those of small insignificant apes—an extinct species of the genus homo.

† These "Elementals" will become human Monads, in their turn, only at the next great planetary Manvantara.

Root-Race.* The cycle of *metempsychosis* for the human monad is closed, for we are in the Fourth Round and the Fifth Root-Race. The reader will have to bear in mind—at any rate one who has made himself acquainted with "Esoteric Buddhism"—that the Stanzas which follow in this Book and Book II. speak of the evolution in our Fourth Round only. The latter is the cycle of the turning-point, after which, matter,

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* Such anthropoids form an exception because they were not intended by Nature, but are the direct product and creation of "senseless" man. The Hindus give a divine origin to the apes and monkeys because the men of the Third Race were gods from another plane who had become "senseless" mortals. This subject had already been touched upon in "Isis Unveiled" twelve years ago as plainly as was then possible. On pp. 278-279, the reader is referred "to the Brahmins, if he would know the reason of the regard they have for the monkeys. For then he (the reader) would perhaps learn—were the Brahman to judge him worthy of an explanation—that the Hindu sees in the ape but what Manu desired he should: the transformation of species most directly connected with that of the human family, a bastard branch engrafted on their own stock before the final perfection of the latter. He might learn, further, that in the eyes of the educated 'heathen' the spiritual or inner man is one thing, and his terrestrial physical casket another. That physical nature, the great combination of physical correlations of forces, ever creeping onward towards perfection, has to avail herself of the material at hand; she models and remodels as she proceeds, and finishing her crowning work in man, presents him alone as a fit tabernacle for the overshadowing of the divine Spirit."

Moreover, a German scientific work is mentioned in a footnote on the same page. It says that a Hanoverian scientist had recently published a Book entitled "Ueber die Auflösung der Arten durch Natürliche Zucht-wahl," in which he shows, with great ingenuity, that Darwin was wholly mistaken in tracing man back to the ape. On the contrary, he maintains that it is the ape which is evolved from man. He shows that, in the beginning, mankind were morally and physically the types and prototypes of our present Race, and of our human dignity, by their beauty of form, regularity of feature, cranial development, nobility of sentiments, heroic impulses, and grandeur of ideal conception. This is a purely Brahmanic, Buddhistic and Kabalistic philosophy. The Book is copiously illustrated with diagrams, tables, etc. It asserts that the gradual debasement and degradation of man, morally and physically, can be readily traced throughout the ethnological transformation down to our time. And, as one portion has already degenerated into apes, so the civilized man of the present day will at last, under the action of the inevitable law of necessity, be also succeeded by like descendants. If we may judge of the future by the actual Present, it certainly does seem possible that so unspiritual and materialistic a body should end as Simia rather than as Seraphs. But though the apes descend from man, it is certainly not the fact that the human Monad, which has once reached the level of humanity, ever incarnates again in the form of an animal.

having reached its lowest depths, begins to strive onward and to get spiritualized with every new Race and with every fresh cycle. Therefore the student must take care not to see contradiction where there is none, as in "Esoteric Buddhism" Rounds are spoken of in general, while here only the Fourth, or our present Round, is meant. Then it was the work of formation; now it is that of reformation and evolutionary perfection.

Finally, to close this chapter anent various, but unavoidable misconceptions, we must refer to a statement in "Esoteric Buddhism" which has produced a very fatal impression upon the minds of many Theosophists. One unfortunate sentence from the work just referred to is constantly brought forward to prove the materialism of the doctrine. On p. 48, 5th Edition, the Author, referring to the progress of organisms on the Globes, says that "the mineral kingdom will no more develop the vegetable . . . than the Earth was able to develop man from the ape, till it received an impulse."

Whether this sentence renders literally the thought of the author, or is simply (as we believe it is) a *lapsus calami*, may remain an open question.

It is really with surprise that we have ascertained the fact that "Esoteric Buddhism" was so little understood by some Theosophists, as to have led them into the belief that it thoroughly supported Darwinian evolution, and especially the theory of the descent of man from a pithecoid ancestor. As one member writes: "I suppose you realise that three-fourths of Theosophists and even outsiders imagine that, as far as the evolution of man is concerned, Darwinism and Theosophy kiss one another." Nothing of the kind was ever realised, nor is there any great warrant for it, so far as we know, in "Esoteric Buddhism." It has been repeatedly stated that evolution as taught by Manu and Kapila was the groundwork of the modern teachings, but neither Occultism nor Theosophy has ever supported the wild theories of the present Darwinists—least of all the descent of man from an ape. Of this, more hereafter. But one has only to turn to p. 47 of "Esoteric Buddhism," 5th edition, to find there the statement that "Man belongs to a kingdom distinctly separate from that of the animals." With such a plain and unequivocal statement before him, it is very strange that any careful student should have been so misled unless he is prepared to charge the author with a gross contradiction.

Every Round repeats on a higher scale the evolutionary work of the preceding Round. With the exception of some higher anthropoids, as just mentioned, the Monadic inflow, or inner evolution, is at an end till the next Manvantara. It can never be too often repeated, that the full-blown human Monads have to be first disposed of, before the new crop of candidates appears on this Globe at the beginning of the next cycle. Thus there is a lull; and this is why, during the Fourth Round, man appears on Earth earlier than any animal creation, as will be described.

But it is still urged that the author of "Esoteric Buddhism" has "preached Darwinism" all along. Certain passages would undoubtedly seem to lend countenance to this inference. Besides which the Occultists themselves are ready to concede *partial* correctness to the Darwinian hypothesis, in later details, bye-laws of Evolution, and after the midway point of the Fourth Race. Of that which has taken place, physical science can really know nothing, for such matters lie entirely outside of its sphere of investigation. But what the Occultists have never admitted, nor will they ever admit, is that man was *an ape in this or in any other Round;* or that he ever could be one, however much he may have been "ape-like." This is vouched for by the very authority from whom the author of "Esoteric Buddhism" got his information.

Thus to those who confront the Occultists with these lines from the above-named volume: "It is enough to show that we may as reasonably—and that we must, if we would talk about these matters at all—conceive a life-impulse giving birth to mineral form, as of the same sort of impulse concerned to *raise a race of apes into a race of rudimentary men.*" To those who bring this passage forward as showing "decided Darwinism," the Occultists answer by pointing to the explanation of the Master (Mr. Sinnett's "teacher") which would contradict these lines, were they written in the spirit attributed to them. A copy of this letter was sent to the writer, together with others, two years ago (1886), with additional marginal remarks, to quote from, in the "*Secret Doctrine.*" It begins by considering the difficulty experienced by the Western student, in reconciling some facts, previously given, with the evolution of man from the animal, *i.e.*, from the mineral, vegetable and animal kingdoms, and advises the student to hold to the doctrine of analogy and correspondences. Then it touches upon the mystery of the Devas,

and even Gods, having to pass through states which it was agreed to refer to as "Inmetallization, Inherbation, Inzoonization and finally Incarnation," and explains this by hinting at the necessity of failures even in the ethereal races of Dhyan Chohans. Concerning this it says:

"Still, as these 'failures' are too far progressed and spiritualized to be thrown back forcibly from Dhyan Chohanship into the vortex of a new primordial evolution through the lower kingdoms. . . . ." After which only a hint is given about the mystery contained in the allegory of the fallen Asuras, which will be expanded and explained in Book II. When Karma has reached them at the stage of human evolution, "they will have to drink it to the last drop in the bitter cup of retribution. Then they become an active force and commingle with the Elementals, the progressed entities of the pure animal kingdom, to develop little by little the full type of humanity."

These Dhyan Chohans, as we see, do not pass through the three kingdoms as do the lower Pitris; nor do they incarnate in man until the Third Root Race. Thus, as the teaching stands:

"*Man in the First Round and First Race on Globe D, our Earth, was an ethereal being (a Lunar Dhyani, as man), non-intelligent but super-spiritual; and correspondingly, on the law of analogy, in the First Race of the Fourth Round. In each of the subsequent races and sub-races . . . he grows more and more into an encased or incarnate being, but still preponderatingly ethereal. . . . He is sexless, and, like the animal and vegetable, he develops monstrous bodies correspondential with his coarser surroundings.*

"*II. Round. He (Man) is still gigantic and ethereal but growing firmer and more condensed in body, a more physical man. Yet still less intelligent than spiritual (1), for mind is a slower and more difficult evolution than is the physical frame . . .*

"*III. Round. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality (2). In the last half of the Third Round his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a*

Deva. . . . (All this is almost exactly repeated in the third Root-Race of the Fourth Round.)

"IV. Round. Intellect has an enormous development in this Round. The (hitherto) dumb races acquire our (present) human speech on this globe, on which, from the Fourth Race, language is perfected and knowledge increases. At this half-way point of the Fourth Round (as of the Fourth Root, or Atlantean, race) humanity passes the axial point of the minor Manvantara cycle . . . . the world teeming with the results of intellectual activity and spiritual decrease . . . ."

This is from the authentic letter; what follows are the later remarks and additional explanations traced by the same hand in the form of footnotes.

(1.) " . . . The original letter contained general teaching—a 'bird's-eye view'—and particularized nothing. . . . To speak of 'physical man' while limiting the statement to the early Rounds would be drifting back to the miraculous and instantaneous 'coats of skin.' . . . The first 'Nature,' the first 'body,' the first 'mind' on the first plane of perception, on the first Globe in the first Round, is what was meant. For Karma and evolution have—

' . . . centred in our make such strange extremes!
From different Natures marvellously mixed . . .'*

(2.) "Restore: he has now reached the point (by analogy, and as the Third Root Race in the Fourth Round) where his ("the angel"-man's) primordial spirituality is eclipsed and overshadowed by nascent human mentality, and you have the true version on your thumb-nail. . . ."

These are the words of the Teacher—text, words and sentences in brackets, and explanatory footnotes. It stands to reason that there must be an enormous difference in such terms as "objectivity" and "subjectivity," "materiality" and "spirituality," when the same terms are applied to different planes of being and perception. All this must be taken in its relative sense. And therefore there is little to be wondered at, if, left to his own speculations, an author, however eager to learn, yet quite inexperienced in these abstruse teachings, has fallen

* The *Natures* of the seven hierarchies or classes of Pitris and Dhyan Chohans which compose our nature and Bodies are here meant.

into an error. Neither was the difference between the "Rounds" and the "Races" sufficiently defined in the letters received, nor was there anything of the kind required before, as the ordinary Eastern disciple would have found out the difference in a moment. Moreover, to quote from a letter of the Master's (188-), "the teachings were imparted under protest. . . . They were, so to say, smuggled goods . . . and when I remained face to face with only one correspondent, the other, Mr. ———, had so far tossed all the cards into confusion, that little remained to be said without trespassing upon law." Theosophists, "whom it may concern," will understand what is meant.

The outcome of all this is that nothing had ever been said in the "letters" to warrant the assurance that the Occult doctrine has ever taught, or any Adept believed in, the preposterous modern theory of the descent of man from a common ancestor with the ape—an anthropoid of the actual animal kind, unless metaphorically. To this day the world is more full of "ape-like men" than the woods are of "men-like apes." The ape is sacred in India because its origin is well known to the Initiates, though concealed under a thick veil of allegory. Hanuman is the son of Pavana (Vayu, "the god of the wind") by Anjana, a monster called Kesarî, though his genealogy varies. The reader who bears this in mind will find in Book II. *passim*, the whole explanation of this ingenious allegory. The "Men" of the Third Race (who separated) were "Gods" by their spirituality and purity, though senseless, and as yet destitute of mind, as men.

These "Men" of the Third Race—the ancestors of the Atlanteans—were just such ape-like, intellectually senseless giants as were those beings, who, during the Third Round, represented Humanity. Morally irresponsible, it was these third Race "men" who, through promiscuous connection with animal species lower than themselves, created that missing link which became ages later (in the tertiary period only) the remote ancestor of the real ape as we find it now in the pithecoid family.*

* And if this is found clashing with that other statement which shows the animal later than man, then the reader is asked to bear in mind that the *placental mammal* only is meant. In those days there were animals of which zoology does not even dream in our own; *and the modes of reproduction were not identical* with the notions which modern physiology has upon the subject. It is not altogether convenient to touch upon such questions in public, but there is *no* contradiction or impossibility in this whatever.

Thus the earlier teachings, however unsatisfactory, vague and fragmentary, did not teach the evolution of "man" from the "ape." Nor does the author of "Esoteric Buddhism" assert it anywhere in his work in so many words; but, owing to his inclination towards modern science, he uses language which might perhaps justify such an inference. The man who preceded the Fourth, the Atlantean race, however much he may have looked physically like a "gigantic ape"—"the counterfeit of man who hath not the life of a man"—was still a thinking and already a speaking man. The "Lemuro-Atlantean" was a highly civilized race, and if one accepts tradition, which is better history than the speculative fiction which now passes under that name, he was higher than we are with all our sciences and the degraded civilization of the day: at any rate, the Lemuro-Atlantean of the closing Third Race was so.

And now we may return to the Stanzas.

STANZA VI.—*Continued.*

5. AT THE FOURTH *(Round, or revolution of life and being around "the seven smaller wheels") (a)*, THE SONS ARE TOLD TO CREATE THEIR IMAGES ONE THIRD REFUSES. TWO *(thirds)* OBEY.

The full meaning of this sloka can be fully comprehended only after reading the detailed additional explanations in the "Anthropogenesis" and its commentaries, in Book II. Between this Sloka and the last, Sloka 4 in this same Stanza, extend long ages; and there now gleams the dawn and sunrise of another æon. The drama enacted on our planet is at the beginning of its fourth act, but for a clearer comprehension of the whole play the reader will have to turn back before he can proceed onward. For this verse belongs to the general Cosmogony given in the archaic volumes, whereas Book II. will give a detailed account of the "Creation" or rather the formation, of the first human beings, followed by the second humanity, and then by the third; or, as they are called, "the first, second, and the third Root-Races." As the solid Earth began by being a ball of liquid fire, of fiery dust and its protoplasmic phantom, so did man.

(a) That which is meant by the qualification the "Fourth" is explained as the "fourth Round" only on the authority of the Commentaries. It can equally mean fourth "Eternity" as "Fourth Round," or even the fourth (our) Globe. For, as will repeatedly be shown, it is the fourth Sphere on the fourth or lowest plane of material life. And it so happens that we are in the Fourth Round, at the middle point of which the perfect equilibrium between Spirit and Matter had to take place.* Says the Commentary explaining the verse :—

"*The holy youths (the gods) refused to multiply and create species after their likeness, after their kind. They are not fit forms (rupas) for us. They have to grow. They refuse to enter the chhayas (shadows or images) of their inferiors. Thus had selfish feeling prevailed from the beginning, even among the gods, and they fell under the eye of the Karmic Lipikas.*"

They had to suffer for it in later births. How the punishment reached the gods will be seen in the second volume.

STANZA VI.—*Continued.*

6. THE CURSE IS PRONOUNCED (*a*) : THEY WILL BE BORN IN THE FOURTH *(Race)*, SUFFER AND CAUSE SUFFERING (*b*). THIS IS THE FIRST WAR (*c*).

(*a*) It is a universal tradition that, before the physiological "Fall," propagation of one's kind, whether human or animal, took place through the WILL of the Creators, or of their progeny. It was the Fall of Spirit into generation, not the Fall of mortal man. It has already been stated that, to become a Self-Conscious Spirit, the latter must pass through every cycle of being, culminating in its highest point on earth in Man.

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* It was, as we shall see, at this period—during the highest point of civilization and knowledge, as also of human intellectuality, of the fourth, Atlantean Race—that, owing to the final crisis of physiologico-spiritual adjustment of the races, humanity branched off into its two diametrically opposite paths : the RIGHT- and the LEFT-hand paths of knowledge or of Vidya. "*Thus were the germs of the White and the Black Magic sown in those days. The seeds lay latent for some time, to sprout only during the early period of the Fifth (our Race).*" *(Commentary.)*

Spirit *per se* is an unconscious negative ABSTRACTION. Its purity is inherent, not acquired by merit; hence, as already shown, to become the highest Dhyan Chohan it is necessary for each Ego to attain to full self-consciousness as a human, *i.e.*, conscious Being, which is synthesized for us in Man. The Jewish Kabalists arguing that no Spirit could belong to the divine hierarchy unless Ruach (Spirit) was united to Nephesh (living Soul), only repeat the Eastern Esoteric teaching. "A Dhyani has to be an Atma-Buddhi; once the Buddhi-Manas breaks loose from its immortal Atma of which it (Buddhi) is the vehicle, Atman passes into NON-BEING, which is absolute Being." This means that the purely Nirvanic state is a passage of Spirit back to the ideal abstraction of Be-ness which has no relation to the plane on which our Universe is accomplishing its cycle.

(*b*) "The curse is pronounced" does not mean, in this instance, that any personal Being, god, or superior Spirit, pronounced it, but simply that the cause which could but create bad results had been generated, and that the effects of a Karmic cause could lead the "Beings" that counteracted the laws of Nature, and thus impeded her legitimate progress, only to bad incarnations, hence to suffering.

(*c*) "There were many wars" refers to several struggles of adjustment, spiritual, cosmical, and astronomical, but chiefly to the mystery of the evolution of man as he is now. Powers—pure Essences—"that were told to create" is a sentence that relates to a mystery explained, as already said, elsewhere. It is not only one of the most hidden secrets of Nature—that of generation, over whose solution the Embryologists have vainly put their heads together—but likewise a divine function that involves that other religious, or rather dogmatic, mystery, the "Fall" of the Angels, as it is called. Satan and his rebellious host would thus prove, when the meaning of the allegory is explained, to have refused to create physical man, only to become the direct Saviours and the Creators of "*divine* Man." The symbolical teaching is more than mystical and religious, it is purely scientific, as will be seen later on. For, instead of remaining a mere blind, functioning medium, impelled and guided by fathomless LAW, the "rebellious" Angel claimed and enforced his right of independent judgment and will, his

right of free-agency and responsibility, since man and angel are alike under Karmic Law.*

"And there was war in Heaven. . . . Michael and his angels fought against the Dragon; and the Dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the Dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world."

The Kabalistic version of the same story is given in the Codex Nazareus, the scripture of the Nazarenes, the real mystic Christians of John the Baptist and the Initiates of Christos. Bahak-Zivo, the "Father of the Genii," is ordered to construct creatures (to create). But, as he is "ignorant of Orcus," he fails to do so, and calls in Fetahil, a still purer spirit, to his aid, who fails still worse. This is a repetition of the failure of the "Fathers," the lords of light who fail one after the other. (Book II, Sloka 17.)

We will now quote from our earlier Volumes:—

"Then steps on the stage of creation the spirit † (of the Earth so-called, or the Soul, Psyche, which St. James calls 'devilish') the lower portion the *Anima Mundi* or Astral Light. (See the close of this Sloka). With the Nazarenes and the Gnostics this Spirit was

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* Explaining Kabalistic views, the author of the "*New Aspects of Life*" says of the Fallen Angels that, "According to the symbolical teaching, Spirit, from being simply a functionary agent of God, became volitional in its developed and developing action; and, substituting its own will for the Divine desire in its regard, so fell. Hence the Kingdom and reign of Spirits and spiritual action, which flow from and are the product of Spirit-volition, are outside, and contrasted with, and in contradiction to the Kingdom of Souls and Divine action." So far, so good; but what does the Author mean by saying, "When man was created, he was human in constitution, with human affections, human hopes and aspirations. From this state he fell—into the brute and savage"? This is diametrically opposite to our Eastern teaching, and even to the Kabalistic notion so far as we understand it, and to the Bible itself. This looks like Corporealism and Substantialism colouring positive philosophy, though it is rather hard to feel quite sure of the Author's meaning (see p. 235). A FALL, however, "from the natural into the supernatural and the animal"—supernatural meaning the purely spiritual in this case—means what we suggest.

† On the authority of Irenæus, of Justin Martyr and the "Codex" itself, Dunlap shows that the Nazarenes regarded "Spirit" as a female and *Evil Power* in its connection with our Earth. (Dunlap: "Sod," the Son of the Man, p. 52).

feminine. Thus the spirit of the Earth perceiving that for Fetahil,* the *newest man* (the latest), the splendour was 'changed,' and that for splendour existed 'decrease and damage,' she awakes Karabtanos,† 'who was frantic and *without sense and judgment*,' and says to him:—'Arise, see, the splendour (light) of the *newest* man (Fetahil) has failed (to produce or create men), the decrease of this splendour is visible. Rise up, come with thy MOTHER (the Spiritus) and free thee from limits by which thou art held, and those more ample than the whole world.' After which follows the union of the frantic and blind matter, guided by the insinuations of the spirit (not the *Divine* breath but the *Astral* spirit, which by its double essence is already tainted with matter); and the offer of the MOTHER being accepted, the Spiritus conceives "Seven Figures," and the seven *stellars* (planets) which represent also the *seven capital sins*, the progeny of an astral soul separated from its divine source (spirit) and *matter*, the blind demon of concupiscence. Seeing this, Fetahil extends his hand towards the abyss of matter, and says:—'Let the Earth exist, just as the abode of the powers has existed.' Dipping his hand in the chaos, which he condenses, he creates our planet.‡"

"Then the Codex proceeds to tell how Bahak-Zivo was separated from the Spiritus, and the Genii or angels from the rebels.§ Then Mano‖ (the greatest), who dwells with the greatest FERHO, call Kebar-Zivo (known also by the name of Nebat-Iavar bar Iufin Ifafin), Helm and *Vine* of the food of life,¶ he being the third life, and commiserating the rebellious and foolish Genii, on account of the magnitude of their ambition, says: 'Lord of the Genii** (Æons), see what the Genii, the

* Fetahil is identical with the host of the Pitris who "created Man" as only a "shell." He was, with the Nazarenes, the king of light, and the creator; but in this instance he is the unlucky Prometheus, who fails to get hold of the Living Fire necessary for the formation of the divine Soul, as he is ignorant of the secret name, the ineffable or incommunicable name of the Kabalists.

† The spirit of Matter and Concupiscence; "Kamarupa" *minus* "Manas," Mind.

‡ See Franck's "*Codex Nazaræus*," and Dunlap's "*Sod, the Son of the Man.*"

§ *Codex Nazaræus*, ii., 233.

‖ This Mano of the Nazarenes strangely resembles the Hindu Manu, the Heavenly Man of the "*Rig Vedas.*"

¶ "I am the *true Vine*, and my father is the husbandman." (*John* xv., 1.)

** With the Gnostics, Christ, as well as Michael who is identical with him in some respects, was the "Chief of the Æons."

rebellious angels do, and about what they are consulting.* They say, 'Let us call for the world, and let us call the 'powers' into existence," The Genii are the *Principes*, the "Sons of Light," but thou art the "*Messenger of Life.*"†

And in order to counteract the influence of the seven "badly disposed" principles, the progeny of *Spiritus*, CABAR-ZIO, the mighty Lord of Splendor, produces *seven other lives* (the cardinal virtues) who shine in their own form and light "from on high"‡ and thus re-establish the balance between good and evil, light and darkness.

Here one finds a repetition of the early *allegorical*, dual systems, as the Zoroastrian, and detects a germ of the dogmatic and dualistic religions of the future, a germ which has grown into such a luxuriant tree in ecclesiastical Christianity. It is already the outline of the two "Supremes"—God and Satan. But in the Stanzas no such idea exists.

Most of the Western Christian Kabalists—pre-eminently Eliphas Lévi—in their desire to reconcile the Occult Sciences with Church dogmas, did their best to make of the "Astral Light" only and pre-eminently the *Pleroma* of early Church Fathers, the abode of the Hosts of the Fallen Angels, of the "Archons" and "Powers." But the Astral Light, while only the lower aspect of the Absolute, is yet dual. It is the *Anima Mundi*, and ought never to be viewed otherwise, except for Kabalistic purposes. The difference which exists between its "light" and its "Living Fire" ought to be ever present in the mind of the Seer and the "Psychic." The higher aspect, without which only creatures of matter from that Astral Light can be produced, is this Living Fire, and it is the Seventh Principle. It is said in "Isis Unveiled," in a complete description of it:—

"The Astral Light or *Anima Mundi* is dual and bisexual. The (ideal) male part of it is purely divine and spiritual, it is the *Wisdom*, it is Spirit or Purusha; while the female portion (the Spiritus of the Nazarenes) is tainted, in one sense, with matter, *is* indeed matter, and therefore is evil already. It is the life-principle of every living creature, and furnishes the astral soul, the fluidic *perisprit*, to men, animals, fowls of the air, and everything living. Animals have only the latent germ of the highest immortal soul in them. . . . . This latter will develop

* *Codex Nazaræus*, i., 135. † *Ibid.* ‡ See the Cosmogony of Pherecydes.

only after a series of countless evolutions; the doctrine of which evolution is contained in the Kabalistic axiom: 'A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and the spirit, a god.'" (Vol. I., p. 301, note.)

The seven principles of the Eastern Initiates had not been explained when "Isis" was written, but only the three *Kabalistic Faces* of the semi-exoteric Kabala.* But these contain the description of the mystic natures of the first group of Dhyan Chohans in the *regimen ignis*, the region and "rule (or government) of fire," which group is divided into three classes, synthesized by the first, which makes *four* or the "Tetraktis." *(See Comments on Stanza VII. Book I.)* If one studies the Comments attentively he will find the same progression in the angelic natures, viz., from the *passive* down to the *active*, the last of these Beings being as near to the *Ahamkara* element (the region or plane wherein *Ego-ship* or the feeling of *I-am-ness* is beginning to be defined) as the first ones are near to the undifferentiated essence. The former are *Arupa* incorporeal; the latter, *Rupa*, corporeal.

In Volume II. of *Isis (p.* 183 *et seq.)* the philosophical systems of the Gnostics and the primitive Jewish Christians, the Nazarenes and the Ebionites, are fully considered. They show the views held in those days—outside the circle of Mosaic Jews—about Jehovah. He was identified by all the Gnostics with the evil, rather than with the good principle. For them, he was *Ilda-Baoth*, "the son of Darkness," whose mother, Sophia Achamoth, was the daughter of Sophia, the Divine Wisdom (the female Holy Ghost of the early Christians)—Akâsa;† while Sophia Achamoth personified the lower Astral Light or *Ether*. Ilda-Baoth, ‡ or Jehovah, is simply one of the Elohim, the seven

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* They are found, however, in the Chaldean Book of Numbers.

† The astral light stands in the same relation to Akâsa and *Anima Mundi*, as Satan stands to the Deity. They are one and the same thing *seen from two aspects:* the spiritual and the psychic—the super-ethereal or connecting link between matter and pure spirit, and the physical. See for the difference between *nous*, the higher divine wisdom, and *psyche*, the lower and terrestrial (*St. James* iii. *v.* 15-17). *Vide* "Demon est Deus inversus," Part II. of this volume.

‡ Ilda-Baoth is a compound name made up of *Ilda*, ילד, "a child," and Baoth; both from בדוץ the egg, and בהוה *Baoth*, "chaos," emptiness, void, or desolation; or the child born in the egg of Chaos, like Brahmâ.

creative Spirits, and one of the lower Sephiroth. He produces from himself seven other Gods, "Stellar Spirits" (or the lunar ancestors*), for they are all the same.† They are all *in his own image* (the "Spirits of the Face"), and the reflections one of the other, and have become darker and more material as they successively receded from their originator. They also inhabit seven regions disposed like a ladder, as its rungs slope up and down the scale of spirit and matter.‡ With Pagans and Christians, with Hindus and Chaldeans, with the Greek as with the Roman Catholics—with a slight variation of the texts in their interpretations—they all were the Genii of the seven planets, as of the seven planetary spheres of our septenary chain, of which Earth is the lowest. (See *Isis, Vol. II. p.* 186.) This connects the "Stellar" and "Lunar" Spirits with the higher planetary Angels and the *Saptarishis* (the seven Rishis of the Stars) of the Hindus—as subordinate Angels (Messengers) to these "Rishis," the emanations, on the descending scale, of the former. Such, in the opinion of the philosophical Gnostics, were the God and the Archangels now worshipped by the Christians! The "Fallen Angels" and the legend of the "War in Heaven" is thus purely pagan in its origin and comes from India *viâ* Persia and Chaldea. The only reference to it in the Christian canon is found in Revelations xii., as quoted a few pages back.

Thus "SATAN," once he ceases to be viewed in the superstitious, dogmatic, unphilosophical spirit of the Churches, grows into the grandiose image of one who made of *terrestrial* a *divine* MAN; who gave him, throughout the long cycle of Mahâ-kalpa the law of the Spirit of Life, and made him free from the Sin of Ignorance, hence of death. (See the Section *On Satan* in Part II. Vol. II.)

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* Jehovah's connection with the moon in the Kabala is well known to students.

† About the Nazarenes see *Isis, Vol. II. p.* 131 and 132; the true followers of the true Christos were all Nazarenes and Christians, and were the opponents of the later Christians.

‡ *Vide supra*, the diagram of the lunar ring of seven worlds, where, as in our or any other chain, the upper worlds are spiritual, while the lowest, whether Moon, Earth, or any planet, is dark with matter.

STANZA VI.—*Continued.*

6. THE OLDER WHEELS ROTATED DOWNWARD AND UPWARD (*a*). . . . THE MOTHER'S SPAWN FILLED THE WHOLE (*Kosmos*).* THERE WERE BATTLES FOUGHT BETWEEN THE CREATORS AND THE DESTROYERS, AND BATTLES FOUGHT FOR SPACE; THE SEED APPEARING AND REAPPEARING CONTINUOUSLY (*b*). †

(*a*) Here, having finished for the time being with our side-issues—which, however they may break the flow of the narrative, are necessary for the elucidation of the whole scheme—the reader must return once more to Cosmogony. The phrase "Older wheels" refers to the worlds or Globes of our chain as they were during the "previous Rounds." The present Stanza, when explained esoterically, is found embodied entirely in the Kabalistic works. Therein will be found the very history of the evolution of those countless Globes which evolve after a periodical Pralaya, rebuilt from old material into new forms. The previous Globes disintegrate and reappear transformed and perfected for a new phase of life. In the Kabala, worlds are compared to sparks which fly from under the hammer of the great Architect—LAW, the law which rules all the smaller Creators.

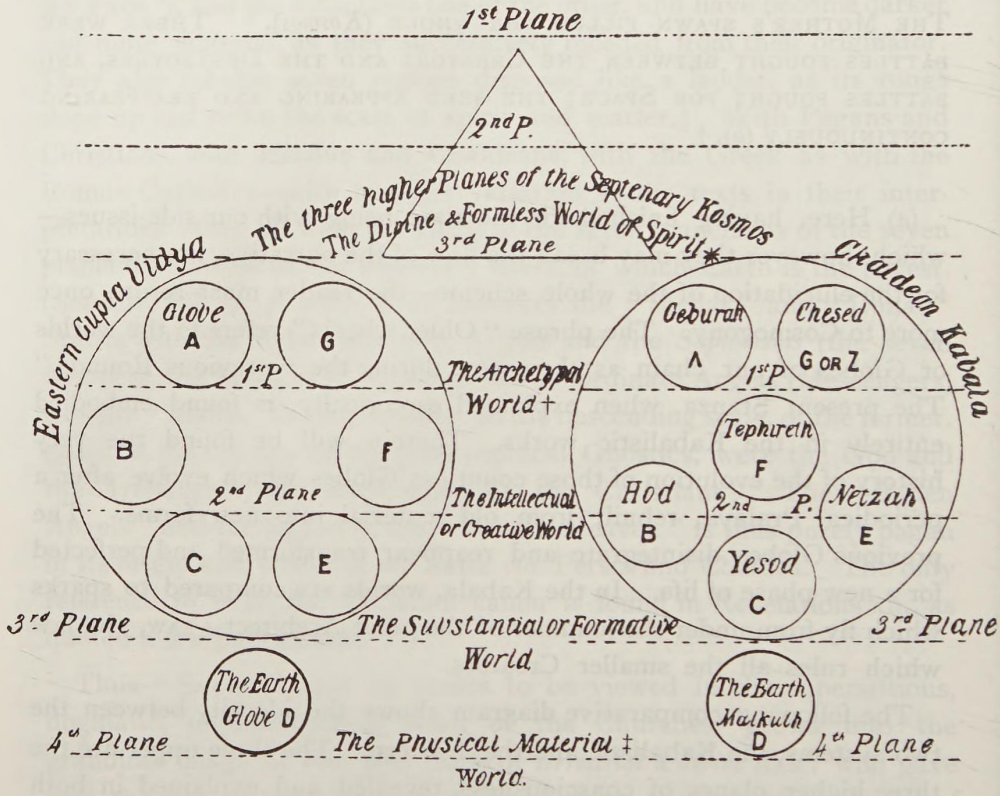
The following comparative diagram shows the identity between the two systems, the Kabalistic and the Eastern. The three upper are the three higher planes of consciousness, revealed and explained in both schools only to the Initiates, the lower ones represent the four lower planes—the lowest being our plane, or the visible Universe.

These seven *planes* correspond to the seven *states* of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in Kosmos. But before he can attempt to attune, he must awaken the three "seats" to life and activity. And how many are capable of bringing themselves to even a superficial comprehension of *Atma-Vidya* (Spirit-Knowledge), or what is called by the Sufis, *Rohanee!* In Section the VIIth of this Book, in Sub-section 3,

* The reader is reminded that Kosmos often means in our Stanzas only our own Solar System, not the Infinite Universe.

† This is purely astronomical.

the reader will find a still clearer explanation of the above in the Commentary upon *Saptaparna*—the man-plant. See also the Section of that name in Part II.



* The *Arupa* or "formless," there where form ceases to exist, on the objective plane.

† The word "Archetypal" must not be taken here in the sense that the Platonists gave to it, *i.e.*, the world as it existed *in the Mind* of the Deity; but in that of a world made as a first model, to be followed and improved upon by the worlds which succeed it physically—though deteriorating in purity.

‡ These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present. The seven states of human consciousness pertain to quite another question.

(*b*) "The Seed appears and disappears continuously." Here "Seed" stands for "the World-germ," viewed by Science as material particles in a highly attenuated condition, but in Occult physics as "Spiritual particles," *i.e.*, supersensuous matter existing in a state of primeval

differentiation.* In theogony, every Seed is an ethereal organism, from which evolves later on a celestial being, a God.

In the "beginning," that which is called in mystic phraseology "Cosmic *Desire*" evolves into absolute Light. Now light without any shadow would be absolute light—in other words, absolute darkness—as physical science seeks to prove. That shadow appears under the form of primordial matter, allegorized—if one likes—in the shape of the Spirit of Creative Fire or Heat. If, rejecting the poetical form and allegory, science chooses to see in this the primordial Fire-Mist, it is welcome to do so. Whether one way or the other, whether Fohat or the famous FORCE of Science, nameless, and as difficult of definition as our Fohat himself, that Something "caused the Universe to move with circular motion," as Plato has it; or, as the Occult teaching expresses it:

"*The Central Sun causes Fohat to collect primordial dust in the form of balls, to impel them to move in converging lines and finally to approach each other and aggregate.*" *(Book of Dzyan)* . . . . . "*Being scattered in Space, without order or system, the world-germs come into frequent collision until their final aggregation, after which they become wanderers (Comets). Then the battles and struggles begin. The older (bodies) attract the younger, while others repel them. Many perish, devoured by their stronger companions. Those that escape become worlds.*"†

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* To see and appreciate the difference—the immense gulf that separates terrestrial matter from the finer grades of supersensuous matter—every astronomer, every chemist and *physicist* ought to be a *psychometer*, to say the least; he ought to be able to sense for himself that difference in which he now refuses to believe. Mrs. Elizabeth Denton, one of the most learned, and also one of the most materialistic and sceptical women of her age—the wife of Professor Denton, the well-known American geologist and the author of "The Soul of Things"—was, nevertheless, one of the most wonderful psychometers some years ago. This is what she described in one of her experiments; with a particle of a meteorite placed on her forehead, in an envelope, the lady, not being aware of what it contained, said:

"What a difference between that which we recognise as matter here and that which seems like matter there! In the one, the *elements are so coarse and so angular*, I wonder that we can endure it all, much more that we can desire to continue our present relations to it; in the other, all the elements are so refined, they are so free from those great, rough angularities, which characterize the elements here, that I can but regard that as by so much the more than this, the real existence." (*Vol. III. p.* 345-6.)

† When carefully analysed and reflected upon, this will be found as scientific as Science could make it, even at our late period.

We have been assured that there exist several modern works of speculative fancy upon such struggles for life in sidereal heaven, especially in the German language. We rejoice to hear it, for ours is an Occult teaching lost in the darkness of archaic ages. We have treated of it fully in "*Isis Unveiled*," and the idea of Darwinian-like evolution, of struggle for life and supremacy, and of the "survival of the fittest" among the Hosts above as the Hosts below, runs throughout both the volumes of our earlier work, written in 1876 (*See Index in "Isis Unveiled" at the words "Evolution"—"Darwin"—"Kapila"—"Battle of Life," etc. etc.*) But the idea was not ours, it is that of antiquity. Even the Purâṅic writers have ingeniously interwoven allegory with Cosmic facts and human events. Any symbologist may discern the astro-cosmical allusion even though he be unable to grasp the whole meaning. The great "Wars in Heaven," in the Purânas; the wars of the Titans, in Hesiod and other classical writers; the "struggles," also in the Egyptian legend between Osiris and Typhon, and even those in the Scandinavian legends, all refer to the same subject. Northern Mythology refers to it as the battle of the Flames, the sons of Muspel who fought on the field of Wigred. All these relate to Heaven and Earth, and have a double and often even a triple meaning, and esoteric application to things above as to things below. They relate severally to astronomical, theogonical and human struggles; to the adjustment of orbs, and the supremacy among nations and tribes. The "Struggle for Existence" and the "Survival of the Fittest" reigned supreme from the moment that Kosmos manifested into being, and could hardly escape the observant eye of the ancient Sages. Hence the incessant fights of Indra, the god of the Firmament, with the Asuras—degraded from high gods into Cosmic demons; and with Vritri or Ah-hi; the battles fought between stars and constellations, between Moon and planets—later on incarnated as kings and mortals. Hence also the War in Heaven of Michael and his Host against the Dragon (Jupiter and Lucifer-Venus), when a third of the stars of the rebellious host was hurled down into Space, and "its place was found no more in Heaven." As said long ago—"This is the basic and fundamental stone of the secret cycles. It shows that the Brahmins and Tanäim . . . speculated on the creation and development of the world quite in a Darwinian way, both anticipating him and his school in the natural selection of species, the survival of the fittest,

and transformation. . . . There were old worlds that perished conquered by the new," etc., etc. ("*Isis Unveiled*," *Vol. II.*, *p.* 260.) The assertion that all the worlds (Stars, planets, etc.)—as soon as a nucleus of primordial substance in the *laya* (undifferentiated) state is informed by the freed principles, of a just *deceased* sidereal body—become first comets, and then Suns to cool down to inhabitable worlds, is a teaching as old as the Rishis.

Thus the Secret Books distinctly teach, as we see, an astronomy that would not be rejected even by modern speculation could the latter thoroughly understand its teachings.

For, archaic astronomy, and the ancient, physical and mathematical sciences, expressed views identical with those of modern science, and many of far more momentous import. A "struggle for life" as a "survival of the fittest" in the worlds above, as on our planet here below, are distinctly taught. This teaching, however, although it would not be "entirely rejected" by Science, is sure to be repudiated as an integral whole. For it avers that there are only seven Self-born primordial "gods" emanated from the trinitarian ONE. In other words, it means that all the worlds or sidereal bodies (always on strict analogy) are formed one from the other, after the primordial manifestation at the beginning of the "Great Age" is accomplished. The birth of the celestial bodies in Space is compared to a crowd or multitude of "pilgrims" at the festival of the "Fires." Seven ascetics appear on the threshold of the temple with seven lighted sticks of incense. At the light of these the first row of pilgrims light their incense sticks. After which every ascetic begins whirling his stick around his head in space, and furnishes the rest with fire. Thus with the heavenly bodies. A laya-centre is lighted and awakened into life by the fires of another "pilgrim," after which the new "centre" rushes into space and becomes a comet. It is only after losing its velocity, and hence its fiery tail, that the "Fiery Dragon" settles down into quiet and steady life as a regular respectable citizen of the sidereal family. Therefore it is said :—

Born in the unfathomable depths of Space, out of the homogeneous Element called the World-Soul, every nucleus of Cosmic matter, suddenly launched into being, begins life under the most hostile circumstances. Through a series of countless ages, it has to conquer

for itself a place in the infinitudes. It circles round and round between denser and already fixed bodies, moving by jerks, and pulling towards some given point or centre that attracts it, trying to avoid, like a ship drawn into a channel dotted with reefs and sunken rocks, other bodies that draw and repel it in turn ; many perish, their mass disintegrating through stronger masses, and, when born within a system, chiefly within the insatiable stomachs of various Suns. (*See Comm. to Stanza IV*). Those which move slower and are propelled into an elliptic course are doomed to annihilation sooner or later. Others moving in parabolic curves generally escape destruction, owing to their velocity.

Some very critical readers will perhaps imagine that this teaching, as to the cometary stage passed through by all heavenly bodies, is in contradiction with the statements just made as to the moon being the mother of the earth. They will perhaps fancy that intuition is needed to harmonise the two. But no intuition is in truth required. What does Science know of Comets, their genesis, growth, and ultimate behaviour? Nothing—absolutely nothing! And what is there so impossible that a laya centre—a lump of cosmic protoplasm, homogeneous and latent, when suddenly animated or fired up—should rush from its bed in Space and whirl throughout the abysmal depths in order to strengthen its homogeneous organism by an accumulation and addition of differentiated elements? And why should not such a comet settle in life, live, and become an inhabited globe!

"The abodes of Fohat are many," it is said. "He places his four fiery (electro-positive) Sons in the "Four circles"; these *Circles* are the Equator, the Ecliptic, and the two parallels of declination, or the tropics—to preside over the *climates* of which are placed the Four mystical Entities. Then again: "Other seven (sons) are commissioned to preside over the seven hot, and seven cold *lokas* (the hells of the orthodox Brahmins) at the two ends of the Egg of Matter (our Earth and its poles). The seven *lokas* are also called the "Rings," elsewhere, and the "Circles." The ancients made the polar circles *seven* instead of two, as Europeans do; for Mount Meru, which is the North Pole, is said to have seven gold and seven silver steps leading to it.

The strange statement made in one of the Stanzas: "The Songs of Fohat and his Sons were *radiant* as the noon-tide Sun and the Moon combined;" and that the four Sons on the *middle* four-fold

Circle "*saw* their father's songs and *heard* his Solar-selenic radiance;" is explained in the Commentary in these words: "The agitation of the *Fohatic* Forces at the two cold ends (North and South Poles) of the Earth which resulted in a multicoloured radiance at night, have in them several of the properties of Akâsa (Ether) *colour* and sound as well." . . . . . "Sound is the characteristic of Akâsa (Ether): it generates air, the property of which is Touch; which (by friction) becomes productive of Colour and Light." . . . . . (Vishnu Purâna.)

Perhaps the above will be regarded as archaic nonsense, but it will be better comprehended, if the reader remembers the Aurora Borealis and Australis, both of which take place at the very centres of terrestrial electric and magnetic forces. The two poles are said to be the store-houses, the receptacles and liberators, at the same time, of Cosmic and terrestrial Vitality (Electricity); from the surplus of which the Earth, had it not been for these two natural "safety-valves," would have been rent to pieces long ago. At the same time it is now a theory that has lately become an axiom, that the phenomenon of polar lights is accompanied by, and productive of, strong sounds, like whistling, hissing, and cracking. (But see Professor Trumholdt's works on the Aurora Borealis, and his correspondence regarding this moot question.)

STANZA VI.—*Continued.*

7. MAKE THY CALCUATIONS, O LANOO, IF THOU WOULDST LEARN THE CORRECT AGE OF THY SMALL WHEEL (*chain*). ITS FOURTH SPOKE IS OUR MOTHER (*Earth*) (*a*). REACH THE FOURTH "FRUIT" OF THE FOURTH PATH OF KNOWLEDGE THAT LEADS TO NIRVANA, AND THOU SHALT COMPREHEND, FOR THOU SHALT SEE (*b*).

(*a*) The "small wheel" is our chain of spheres, and the fourth spoke is our Earth, the fourth in the chain. It is one of those on which the "hot (positive) breath of the Sun" has a direct effect.*

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* The seven fundamental transformations of the globes or heavenly spheres, or rather of their constituent particles of matter, is described as follows: (1) The *homogeneous*; (2) the *aeriform* and *radiant* (gaseous); (3) *Curd-like* (nebulous); (4) *Atomic, Ethereal*

To calculate its age, however, as the pupil is asked to do in the Stanza, is rather difficult, since we are not given the figures of the Great Kalpa, and are not allowed to publish those of our small Yugas, except as to the approximate duration of these. "The older wheels rotated for one Eternity and one half of an Eternity," it says. We know that by "Eternity" the seventh part of 311,040,000,000,000 years, or an age of Brahmâ is meant. But what of that? We also know that, to begin with, if we take for our basis the above figures, we have first of all to eliminate from the 100 years of Brahmâ (or 311,040,000,000,000 years) two *years* taken up by the Sandhyas (twilights), which leaves 98, as we have to bring it to the mystical combination 14×7. But *we* have no knowledge at what time precisely the evolution and formation of our little earth began. Therefore it is impossible to calculate its age, unless the time of its birth is given—which the TEACHERS refuse to do, so far. At the close of this Book and in Book II., however, some chronological hints will be given. We must remember, moreover, that the law of Analogy holds good for the worlds, as it does for man; and that as "The ONE (Deity) becomes *Two* (Deva or Angel) and *Two* becomes *Three* (or man)," etc., etc., so we are taught that the *Curds* (world-stuff) become wanderers, (Comets), these become stars, and the stars (the centres of vortices) *our sun and planets*—to put it briefly.*

(*b*) There are four grades of initiation mentioned in exoteric works, which are known respectively in Sanskrit as "Sçrôtâpanna," "Sagardagan," "Anagamin," and "Arhan"—the four paths to Nirvana, in this, our fourth Round, bearing the same appellations. The Arhan, though he can see the Past, the Present, and the Future, is not yet the highest Initiate; for the Adept himself, the *initiated* candidate, becomes chela (pupil) to a higher Initiate. Three further higher grades have to be conquered by the Arhan who would reach the apex of the ladder of Arhatship. There are those who have reached it even in this fifth race of ours, but the faculties necessary for the attainment of these higher

(beginning of motion, hence of differentiation); (5) *Germinal, fiery*, (differentiated, but composed of the germs only of the Elements, in their earliest states, they having seven states, when completely developed on our earth); (6) *Four-fold, vapoury* (the future Earth); (7) *Cold and depending* (on the Sun for life and light).

* This cannot be so very *unscientific*, since Descartes thought also that "the planets rotate on their axes because they were once lucid stars, the centres of Vortices."

grades will be fully developed in the average ascetic only at the end of this Root-Race, and in the Sixth and Seventh. Thus there will always be Initiates and the Profane till the end of this minor Manvantara, the present *life-cycle*. The *Arhats* of the "fire-mist" of the 7th rung are but one remove from the Root-Base of their Hierarchy—the highest on Earth, and our Terrestrial chain. This "Root-Base" has a name which can only be translated by several compound words into English"—"the ever-living-human-Banyan." This "Wondrous Being" descended from a "high region," they say, in the early part of the Third Age, before the separation of the sexes of the Third Race.

This Third Race is sometimes called collectively "the Sons of *Passive* Yoga," *i.e.*, it was produced unconsciously by the second Race, which, as it was intellectually inactive, is supposed to have been constantly plunged in a kind of blank or abstract contemplation, as required by the conditions of the Yoga state. In the first or earlier portion of the existence of this third race, while it was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc. They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "*Set apart*" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras"—*to form the nursery for future human adepts*, on this earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The "Being" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the

initiated Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know—aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these "Sons of God" that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars.*

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* Let those who doubt this statement explain the mystery of the extraordinary knowledge possessed by the ancients—alleged to have developed from lower and animal-like savages, the *cave-men* of the Palæolithic age—on any other equally reasonable grounds. Let them turn to such works as those of Vitruvius Pollio of the Augustan age, on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis and Devas of the third Root Race, who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*; as it is the Disciples of the Initiates of the 4th, the Atlanteans, who handed it over to their *Cyclopes*, the "Sons of Cycles" or of the "Infinite," from whom the name passed to the still later generations of Gnostic priests. "It is owing to the divine perfection

Although these matters were barely hinted at in "*Isis Unveiled*," it will be well to remind the reader of what was said in Vol. I., pp. 587 to 593, concerning a certain Sacred Island in Central Asia, and to refer him for further details to the chapter in Book II. on "The Sons of God and the Sacred Island." A few more explanations, however, though thrown out in a fragmentary form, may help the student to obtain a glimpse into the present mystery.

To state at least one detail concerning these mysterious "Sons of God" in plain words. It is from them, these Brahmaputras, that the high Dwijas, the initiated Brahmins of old justly claimed descent, while the modern Brahmin would have the lowest castes believe literally that they issued direct from the mouth of Brahmâ. This is the esoteric teaching, which adds moreover that, although these descendants (spiritually of course) from the "sons of Will and Yoga," became in time divided into opposite sexes, as their "*Kriyasakti*" progenitors did themselves, later on; yet even their degenerate descendants have down to the present day retained a veneration and respect for the creative

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of those architectural proportions that the Ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples, Cromlechs, Cairns, Altars, proving they had the powers of machinery and a knowledge of mechanics to which modern skill is like a child's play, and which that *skill* refers to itself as the 'works of hundred-handed giants.'" *(See "Book of God," Kenealy.)* Modern architects may not altogether have neglected those rules, but they have superadded enough empirical innovations to destroy those just proportions. It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods; and the ten books of Marcus Vitruvius Pollio on Architecture, of one, in short, *who was an initiate*, can only be studied esoterically. The Druidical circles, the Dolmen, the Temples of India, Egypt and Greece, the Towers and the 127 towns in Europe which were found "Cyclopean in origin" by the French Institute, are all the work of initiated Priest-Architects, the descendants of those primarily taught by the "Sons of God," justly called "The Builders." This is what appreciative posterity says of those descendants. "They used neither mortar nor cement, nor steel nor iron to cut the stones with; and yet they were so artfully wrought that in many places the joints are not seen, though many of the stones, as in Peru, are 18ft. thick, and in the walls of the fortress of Cuzco there are stones of a still greater size." (*Acosta*, vi., 14.) "Again, the walls of Syene, built 5,400 years ago, when that spot was exactly under the tropic, which it has now ceased to be, were so constructed that at noon, at the precise moment of the solar solstice, the entire disc of the Sun was seen reflected on their surface—a work which the united skill of all the astronomers of Europe would not now be able to effect."—(Kenealy, "*Book of God.*")

function, and still regard it in the light of a religious ceremony, whereas the more civilized nations consider it as a mere animal function. Compare the western views and practice in these matters with the Institutions of Manu in regard to the laws of Grihasta and married life. The true Brahmin is thus indeed "he whose seven forefathers have drunk the juice of the moon-plant (Soma)," and who is a "Trisuparna," for he has understood the secret of the Vedas.

And, to this day, such Brahmins know that, during its early beginnings, psychic and physical intellect being dormant and consciousness still undeveloped, the spiritual conceptions of that race were quite unconnected with its physical surroundings. That *divine* man dwelt in his animal—though externally human—form; and, if there was instinct in him, no self-consciousness came to enlighten the darkness of the latent fifth principle. When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of one-ness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. DEVOTION arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe and the young of the animal. This feeling of irrepressible, instinctive aspiration in primitive man is beautifully, and one may say intuitionally, described by Carlyle. "The great antique heart," he exclaims, "how like a child's in its simplicity, like a man's in its earnest solemnity and depth! heaven lies over him wheresoever he goes or stands on the earth; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight; angels yet hover, doing God's messages among men . . . . . Wonder, miracle, encompass the man; he lives in an element of miracle * . . . . A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one: the garment

* That which was *natural* in the sight of primitive man has become only now *miracle* to us; and that which was to him a miracle could never be expressed in our language.

only of it is dead; the essence of it lives through all times and all eternity!"

It lives undeniably, and has settled in all its ineradicable strength and power in the Asiatic Aryan heart from the Third Race direct through its first "mind-born" sons,—the fruits of *Kriyasakti*. As time rolled on the holy caste of Initiates produced but rarely, and from age to age, such perfect creatures: beings apart, inwardly, though the same as those who produced them, outwardly.

While in the infancy of the third primitive race:—

> "A creature of a more exalted kind
> Was wanting yet, and therefore was designed;
> Conscious of thought, of more capacious breast
> For empire formed and fit to rule the rest. . . . ."

It was called into being, a ready and perfect vehicle for the incarnating denizens of higher spheres, who took forthwith their abodes in these forms born of *Spiritual* WILL and the natural divine power in man. It was a child of pure Spirit, mentally unalloyed with any tincture of earthly element. Its physical frame alone was of time and of life, as it drew its intelligence direct from above. It was the living tree of divine wisdom; and may therefore be likened to the Mundane Tree of the Norse Legend, which cannot wither and die until the last battle of life shall be fought, while its roots are gnawed all the time by the dragon Nidhogg; for even so, the first and holy Son of Kriyasakti had his body gnawed by the tooth of time, but the roots of his inner being remained for ever undecaying and strong, because they grew and expanded in heaven not on earth. He was the first of the FIRST, and he was the seed of all the others. There were other "Sons of Kriyasakti" produced by a second Spiritual effort, but the first one has remained to this day the Seed of divine Knowledge, the One and the Supreme among the terrestrial "Sons of Wisdom." Of this subject we can say no more, except to add that in every age—aye, even in our own—there have been great intellects who have understood the problem correctly.

How comes our physical body to the state of perfection it is found in now? Through millions of years of evolution, of course, yet never through, or from, animals, as taught by materialism. For, as Carlyle says:—". . . The essence of our being, the mystery in us that calls itself 'I,'—what words have we for such things?—it is a breath of Heaven,

the highest Being reveals himself in man. This body, these faculties, this life of ours, is it not all as a vesture for the UNNAMED ?"

The *breath* of heaven, or rather the breath of life, called in the Bible *Nephesh*, is in every animal, in every animate speck as in every mineral atom. But none of these has, like man, the consciousness of the nature of that highest Being,* as none has that divine harmony in its form which man possesses. It is, as Novalis said, and no one since has said it better, as repeated by Carlyle :—

"There is but one temple in the universe, and that is the body of man. Nothing is holier than that high form . . . . We touch heaven when we lay our hand on a human body !" "This sounds like a mere flourish of rhetoric," adds Carlyle, "but it is not so. If well meditated it will turn out to be a scientific fact ; the expression . . . of the actual truth of the thing. We are the miracle of miracles,—the great inscrutable Mystery."

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* There is no nation in the world in which the feeling of devotion or of religious mysticism is more developed and prominent than in the Hindu people. See what Max Müller says of this idiosyncracy and national feature in his works. This is direct inheritance from the primitive *conscious* men of the Third Race.

STANZA VII.

1. BEHOLD THE BEGINNING OF SENTIENT FORMLESS LIFE (*a*).

FIRST, THE DIVINE (*vehicle*) (*b*), THE ONE FROM THE MOTHER-SPIRIT *Atman*); THEN THE SPIRITUAL—(*Atma-Buddhi, Spirit-soul*)* (*c*); (*again*) THE THREE FROM THE ONE (*d*), THE FOUR FROM THE ONE (*e*), AND THE FIVE (*f*), FROM WHICH THE THREE, THE FIVE AND THE SEVEN (*g*)—THESE ARE THE THREE-FOLD AND THE FOUR-FOLD DOWNWARD; THE "MIND-BORN SONS OF THE FIRST LORD (*Avalôkitêshwara*) THE SHINING SEVEN (*the "Builders"*).† IT IS THEY WHO ARE THOU, ME, HIM, O LANOO; THEY WHO WATCH OVER THEE AND THY MOTHER, BHUMI (*the Earth*).

(*a*) The hierarchy of Creative Powers is divided into seven (or 4 and 3) esoteric, within the twelve great Orders, recorded in the twelve signs of the Zodiac; the seven of the manifesting scale being connected, moreover, with the Seven Planets. All this is subdivided into numberless groups of divine Spiritual, semi-Spiritual, and ethereal Beings.

The Chief Hierarchies among these are hinted at in the great Quaternary, or the "four bodies and the three faculties" of Brahmâ exoterically, and the Panchâsyam, the five Brahmâs, or the five Dhyani-Buddhas in the Buddhist system.

The highest group is composed of the divine Flames, so-called, also spoken of as the "Fiery Lions" and the "Lions of Life," whose esotericism is securely hidden in the Zodiacal sign of Leo. It is the *nucleole* of the superior divine World (see *Commentary* in first pages of Addendum). They are the formless Fiery Breaths, identical in one aspect with the upper Sephirothal TRIAD, which is placed by the Kabalists in the "Archetypal World."

The same hierarchy, with the same numbers, is found in the Japanese system, in the "Beginnings" as taught by both the Shinto and the Buddhist sects. In this system, Anthropogenesis precedes Cosmogenesis, as the Divine merges into the human, and creates—

* This relates to the Cosmic principles.

† The seven creative Rishis now connected with the constellation of the Great Bear

midway in its descent into matter—the visible Universe. The legendary personages—remarks reverentially Omoie—"having to be understood as the stereotyped embodiment of the higher (secret) doctrine, and its sublime truths." To state it at full length, however, would occupy too much of our space, but a few words on this old system cannot be out of place. The following is a short synopsis of this Anthropo-Cosmogenesis, and it shows how closely the most separated notions echoed one and the same Archaic teaching.

When all was as yet Chaos (*Kon-ton*) three spiritual Beings appeared on the stage of future creation: (1) *Ame no ani naka nushi no Kami*, "Divine Monarch of the Central Heaven"; (2) *Taka mi onosubi no Kami*, "Exalted, imperial Divine offspring of Heaven and the Earth"; and (3) *Kamu mi musubi no Kami*, "Offspring of the Gods," simply.

These were without form or substance (our *arupa* triad), as neither the celestial nor the terrestrial substance had yet differentiated, "nor had the essence of things been formed."

In the Zohar—which, as now arranged and re-edited by Moses de Leon, with the help of Syrian and Chaldean Christian Gnostics in the XIIIth century, and corrected and revised still later by many Christian hands, is only a little less exoteric than the Bible itself—this divine "Vehicle" no longer appears as it does in the "Chaldean Book of Numbers." True enough, Ain-Soph, the ABSOLUTE ENDLESS NO-THING, uses also the form of the ONE, the manifested "Heavenly man" (the FIRST CAUSE) as its chariot (*Mercabah*, in Hebrew; *Vahan*, in Sanskrit) or vehicle to descend into, and manifest through, in the phenomenal world. But the Kabalists neither make it plain how the ABSOLUTE can use anything, or exercise any attribute whatever, since, as the Absolute, it is devoid of attributes; nor do they explain that in reality it is the First Cause (Plato's *Logos*) the original and eternal IDEA, that manifests through Adam Kadmon, the *Second* Logos, so to speak. In the "Book of Numbers" it is explained that EN (or *Ain*, Aiôr) is the only self-existent, whereas its "Depth" (*Bythos* or *Buthon* of the Gnostics, called *Propator*) is only periodical. The latter is Brahmâ as differentiated from Brahma or Parabrahm. It is the Depth, the Source of Light, or Propator, which is the *unmanifested* Logos or the abstract *Idea*, and not Ain-Soph, *whose ray* uses Adam-Kadmon or the *manifested* Logos (the objective Universe) "male and female"—as a chariot through which to manifest. But in the Zohar we read the following incongruity: "*Senior*

occultatus est et absconditus; Microprosopus manifestus est, et non manifestus." (Rosenroth; *Liber Mysterii*, IV., 1.) This is a fallacy, since *Microprosopus* or the *microcosm*, can only exist during its manifestations, and is destroyed during the Maha-Pralayas. Rosenroth's Kabala is no guide, but very often a puzzle.

(*b*) As in the Japanese system, in the Egyptian, and every old cosmogony—at this divine FLAME, The "One," are lit the three descending groups. Having their potential being in the higher group, they now become distinct and separate Entities. These are called the "Virgins of Life," the "Great Illusion," etc., etc., and collectively the "Six-pointed Star." The latter is the symbol, in almost every religion, of the *Logos* as the first emanation. It is that of Vishnu in India (the *Chakra*, or wheel), and the glyph of the Tetragrammaton, the "He of the four letters" or—metaphorically—"the limbs of Microprosopos" in the Kabala, which are ten and six respectively. The later Kabalists however, especially the Christian mystics, have played sad havoc with this magnificent symbol.* For the "*ten* limbs" of the Heavenly Man are the ten Sephiroth; but the first Heavenly Man is the unmanifested Spirit of the Universe, and ought never to be degraded into Microprosopus—the lesser Face or Countenance, the prototype of man on the terrestrial plane.† Of this, however, later on. The six-pointed Star refers to the six Forces or Powers of Nature, the six planes, principles, etc., etc., all synthesized by the seventh, or the central point in the Star. All these, the upper and lower hierarchies included, emanate from the "Heavenly or Celestial Virgin,"‡ the great mother in all religions, the Androgyne, the

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* Indeed, the Microprosopus—who is, philosophically speaking, quite distinct from the unmanifested eternal Logos "one with the Father,"—has been finally brought, by centuries of incessant efforts, of sophistry and paradoxes, to be considered as one with Jehovah, or the ONE living God (!), whereas Jehovah is no better than Binah, a female Sephiroth. This fact cannot be too frequently impressed upon the reader.

† The Microprosopus is, as just said, the Logos manifested, and of such there are many.

‡ Sephira is the Crown, KETHER, in the abstract principle only, as a mathematical x (the unknown quantity). On the plane of differentiated nature she is the female counterpart of Adam Kadmon—the first Androgyne. The Kabala teaches that the word "*Fiat Lux*" (*Genesis* ch. i.) referred to the formation and evolution of the Sephiroth, and not to light as opposed to darkness. Rabbi Simeon says: "Oh com-

Sephira-Adam-Kadmon. In its *Unity*, primordial light is the seventh, or highest, principle, *Daivi-prakriti*, the light of the unmanifested Logos. But in its differentiation it becomes *Fohat*, or the "Seven Sons." The former is symbolised by the Central point in the double-Triangle; the latter by the hexagon itself, or the "six limbs" of the Microprosopus the Seventh being Malkuth, the "Bride" of the Christian Kabalists, or our Earth. Hence the expressions:

"*The first after the 'One' is divine Fire; the second, Fire and Æther; the third is composed of Fire, Æther and Water; the fourth of Fire, Æther, Water, and Air.*"* *The One is not concerned with Man-bearing globes, but with the inner invisible Spheres.* "*The 'First-Born' are the* LIFE, *the heart and pulse of the Universe; the Second are its* MIND *or Consciousness,*"†

as said in the Commentary.

(*c*) The second Order of Celestial Beings, those of Fire and Æther (corresponding to Spirit and Soul, or the Atma-Buddhi) whose names are legion, are still formless, but more definitely "substantial." They are the first differentiation in the Secondary Evolution or "Creation"—a misleading word. As the name shows, they are the prototypes of the incarnating Jivas or Monads, and are composed of the Fiery Spirit of Life. It is through these that passes, like a pure solar beam, the ray which is furnished by them with its future vehicle, the Divine Soul, Buddhi. These are directly concerned with the Hosts of the higher world of *our* system. From these twofold *Units* emanate the *threefold*.

In the cosmogony of Japan, when, out of the chaotic mass, an egg-like nucleus appears, having within itself the germ and potency of all the universal as well as of all terrestial life, it is the "three-fold" just named, which differentiates. "The male æthereal" (*Yo*) principle

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panions, companions, man as an emanation was both man and woman, Adam Kadmon verily, and this is the sense of the words 'Let there be Light, and it was Light.' And this is the two-fold man." (*Auszüge aus dem Zohar*, pp. 13-15.)

* See next footnote. These elements of Fire, Air, etc., are not our compound elements.

† This "Consciousness" has no relation to our consciousness. The consciousness of the "One manifested," if not absolute, is still unconditioned. Mahat (the Universal Mind) is the first production of the Brahmâ-Creator, but also of the Pradhâna (undifferentiated matter).

ascends and the female grosser or more material principle (*In*) is precipitated into the Universe of substance, when a separation occurs between the celestial and the terrestial. From this the female, the mother, the first rudimentary objective being is born. It is ethereal, without form or sex, and yet it is from this and the mother that the Seven Divine Spirits are born, from whom will emanate *the seven creations*, just as in the Codex Nazaræus from Karabtanos and the Mother *Spiritus* the seven *evilly disposed* (material) spirits are born. It would be too long to give here the Japanese names, but once translated they stand in this order :—

(1.) The "Invisible Celibate," which is the creative logos of the non-creating "father," or the creative potentiality of the latter made manifest.

(2.) "The Spirit (or the God) of the rayless depths" (of Chaos); which becomes differentiated matter, or the world-stuff; also the mineral realm.

(3.) "The Spirit of the Vegetable Kingdom," of the "Abundant Vegetation."

(4.) This one is of dual nature, being at the same time "The Spirit of the Earth" and "the Spirit of the Sands," the former containing the potentiality of the male element, the latter that of the female element, the two forming a combined nature.

These two were ONE; yet unconscious of being two.

In this duality were contained (*a*) the male, dark and muscular Being, *Isu no gai no Kami;* and (*b*) *Eku gai no Kami*, the female, fair and weaker or more delicate Being. Then, the :—

(5th and 6th.) Spirits who were androgynous or dual-sexed, and, finally :—

(7.) The *Seventh* Spirit, the last emanated from the "mother," appears as the first divine human form distinctly male and female. It was the seventh creation, as in the Purânas, wherein man is the seventh creation of Brahmâ.

These, *Tsanagi-Tsanami*, descended into the Universe by the celestial Bridge (the milky way), and "*Tsanagi*, perceiving far below a chaotic mass of cloud and water, thrust his jewelled spear into the depths, and dry land appeared." Then the two separated to explore *Onokoro*, the newly-created island-world; etc., etc. (*Omoie*).

Such are the Japanese exoteric fables, the rind that conceals the kernel of the same one truth of the Secret Doctrine. Turning back to the esoteric explanations in every cosmogony:—

(*d*) The *Third* order corresponds to the *Atma-Buddhi-Manas*: Spirit, Soul and Intellect, and is called the "Triads."

(*e*) The *Fourth* are substantial Entities. This is the highest group among the *Rupas* (Atomic Forms *). It is the nursery of the human, conscious, spiritual Souls. They are called the "Imperishable Jivas," and constitute, through the order below their own, the first group of the first septenary † host—the great mystery of human conscious and

* It is worthy of notice that, while rejecting as a superstition of Occultism, and religion too, the theory of substantial and invisible Beings called Angels, Elementals, etc.—without, of course, having ever looked into the philosophy of these incorporeal Entities, or thought over them—modern chemistry, owing to observation and discovery, should have unconsciously been forced to adopt and recognize the same ratio of progression and order in the evolution of chemical atoms as Occultism does, both for its Dhyanis and Atoms—analogy being its first law. As seen above, the very first group of the Rupa Angels is quaternary, an element being added to each in descending order. So are the atoms, adopting the phraseology of chemistry, monatomic, diatomic, and tetratomic, progressing downwards. Let it be remembered that Fire, Water, and Air, or the "Elements of primary Creation" so-called, are not the compound Elements they are on Earth, but noumenal homogeneous Elements—the Spirits thereof. Then follow the septenary groups or hosts. Placed on parallel lines in a diagram with Atoms, the Natures of those Beings would be seen to correspond in their downward scale of progression to composite elements in a mathematically identical manner, as to analogy. This refers, of course, only to diagrams made by the Occultists; for were the scale of Angelic Beings to be placed on a parallel line with the scale of the chemical atoms of Science—from the hypothetical Helium down to Uranium—they would of course be found to differ. For these have, as correspondents on the Astral plane, only the four lowest orders—the higher three principles in the atom, or rather molecule or chemical element, being perceptible only to the initiated Dangma's eye. But then, if Chemistry desired to find itself on the right path, it would have to correct its tabular arrangement by that of the Occultists—which it may refuse to do. In Esoteric Philosophy, every physical particle corresponds to and depends on its higher *noumenon*—the Being to whose essence it belongs; and above as below, the Spiritual evolves from the Divine, the psycho-mental from the Spiritual—tainted from its lower plane by the astral—the whole animate and (seemingly) inanimate Nature evolving on parallel lines, and drawing its attributes from above as well as from below.

† The number seven does not imply only seven Entities, but seven groups or Hosts, as explained before. The highest group, the Asuras born in Brahmâ's first body—

intellectual Being. For the latter are the field wherein lies concealed *in its privation* the germ *that will fall into generation.* That germ will become the spiritual potency in the physical cell that guides the development of the embryo, and which is the cause of the hereditary transmission of faculties and all the inherent qualities in man. The Darwinian theory, however, of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (*See text and note infra.*)

(*f*) The Fifth group is a very mysterious one, as it is connected with the Microcosmic Pentagon, the five-pointed star representing man. In India and Egypt these Dhyanis were connected with the Crocodile, and their abode is in Capricornus. These are convertible terms in Indian astrology, as this (tenth) sign of the Zodiac is called *Makara*, loosely translated "crocodile." The word itself is occultly interpreted in various ways, as will be shown further on. In Egypt the defunct man —whose symbol is the pentagram or the five-pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile: Sebakh or Sevekh "or seventh," as Mr. Gerald Massey says, showing it as having been the type of intelligence, is a dragon in reality, not a crocodile. He is the "Dragon of Wisdom" or Manas, the "Human Soul," Mind, the Intelligent principle, called in our esoteric philosophy the "Fifth" principle.

Says the defunct "Osirified" in ch. lxxxviii., "Book of the Dead," or the *Ritual*, under the glyph of a mummiform god with a crocodile's head:—

(1) "I am the god (crocodile) presiding at the fear . . . at the arrival of his Soul among men. I am the god-crocodile brought for destruction" (an allusion to the destruction of divine spiritual purity

which turned into "Night"—are septenary, *i.e.*, divided like the Pitris into seven classes, three of which are arupa (bodiless) and four with bodies. (See Vishnu Purâna, Book I.) They are in fact more truly our *Pitris* (ancestors) than the Pitris who projected the first physical men. (See Book II.)

when man acquires the knowledge of good and evil; also to the "fallen" gods, or angels of every theogony).

(2) "I am the fish of the great Horus (as *Makara* is the "crocodile," the vehicle of Varuna). I am merged in Sekten."

This last sentence gives the corroboration of, and repeats the doctrine of, esoteric Buddhism, for it alludes directly to the fifth principle (Manas), or the most spiritual part of its essence rather, which merges into, is absorbed by, and made one with Atma-Buddhi after the death of man. For Se-khen is the residence or *loka* of the god Khem (Horus-Osiris, or Father and Son), hence the "Devachan" of Atma-Buddhi. In the Ritual of the Dead the defunct is shown entering into Sekhem with Horus-Thot and "emerging from it as pure spirit" (lxiv., 29). Thus the defunct says (v. 130): "I see the forms of (myself, as various) men transforming eternally . . . I know this (chapter). He who knows it . . . takes all kinds of living forms." . . .

And in verse 35, addressing in magic formula that which is called, in Egyptian esotericism, the "ancestral heart," or the re-incarnating principle, the permanent EGO, the defunct says:—

"Oh my heart, my ancestral heart necessary for my transformations, ... do not separate thyself from me before the guardian of the Scales. Thou art my personality within my breast, divine companion *watching over my fleshes* (bodies). . . . . ."

It is in Sekhem that lies concealed "the Mysterious Face," or the real man concealed under the false personality, the triple-crocodile of Egypt, the symbol of the higher Trinity or human Triad, *Atma*, *Buddhi* and *Manas*.* In all the ancient papyri the crocodile is called *Sebek* (Seventh), while the water is the fifth principle esoterically; and, as already stated, Mr. Gerald Massey shows that the crocodile was "the Seventh Soul, the supreme one of seven—the Seer unseen." Even exoterically *Sekhem* is the residence of the god Khem, and Khem is Horus avenging the death of his father Osiris, hence punishing the Sins of man when he becomes a disembodied Soul. Thus the defunct

* One of the explanations of the real though hidden meaning of this Egyptian religious glyph is easy. The crocodile is the first to await and meet the devouring fires of the morning sun, and very soon came to personify the solar heat. When the sun arose, it was like the arrival on earth and among men "of the divine soul which informs the Gods." Hence the strange symbolism. The mummy donned the head of a crocodile to show that it was a soul arriving from the earth.

"Osirified" became the god Khem, who "gleans the field of *Aanroo*," *i.e.*, he gleans either his reward or punishment, as that field is the celestial locality (Devachan) where the defunct is given *wheat*, the food of divine justice. The fifth group of the celestial Beings is supposed to contain in itself the dual attributes of both the spiritual and physical aspects of the Universe; the two poles, so to say, of Mahat the Universal Intelligence, and the dual nature of man, the spiritual and the physical. Hence its number Five, multiplied and made into ten, connecting it with *Makara*, the 10th sign of Zodiac.

(*g*) The sixth and seventh groups partake of the lower qualities of the Quaternary. They are conscious, ethereal Entities, as invisible as Ether, which are shot out like the boughs of a tree from the first central group of the four, and shoot out in their turn numberless side groups, the lower of which are the Nature-Spirits, or Elementals of countless kinds and varieties; from the formless and unsubstantial—the ideal THOUGHTS of their creators—down to the Atomic, though, to human perception, invisible organisms. The latter are considered as the "Spirits of Atoms" for they are the first remove (backwards) from the physical Atom—sentient, if not intelligent creatures. They are all subject to Karma, and have to work it out through every cycle. For, as the doctrine teaches, there are no such privileged beings in the universe, whether in our or in other systems, in the outer or the inner worlds,* as the angels of the Western Religion and the Judean. A Dhyan Chohan has to become one; he cannot be born or appear suddenly on the plane of life as a full-blown angel. The Celestial Hierarchy of the present Manvantara will find itself transferred in the next cycle of life into higher, superior worlds, and will make room for a new hierarchy, composed of the elect ones of our mankind. Being is an endless cycle within the one absolute eternity, wherein move numberless inner cycles finite and conditioned. Gods, created as such, would evince no personal merit in being gods. Such a class of beings, perfect only by virtue of the special immaculate nature inherent in them, in the face of suffering and struggling humanity, and even of the lower creation, would be the

* A world when called "a higher world" is not higher by reason of its location, but because it is superior in quality or essence. Yet such a world is generally understood by the profane as "Heaven," and located above our heads.

symbol of an eternal injustice quite Satanic in character, an ever present crime. It is an anomaly and an impossibility in Nature. Therefore the "Four" and the "Three" have to incarnate as all other beings have. This sixth group, moreover, remains almost inseparable from man, who draws from it all but his highest and lowest principles, or his spirit and body, the five middle human principles being the very essence of those Dhyanis.* Alone, the Divine Ray (the Atman) proceeds directly from the One. When asked how that can be? How is it possible to conceive that those "gods," or angels, can be at the same time their own emanations and their personal selves? Is it in the same sense in the material world, where the son is (in one way) his father, being his blood, the bone of his bone and the flesh of his flesh? To this the teachers answer "Verily it is so." But one has to go deep into the mystery of BEING before one can fully comprehend this truth.

STANZA VII.—*Continued.*

2. THE ONE RAY MULTIPLIES THE SMALLER RAYS. LIFE PRECEDES FORM, AND LIFE SURVIVES THE LAST ATOM (*of Form, Sthula-sarira, external body*). THROUGH THE COUNTLESS RAYS THE LIFE-RAY, THE ONE, LIKE A THREAD THROUGH MANY BEADS (*pearls*) (*a*).

(*a*) This sloka expresses the conception—a purely Vedantic one, as already explained elsewhere—of a life-thread, *Sutratma*, running through successive generations. How, then, can this be explained? By resorting to a simile, to a familiar illustration, though necessarily imperfect, as all our available analogies must be. Before resorting to it, however, I would ask whether it seems *unnatural*, least of all "supernatural," to any one of us, when we consider that process known as the growth and development of a fœtus into a healthy baby weighing several pounds—evolves from what? From the segmentation of an infinitesimally small ovum and a spermatozoon; and afterwards we see that baby develop into a six-foot man! This refers to the atomic and physical

* Paracelsus calls them the *Flagæ;* the Christians, the "Guardian Angels;" the Occultist, the "Ancestors, the Pitris;" they are the *sixfold* Dhyan Chohans, having the six spiritual Elements in the composition of their bodies—in fact, men, minus the physical body.

expansion from the microscopically small into something very large, from the—to the naked eye—unseen, into the visible and objective. Science has provided for all this; and, I dare say, her theories, embryological, biological, and physiological, are correct enough so far as exact observation of the material goes. Nevertheless, the two chief difficulties of the science of embryology—namely, what are the forces at work in the formation of the fœtus, and the *cause* of "hereditary transmission" of likeness, physical, moral or mental—have never been properly answered; nor will they ever be solved till the day when scientists condescend to accept the Occult theories.* But if this physical pheno-

* The materialists and the evolutionists of the Darwinian school would be ill-advised to accept the newly worked-out theories of Professor Weissmann, the author of *Beiträge zur Descendenzlehre*, with regard to one of the two mysteries of Embryology, as above specified, which he seems to have solved—as he thinks. For, when it is solved, Science will have stepped over into the domain of the truly occult, and stepped for ever out of the realm of transformation, as taught by Darwin. The two are irreconcileable, from the standpoint of materialism. Regarded from that of the Occultists, it solves all these mysteries. Those who are not acquainted with the new discovery of Professor Weissman—at one time a fervent Darwinist—ought to hasten to repair the deficiency. The German Embryologist-philosopher shows—thus stepping over the heads of the Greek Hippocrates and Aristotle, right back into the teachings of the old Aryans—one infinitesimal cell, out of millions of others at work in the formation of an organism, determining alone and unaided, by means of constant segmentation and multiplication, the correct image of the future man (or animal) in its physical, mental, and psychic characteristics. It is that cell which impresses on the face and form of the new individual the features of the parents or of some distant ancestor; it is that cell again which transmits to him the intellectual and mental idiosyncracies of his sires, and so on. This Plasm is the immortal portion of our bodies—simply through the process of successive assimilations. Darwin's theory, viewing the embryological cell as an essence or the extract from all other cells, is set aside; it is incapable of accounting for hereditary transmission. There are but two ways of explaining the mystery of heredity; either the substance of the germinal cell is endowed with the faculty of crossing the whole cycle of transformations that lead to the construction of a separate organism and then to the reproduction of identical germinal cells; or, *those germinal cells do not have their genesis at all in the body of the individual, but proceed directly from the ancestral germinal cell passed from father to son through long generations.* It is the latter hypothesis that Weissmann accepted and has worked upon; and it is to this cell that he traces the immortal portion of man. So far, so good; and when this almost correct theory is accepted, how will Biologists explain the first appearance of this everlasting cell? Unless man "grew" like the "immortal Topsy," and was not born at all, but fell from the clouds, how was that embryological cell born in him?

menon astonishes no one, except in so far as it puzzles the Embryologists, why should our intellectual and inner growth, the evolution of the human-spiritual to the Divine-Spiritual, be regarded as, or seem, more impossible than the other? Now to the simile.

Complete the physical plasm, mentioned in the last foot-note, the "Germinal Cell" of man with all its material potentialities, with the "spiritual plasm," so to say, or the fluid that contains the five lower principles of the six-principled Dhyan—and you have the secret, if you are spiritual enough to understand it.

"When the seed of the animal man is cast into the soil of the animal woman, that seed cannot germinate unless it has been fructified by the five virtues (the fluid of, or the emanation from the principles) of the six-fold Heavenly man. Wherefore the Microcosm is represented as a Pentagon, within the Hexagon Star, the "Macrocosm." ("Ἄνθρωπος," a work on Occult Embryology, Book I.). Then: "The functions of *Jiva* on this Earth are of a five-fold character. In the mineral atom it is connected with the lowest principles of the Spirits of the Earth (the six-fold Dhyanis); in the vegetable particle, with their second—the *Prana* (life); in the animal, with all these plus the third and the fourth; in man, the germ must receive the fruition of all the five. Otherwise he will be born no higher than an animal"; namely, a congenital idiot. Thus in man alone the Jiva is complete. As to his seventh principle, it is but one of the Beams of the Universal Sun. Each rational creature receives only the temporary loan of that which has to return to its source; while his physical body is shaped by the lowest terrestrial lives, through physical, chemical, and physiological evolution. "The Blessed Ones have nought to do with the purgations of matter." (Kabala, Chaldean Book of Numbers).

It comes to this: Mankind in its first prototypal, shadowy form, is the offspring of the Elohim of Life (or Pitris); in its qualitative and physical aspect it is the direct progeny of the "Ancestors," the lowest Dhyanis, or Spirits of the Earth; for its moral, psychic, and spiritual nature, it is indebted to a group of divine Beings, the name and characteristics of which will be given in Book II. Collectively, men are the handiwork of hosts of various spirits; distributively, the tabernacles of those hosts; and occasionally and singly, the vehicles of some of them. In our present all-material Fifth Race, the earthly Spirit of the

Fourth is still strong in us ; but we are approaching the time when the pendulum of evolution will direct its swing decidedly upwards, bringing Humanity back on a parallel line with the primitive third Root-Race in Spirituality. During its childhood, mankind was composed wholly of that Angelic Host, who were the indwelling Spirits that animated the monstrous and gigantic tabernacles of clay of the Fourth Race—built by (as they are now also) and composed of countless myriads o lives.* This sentence will be explained later on in the present Commentary. The "tabernacles" have improved in texture and symmetry of form, growing and developing with the globe that bore them ; but the physical improvement took place at the expense of the spiritual inner man and nature. The three middle principles in earth and man became with every race more material ; the Soul stepping back to make room for the physical intellect ; the essence of elements becoming the material and composite elements now known.

Man is not, nor could he ever be, the complete product of the "Lord God" ; but he *is* the child of the *Elohim*, so arbitrarily changed into the singular masculine gender. The first Dhyanis, commissioned to "create" man in their image, could only throw off their shadows, like a delicate model for the Nature Spirits of matter to work upon. (See Book II.) Man is, beyond any doubt, formed physically out of the dust of the Earth, but his creators and fashioners were many. Nor can it be said that the "Lord God breathed into his nostrils the breath of life," unless that God is identified with the "ONE LIFE," Omnipresent though invisible, and unless the same operation is attributed to "God" on behalf of every *living Soul*—or *Nephesch*, which is the *vital* Soul, not the divine Spirit or *Ruach*, which ensures to man alone a divine degree of immortality, that no animal, as such, could ever attain in this cycle of incarnation. It is the inadequate distinctions made by the Jews, and now by our Western metaphysicians, who, not knowing of, and being unable to understand, hence to accept, more than a triune man—Spirit, Soul,

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* Science, dimly perceiving the truth, may find Bacteria and other infinitesimals in the human body, and see in them but occasional and abnormal visitors to which diseases are attributed. Occultism—which discerns a life in every atom and molecule, whether in a mineral or human body, in air, fire or water—affirms that our whole body is built of such lives, the smallest bacteria under the microscope being to them in comparative size like an elephant to the tiniest infusoria.

Body—thus confuse the "breath of life" with immortal Spirit.* This applies also directly to the Protestant theologians, who, in translating verse 8 of Ch. III. in the Fourth Gospel, have entirely perverted the meaning. Indeed the verse is made to say "The *wind* bloweth where it listeth," instead of "the *Spirit* goeth where it willeth," as in the original and also in the translation of the Greek Eastern Church.

Thus the philosophy of psychic, spiritual, and mental relations with man's physical functions is in almost inextricable confusion. Neither the old Aryan, nor the Egyptian psychology are now properly understood. Nor can they be assimilated without accepting the esoteric septenary, or, at any rate, the Vedantic quinquepartite division of the human inner principles. Failing which, it will be for ever impossible to understand the metaphysical and purely psychic and even physiological relations between the Dhyan-Chohans, or Angels, on the one plane, and humanity on the other. No Eastern (Aryan) esoteric works are so far published, but we possess the Egyptian papyri which speak clearly

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* The learned and very philosophical author of "New Aspects of Life" would impress upon his reader that the *Nephesh chaiah* (living soul), according to the Hebrews, "proceeded from, or was produced by, the infusion of the Spirit or Breath of Life into the quickening body of man, and was to supersede and take the place of that spirit in the thus constituted self, so that the spirit passed into, was lost sight of, and disappeared in the living Soul." The human body, he thinks, ought to be viewed as a matrix in which, and from which, the Soul (which he seems to place higher than the spirit) is developed—considered *functionally* and from the standpoint of activity, the Soul stands undeniably higher in this finite and conditioned world of Maya—the Soul, he says, "is ultimately produced from the animated body of man" Thus the author identifies "Spirit" (Atma) simply with "the breath of life." The Eastern Occultists will demur to this statement, for it is based on the erroneous conception that *Prana* and *Atma* or *Jivatma* are one and the same thing. The author supports the argument by showing that with the ancient Hebrews, Greeks and even Latins, *Ruach*, *Pneuma* and *Spiritus*—with the Jews undeniably, and with the Greeks and Romans very probably—meant Wind; the Greek word *Anemos* (wind) and the Latin *Anima* "Soul" having a suspicious relation.

This is very far fetched. A legitimate battle-field for deciding this question is hardly to be found, since Mr. Pratt seems to be a practical, matter-of-fact metaphysician, a kind of Kabalist-Positivist, and the Eastern metaphysicians, especially the Vedantins, are all Idealists. The Occultists are also of the extreme esoteric Vedantin school, and they call the One Life (Parabrahm), the Great Breath and the Whirlwind; but they disconnect the seventh principle entirely from matter or any relation to, or connection with it.

of the seven principles or the "Seven Souls of Man."* The Book of the Dead gives a complete list of the "transformations" that every defunct undergoes, while divesting himself, one by one, of all those principles—materialised for the sake of clearness into ethereal entities or bodies. We must, moreover, remind those who try to prove that the ancient Egyptians knew nothing of and did not teach Reincarnation, that the "Soul" (the *Ego* or *Self*) of the defunct is said to be living in Eternity: it is immortal, "co-eval with, and disappearing with the Solar boat," *i.e.*, for the cycle of necessity. This "Soul" *emerges from the Tiaou* (the realm *of the cause of life*) and joins the living on Earth *by day*, to return to *Tiaou* every night. This expresses the periodical existences of the Ego. (Book of the Dead, cvxliii.)

The *shadow*, the astral form, is annihilated, "devoured by the Uræus" (cxlix., 51), the *Manes* will be annihilated; the two twins (the 4th and 5th principles) will be scattered; but the Soul-bird, "the divine Swallow —and the Uræus of Flame" (Manas and Atma-Buddhi) will live in the eternity, for they are their mother's husbands.†

Like alone produces like. The Earth gives Man his body, the gods (Dhyanis) his five inner principles, the psychic Shadow, of which those gods are often the animating principle. SPIRIT (Atman) is one—and indiscrete. It is not in the *Tiaou*.

For what is the *Tiaou?* The frequent allusion to it in the "Book of the Dead" contains a mystery. *Tiaou* is the path of the Night Sun, the inferior hemisphere, or the infernal region of the Egyptians, placed by them on the *concealed side of the moon*. The human being, in their

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* *Vide* in Part II., Book II., "The Seven Souls of Man," the divisions made respectively by Messrs. Gerald Massey and Franz Lambert.

† Another suggestive analogy between the Aryan or Brahmanical and the Egyptian esotericism. The former call the Pitris "the lunar ancestors" of men; and the Egyptians made of the Moon-God, Taht-Esmun, the first human ancestor. This "moon-god" "expressed the Seven nature-powers that were prior to himself, and were summed up in him as his seven souls, of which he was the manifestor as the eighth one (hence the eighth sphere). The seven rays of the Chaldean Heptakis or Iao, on the Gnostic stones indicate the same septenary of souls." . . . "The first form of the mystical SEVEN was seen to be figured in heaven, by the seven large stars of the Great Bear, the constellation assigned by the Egyptians to the Mother of Time, and of the seven elemental powers." (See *The Seven Souls*, etc.) As well known to every Hindu, this same constellation represents in India the Seven Rishis, and as such is called *Riksha*, and *Chitra-Sikhandinas*.

esotericism, came out from the moon (a triple mystery—astronomical, physiological, and psychical at once); he crossed the whole cycle of existence and then returned to his birth-place before issuing from it again. Thus the defunct is shown arriving in the West, receiving his judgment before Osiris, resurrecting as the god Horus, and circling round the sidereal heavens, which is an allegorical assimilation to Ra, the Sun; then having crossed the *Noot* (the celestial abyss), returning once more to Tiaou: an assimilation to Osiris, who, as the God of life and reproduction, inhabits the moon. Plutarch (Isis and Osiris, ch. xliii.) shows the Egyptians celebrating a festival called "The Ingress of Osiris into the moon." In chapter xli. life is promised after death; and the renovation of life is placed under the patronage of Osiris-Lunus, because the moon was the symbol of life-renewals or reincarnations, owing to its growth, waning, dying, and reappearance every month. In the *Dankmoe*, (iv. 5) it is said:—"Oh, Osiris-Lunus! That renews to thee thy renewal." And Safekh says to Seti I. (Mariette's Abydos, plate 51), "Thou renewest thyself as the god Lunus when a babe." It is still better explained in a Louvre papyrus (P. Pierret, "Etudes Egyptologiques"): "Couplings and conceptions abound when he (Osiris-Lunus) is seen in heaven on that day." Says Osiris: "Oh, sole radiant beam of the moon! I issue from the circulating multitudes (of stars) . . . . . Open me the Tiaou, for Osiris N. I will issue by day to do what I have to do amongst the living" ("Book of the Dead," ch. ii.),—*i.e.*, to produce conceptions.

Osiris was "God manifest in generation," because the ancients knew, far better than the moderns, the real occult influences of the lunar body upon the mysteries of conception.* Later on, when the moon became connected with female goddesses†—with Diana, Isis, Artemis,

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* In the oldest systems we find the Moon always male. Thus Soma is, with the Hindus, a kind of sidereal Don Juan, a "King," and the father, albeit illegitimate, of Buddha—Wisdom, which relates to Occult Knowledge, a wisdom gathered through a thorough acquaintance with lunar mysteries including those of sexual generation. (See "Holy of Holies.")

† If instead of being taught in Sunday Schools useless lessons from the Bible, the armies of the ragged and the poor were taught Astrology—so far, at any rate, as the occult properties of the Moon and its hidden influences on generation are concerned, then there would be little need to fear increase of the population nor to resort to the questionable literature of the Malthusians for its arrest. For it is the Moon and her

Juno, etc., that connection was due to a thorough knowledge of physiology and female nature, physical as much as psychic. But, primarily, the Sun and Moon were the only visible and, so to say, *tangible* [by their effects] psychic and physiological deities—the Father and the Son, while Space and air in general, or that expanse of Heaven called Noot by the Egyptians, was the concealed Spirit or Breath of the two. These "Father and Son" were interchangeable in their functions and worked harmoniously together in their effects upon terrestrial nature and humanity; hence they were regarded as ONE, though TWO in personified Entities. They were both males, and both had their distinct and also collaborative work in the causative generation of Humanity. So much from the astronomical and cosmic standpoints viewed and expressed in symbolical language—which became in our last races theological and dogmatic. But behind this veil of Cosmic and Astrological symbols, there were the Occult mysteries of Anthropography and the primeval genesis of man. And in this, no knowledge of symbols—or even the key to the *post-diluvian* symbolical language of the Jews—will, or can help, save only with reference to that which was laid down in national scriptures for exoteric uses; the sum of which, however cleverly veiled, was only the smallest portion of the real primitive history of each people, often relating, moreover,—as in the Hebrew Scriptures—merely to the terrestrial human, not divine life of that nation. That psychic and spiritual element belonged to MYSTERY and INITIATION. There were things never recorded in scrolls, but, as in Central Asia, on rocks and in subterranean crypts.

Nevertheless, there was a time when the whole world was "of one lip and of one knowledge," and Man knew more of his origin than he does now, and thus knew that the Sun and Moon, however large a part they do play in the constitution, growth and development of the human body, were not the direct causative agents of his appearance on Earth;

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conjunctions that regulate conceptions, and every astrologer in India knows it. During the previous and the present races, at least at the beginning of this one, those who indulged in marital relations during certain lunar phases that made those relations sterile were regarded as sorcerers and sinners. But even now those sins of old, based on the Occult knowledge and the abuse of it, would appear preferable to the crimes of to-day, which are perpetrated because of the complete ignorance of, and disbelief in all such occult influences.

these agents being, in truth, the living and intelligent Powers which the Occultists call Dhyan Chohans.

As to this, a very learned admirer of the Jewish Esotericism tells us that "the Kabala says expressly that Elohim is a '*general abstraction*'; what we call in mathematics 'a constant co-efficient' or a 'general function' entering into all construction, not particular; that is, by the general ratio 1 to 31415, (the astro-Dhyanic and) Elohistic figures." To this the Eastern Occultist replies: Quite so, it is an abstraction to our physical senses. To our spiritual perceptions, however, and to our inner spiritual eye, the Elohim or Dhyanis are no more an abstraction than our soul and spirit are to us. Reject the one and you reject the other—since that which is the *surviving Entity in us* is partly the direct emanation from, and partly *those celestial Entities themselves*. One thing is sure; the Jews were perfectly acquainted with sorcery and various maleficent forces; but, with the exception of some of their great prophets and seers like Daniel and Ezekiel (Enoch belonging to a far distant race and not to any nation but to all, as a generic character), they knew little of, nor would they deal with, the real divine Occultism, their national character being averse to anything which had no direct bearing upon their own ethnical, tribal, and individual benefits—witness their own prophets, and the curses thundered by them against the "stiff-necked race." But even the Kabala plainly shows the direct relation between the Sephiroth, or Elohim, and men.

Therefore, when it is proved to us that the Kabalistic identification of Jehovah with Binah, a female Sephiroth, has still another, a sub-occult meaning in it, then and then only the Occultist will be ready to pass the palm of perfection to the Kabalist. Until then, it is asserted that, as Jehovah is in the abstract sense of a "one living God," a single number, a metaphysical figment, and a reality only when put in his proper place as an emanation and a Sephiroth—we have a right to maintain that the Zohar (as witnessed by the BOOK OF NUMBERS, at any rate), gave out originally, before the Christian Kabalists had disfigured it, and still gives out the same doctrine that we do; *i.e.*, it makes Man emanate, not from one Celestial MAN, but from a Septenary group of Celestial men or Angels, just as in "Pymander, the Thought Divine."

STANZA VII.—*Continued.*

(3) WHEN THE ONE BECOMES TWO—THE "THREE-FOLD" APPEARS (*a*). THE THREE ARE (*linked into*) ONE; AND IT IS OUR THREAD, O LANOO, THE HEART OF THE MAN-PLANT, CALLED SAPTAPARNA (*b*).

(*a*) "When the ONE becomes two, the three-fold appears": to wit, when the One Eternal drops its reflection into the region of Manifestation, that reflection, "the Ray," differentiates the "Water of Space"; or, in the words of the "Book of the Dead"; "Chaos ceases, through the effulgence of the Ray of Primordial light dissipating total darkness by the help of the great magic power of the WORD of the (Central) Sun." Chaos becomes male-female, and Water, incubated through Light, and the "three-fold being issues as its First-born." "Osiris-Ptah (or RA) creates his own limbs (like Brahmâ) by creating the gods destined to personify his phases" during the Cycle (xvii., 4). The Egyptian Ra, issuing from the DEEP, is the Divine Universal Soul in its manifested aspect, and so is Narâyana, the Purusha, "*concealed in Akâsa and present in Ether.*"

This is the metaphysical explanation, and refers to the very beginning of Evolution, or, as we should rather say, of Theogony. The meaning of the Stanza when explained from another standpoint in its reference to the mystery of man and his origin, is still more difficult to comprehend. In order to form a clear conception of what is meant by the One becoming two, and then being transformed into the "three-fold," the student has to make himself thoroughly acquainted with what we call "Rounds." If he refers to "Esoteric Buddhism"—the first attempt to sketch out an approximate outline of archaic Cosmogony—he will find that by a "Round" is meant the serial evolution of nascent material nature, of the seven globes of our chain* with their mineral,

* Several inimical critics are anxious to prove that no seven principles of man nor septenary constitution of our chain were taught in our earlier volume, "Isis Unveiled." Though in that work the doctrine could only be hinted at, there are many passages, nevertheless, in which the septenary constitution of both man and chain is openly mentioned. Speaking of the Elohim in Vol. II., page 420, it is said: "They remain over the seventh heaven (or spiritual world), for it is they who, according to the Kabalists, formed in succession the six material worlds, or rather, attempts at worlds that preceded our own, which, they say, is the seventh." Our globe is, of course, upon the diagram representing the "chain," the seventh and the lowest; though,

vegetable, and animal kingdoms (man being there included in the latter and standing at the head of it) during the whole period of a life-cycle. The latter would be called by the Brahmins "a Day of Brahmâ." It is, in short, one revolution of the "Wheel" (our planetary chain), which is composed of seven globes (or seven separate "Wheels," in another sense this time). When evolution has run downward into matter, from planet A to planet G, or Z, as the Western students call it, it is one Round. In the middle of the Fourth revolution, which is our present "Round": "Evolution has reached its acme of physical development, crowned its work with the perfect physical man, and, from this point, begins its work spirit-ward." All this needs little repetition, as it is well explained in "Esoteric Buddhism." That which was hardly touched upon, and of which the little that was said has misled many, is the origin of man, and it is upon this that a little more light may now be thrown, just enough to make the Stanza more comprehensible, as the process will be fully explained only in its legitimate place, in Book II.

Now every "Round" (on the descending scale) is but a repetition in a more concrete form of the Round which preceded it, as every globe —down to our fourth sphere (the actual earth)—is a grosser and more material copy of the more shadowy sphere which precedes it in their successive order, on the three higher planes. (See diagram in Stanza VI. Comm. 6). On its way upwards on the ascending arc, Evolution spiritualises and etherealises, so to speak, the general nature of all, bringing it on to a level with the plane on which the twin globe on the opposite side is placed; the result being, that when the seventh globe is reached (in whatever Round) the nature of everything that is evolving returns to the condition it was in at its starting point—plus, every time, a new and superior degree in the states of consciousness. Thus it becomes clear that the "origin of man," so-called, on this our present

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as the evolution on these globes is cyclic, it is the fourth in descending the arc of matter. And again, on page 367, Vol. II., it is written: "In the Egyptian notions, *as in those of all other faiths founaed on philosophy*, man was not merelv . . . an union of soul and body; he was a trinity when spirit was added to it; and besides that doctrine made him consist of body, astral form, or shadow, the animal soul, the higher soul, and terrestrial intelligence and a sixth principle, etc., etc.—the seventh—SPIRIT." So clearly are these principles mentioned, that even in the *Index*, one finds on page 683:— "Six principles of man"—the seventh being the synthesis of the six, and *not a principle* but a ray of the Absolute ALL—in strict truth.

Round, or life-cycle on this planet, must occupy the same place in the same order—save details based on local conditions and time—as in the preceding Round. Again, it must be explained and remembered that, as the work of each Round is said to be apportioned to a different group of so-called "Creators" or "Architects," so is that of every globe; *i.e.*, it is under the supervision and guidance of special "Builders" and "Watchers'—the various Dhyan-Chohans.

The group of the hierarchy which is commissioned to "create" * men is a special group, then; yet it evolved shadowy man in this cycle just as a higher and still more spiritual group evolved him in the Third Round. But as it is the Sixth—on the downward scale of Spirituality—the last and seventh being the terrestrial Spirits (elementals) which gradually form, build, and condense his physical body—this Sixth group evolves no more than the future man's shadowy form, a filmy, hardly visible transparent copy of themselves. It becomes the task of the fifth Hierarchy—the mysterious beings that preside over the constellation Capricornus, Makara, or "Crocodile" in India as in Egypt—to inform the empty and ethereal animal form and make of it the Rational Man. This is one of those subjects upon which very little may be said to the general public. It is a MYSTERY, truly but only to him who is prepared to reject the existence of intellectual and conscious spiritual Beings in the Universe, limiting full Consciousness to man alone, and that only as a "function of the Brain." Many are those among the Spiritual Entities, who have incarnated bodily in man, since the beginning of his appearance, and who, for all that, still exist as independently as they did before, in the infinitudes of Space. . . .

To put it more clearly: the invisible Entity may be bodily present on earth without abandoning, however, its status and functions in the supersensuous regions. If this needs explanation, we can do no better than remind the reader of like cases in Spiritualism, though such cases are very rare, at least as regards the nature of the Entity incarnating,†

* Creation is an incorrect word to use, as no religion, not even the sect of the Visishta Adwaitees in India—one which anthropomorphises even Parabrahmam—believes in creation out of *nihil* as Christians and Jews do, but in evolution out of pre-existing materials.

† The so-called "Spirits" that may occasionally possess themselves of the bodies of mediums are not the Monads or Higher Principles of disembodied personalities. Such a Spirit" can only be either an Elementary, or—a Nirmânakâya.

or taking temporary possession of a medium. Just as certain persons —men and women, reverting to parallel cases among living persons— whether by virtue of a peculiar organization, or through the power of acquired mystic knowledge, can be seen in their "double" in one place, while the body is many miles away; so the same thing can occur in the case of superior Beings.

Man, philosophically considered, is, in his outward form, simply an animal, hardly more perfect than his pithecoid-like ancestor of the third round. He is a living body, not a living being, since the realisation of existence, the "Ego-Sum," necessitates self-consciousness, and an animal can only have direct consciousness, or instinct. This was so well understood by the Ancients that the Kabalist even made of soul and body two lives, independent of each other.* The soul, whose body vehicle is the Astral, ethero-substantial envelope, could die and man be still living on earth—*i.e.*, the soul could free itself from and quit the tabernacle for various reasons—such as insanity, spiritual and physical depravity, etc.† Therefore, that which living men (Initiates)

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* On p. 340-351 (Genesis of the Soul) in the "*New Aspects of Life*," the Author states the Kabalistic teaching: "They held that, functionally, Spirit and Matter of corresponding opacity and density tended to coalesce; and that the resultant created Spirits, in the disembodied state, were constituted on a scale in which the differing opacities and transparencies of Elemental or uncreated Spirit were reproduced. And that these Spirits in the disembodied state attracted, appropriated, digested and assimilated Elemental Spirit and Elemental Matter whose condition was conformed to their own." "They therefore taught that there was a wide difference in the condition of created Spirits; and that in the intimate association between the Spirit-world and the world of Matter, the more opaque Spirits in the disembodied state were drawn towards the more dense parts of the material world, and therefore tended towards the centre of the Earth, where they found the conditions most suited to their state; while the more transparent Spirits passed into the surrounding aura of the planet, the most rarified finding their home in its satellite."

This relates exclusively to our Elementary Spirits, and has naught to do with either the Planetary, Sidereal, Cosmic or Inter-Etheric Intelligent Forces or "Angels" as they are termed by the Roman Church. The Jewish Kabalists, especially the practical Occultists who dealt with ceremonial magic, busied themselves solely with the spirits of the Planets and the "Elementals" so-called. Therefore this covers only a portion of the Esoteric Teaching.

† The possibility of the "Soul" (*i.e.*, the eternal Spiritual Ego) dwelling in the unseen worlds, while its body goes on living on Earth, is a pre-eminently occult doctrine, especially in Chinese and Buddhist philosophy. See "Isis Unveiled," vol. i.,

can do, the Dhyanis, who have no physical body to hamper them, can do still better. This was the belief of the Antediluvians, and it is fast becoming that of modern intellectual society, in Spiritualism, besides the Greek and Roman Churches, which teach the ubiquity of their angels. The Zoroastrians regarded their Amshaspends as dual entities (Ferouers), applying this duality—in esoteric philosophy, at any rate—to all the spiritual and invisible denizens of the numberless worlds in space which are visible to our eye. In a note of Damascius (sixth century) on the Chaldean oracles, we have a triple evidence of the universality of this doctrine, for he says: "In these oracles the seven Cosmocratores of the world, ('The World-Pillars,') mentioned likewise by St. Paul, are double—one set being commissioned to rule the superior worlds the spiritual and the sidereal, and the other to guide and watch over the worlds of matter." Such is also the opinion of Jamblichus, who makes an evident distinction between the archangels and the "Archontes." (See "De Mysteriis," sec. ii., ch. 3.) The above may be applied, of course, to the distinction made between the degrees or orders of spiritual beings, and it is in this sense that the Roman Catholic Church tries to interpret and teach the difference; for while the archangels are in her teaching divine and holy, their doubles are denounced by her as devils.* But the word "ferouer" is not to be understood in this sense, for it means simply the reverse or the opposite side of some attribute or quality. Thus when the Occultist says that the "Demon is the lining of God" (evil, the reverse of the medal), he does not mean two separate

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p. 602, for an illustration. Many are the *Soulless* men among us, for the occurrence is found to take place in wicked materialists as well as in persons "who advance in holiness and never turn back." (See ibid and also "Isis," vol. ii., p. 369.)

* This identity between the Spirit and its material "double" (in man it is the reverse) explains still better the confusion, alluded to already in this work, made in the names and individualities, as well as the numbers, of the Rishis and the Prajâpatis; especially between those of the Satyayuga and the Mahabhâratan period. It also throws additional light on what the Secret Doctrine teaches with regard to the Root and the Seed Manus (see Book ii. "On the primitive Manus of humanity"). Not only those progenitors of our mankind, but every human being, we are taught, has its prototype in the Spiritual Spheres; which prototype is the highest essence of his seventh principle. Thus the seven Manus become 14, the Root Manu being the Prime Cause, and the "Seed-Manu" its effect; and when the latter reach from Satyayuga (the firs stage) to the heroic period, these Manus or Rishis become 21 in number.

actualities, but the two aspects or facets of the same Unity. Now the best man living would appear, side by side with an Archangel—as described in Theology—a fiend. Hence a certain reason to depreciate a lower "double," immersed far deeper in matter than its original. But there is still as little cause to regard them as devils, and this is precisely what the Roman Catholics maintain against all reason and logic.

(*b*) The concluding sentence of this sloka shows how archaic is the belief and the doctrine that man is seven-fold in his constitution. The thread of being which animates man and passes through all his personalities, or rebirths on this Earth (an allusion to Sutratma), the thread on which moreover all his "Spirits" are strung—is spun from the essence of the "threefold," the "fourfold" and the "fivefold"; which contain all the preceding. *Panchâsikha*, agreeably to Bhâgavata Purâna (V. XX. 25-28), is one of the seven *Kumâras* who go to Sveta-Dvipa to worship Vishnu. We shall see further on, what connection there is between the "celibate" and chaste sons of Brahmâ, who refuse "to multiply," and terrestrial mortals. Meanwhile it is evident that "the Man-Plant," Saptaparna, thus refers to the seven principles, and man is compared to the seven-leaved plant of this name* so sacred among Buddhists.

For further details as to Saptaparna and the importance of the number seven in occultism, as well as in symbology, the reader is referred to Part II., Book II., on Symbolism: Sections on "*Saptaparna*," "The Septenary in the Vedas," etc. etc.

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* The Egyptian allegory in the "Book of the Dead" already mentioned, the hymn that relates to the reward "of the Soul," is as suggestive of our Septenary Doctrine as it is poetical. The deceased is allotted a piece of land in the field of Aanroo, wherein the Manes, the deified shades of the dead, glean, as the harvest they have sown by their actions in life, the corn seven cubits high, which grows in a territory divided into 14 and 7 portions. This corn is the food on which they live and prosper, or that will kill them, in Amenti, the realm of which the Aanroo field is a domain. For, as said in the hymn, (see chap. xxxii. 9) the deceased is either destroyed therein, or becomes pure spirit for the Eternity, in consequence of the "Seven times seventy-seven lives" passed or to be passed on Earth. The idea of the corn reaped as the "fruit of our ctions" is very graphic

STANZA VII.—*Continued.*

4. IT IS THE ROOT THAT NEVER DIES, THE THREE-TONGUED FLAME OF THE FOUR WICKS * (*a*) . . . THE WICKS ARE THE SPARKS, THAT DRAW FROM THE THREE-TONGUED FLAME (*their upper triad*) SHOT OUT BY THE SEVEN, THEIR FLAME; THE BEAMS AND SPARKS OF ONE MOON REFLECTED IN THE RUNNING WAVES OF ALL THE RIVERS OF THE EARTH ("*Bhumi*," *or* "*Prithivi*") † (*b*).

(*a*) The "Three-tongued flame" that never dies is the immortal spiritual triad—the Atma-Buddhi and Manas—the fruition of the latter assimilated by the first two after every terrestrial life. The "four wicks" that go out and are extinguished, are the four lower principles, including the body.

"I am the three-wicked Flame and my wicks are immortal," says the defunct. "I enter into the domain of Sekhem (the God whose arm sows the seed of action produced by the disembodied soul) and I enter the region of the Flames who have destroyed their adversaries," *i.e.*, got rid of the sin-creating "four wicks." (See chap. i., vii., "Book of the Dead," and the "Mysteries of Ro-stan.")

(*b*) Just as milliards of bright sparks dance on the waters of an ocean above which one and the same moon is shining, so our evanescent personalities—the illusive envelopes of the immortal MONAD-EGO—twinkle and dance on the waves of Maya. They last and appear, as the thousands of sparks produced by the moon-beams, only so long as the Queen of the Night radiates her lustre on the running waters of life: the period of a Manvantara; and then they disappear, the beams—symbols of our eternal Spiritual Egos—alone surviving, re-merged in, and being, as they were before, one with the Mother-Source.

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* The three-tongued flame of the four wicks corresponds to the four unities and the three Binaries of the Sephirothal tree (see Commentary on Stanza VI.).

† Useless to repeat again that the terms given here are Sanskrit translations; for the original terms, unknown and unheard of in Europe, would only puzzle the reader more, and serve no useful purpose.

STANZA VII.—*Continued.*

(5) THE SPARK HANGS FROM THE FLAME BY THE FINEST THREAD OF FOHAT. IT JOURNEYS THROUGH THE SEVEN WORLDS OF MAYA (*a*). IT STOPS IN THE FIRST (*Kingdom*), AND IS A METAL AND A STONE; IT PASSES INTO THE SECOND (*Kingdom*), AND BEHOLD—A PLANT; THE PLANT WHIRLS THROUGH SEVEN FORMS AND BECOMES A SACRED ANIMAL; (*the first shadow of the physical man*) (*b*).

FROM THE COMBINED ATTRIBUTES OF THESE, MANU (*man*), THE THINKER, IS FORMED.

WHO FORMS HIM? THE SEVEN LIVES; AND THE ONE LIFE (*c*). WHO COMPLETES HIM? THE FIVEFOLD LHA. AND WHO PERFECTS THE LAST BODY? FISH, SIN, AND SOMA (*the moon*) (*d*).

(*a*) The phrase "through the seven Worlds of Maya" refers here to the seven globes of the planetary chain and the seven rounds, or the 49 stations of active existence that are before the "Spark" or Monad, at the beginning of every "Great Life-Cycle" or Manvantara. The "thread of Fohat" is the thread of life before referred to.

This relates to the greatest problem of philosophy—the physical and substantial nature of life, the independent nature of which is denied by modern science because that science is unable to comprehend it. The reincarnationists and believers in Karma alone dimly perceive that the whole secret of Life is in the unbroken series of its manifestations: whether in, or apart from, the physical body. Because if—

> "Life, like a dome of many-coloured glass,
> Stains the white radiance of Eternity"—

yet it is itself part and parcel of that Eternity; for life alone can understand life.

What is that "Spark" which "hangs from the flame?" It is JIVA, the MONAD in conjunction with MANAS, or rather its aroma—that which remains from each personality, when worthy, and hangs from Atma-Buddhi, the Flame, by the thread of life. In whatever way interpreted, and into whatever number of principles the human being is divided, it may easily be shown that this doctrine is supported by all the ancient

religions, from the Vedic to the Egyptian, from the Zoroastrian to the Jewish. In the case of the last-mentioned, the Kabalistic works offer abundant proof of this statement. The entire system of the Kabalistic numerals is based on the divine septenary hanging from the Triad (thus forming the *Decade*) and its permutations 7, 5, 4, and 3, which, finally, all merge into the ONE itself: an endless and boundless Circle.

"The Deity (the ever Invisible Presence)," says the Zohar, "manifests itself through the *ten* Sephiroth which are its radiating witnesses. The Deity is like the Sea from which outflows a stream called WISDOM, the waters of which fall into a lake named Intelligence. From the basin, like seven channels, issue the Seven Sephiroth. . . . . For *ten equal seven:* the Decade contains *four* Unities and *three* Binaries." The ten Sephiroth correspond to the limbs of MAN. "When I framed Adam Kadmon," the Elohim are made to say, "the Spirit of the Eternal shot out of his Body like a sheet of lightning that radiated at once on the billows of the *Seven* millions of skies, and my *ten* splendours were his limbs." But neither the Head nor the shoulders of Adam-Kadmon can be seen; therefore we read in the *Sephra Dzenioutha* (the "Book of the Concealed Mystery"):—

"In the beginning of Time, after the Elohim (the "Sons of Light and Life," or the "Builders") had shaped out of the eternal Essence the Heavens and the Earth, they formed the worlds six by six, the seventh being *Malkuth*, which is our Earth (see *Mantüan Codex*) on its plane, and the lowest on all the other planes of conscious existence. The Chaldean *Book of Numbers* contains a detailed explanation of all this. "The first triad of the body of Adam Kadmon (the three upper planes of the seven*) cannot be seen before the soul stands in the presence of the Ancient of Days." The Sephiroth of this upper triad are:—"1, *Kether* (the Crown) represented by the brow of Macroprosopos; 2, *Chochmah* (Wisdom, a male Principle) by his right shoulder; and 3, *Binah* (Intelligence, a female Principle) by the left shoulder." Then come the *seven* limbs (or Sephiroth) on the planes of manifestation, the totality of these four planes being represented by *Microprosopus* (the

* The formation of the "living Soul" or man, would render the idea more clearly. "A Living Soul" is a synonym of man in the Bible. These are our seven "Principles."

lesser Face) or Tetragrammaton, the "four-lettered" Mystery. "The seven manifested and the *three* concealed limbs are the Body of the Deity."

Thus our Earth, *Malkuth*, is both the *Seventh* and the *Fourth* world, the former when counting from the first globe above, the latter if reckoned by the planes. It is generated by the sixth globe or Sephiroth called *Yezod*, "foundation," or as said in the Book of Numbers "by Yezod, He (Adam Kadmon) fecundates the primitive Heva" (Eve or our Earth). Rendered in mystic language this is the explanation why Malkuth, called "the inferior Mother," Matrona, Queen, and the Kingdom of the Foundation, is shown as the *Bride* of Tetragrammaton or Microprosopus (the 2nd Logos) the Heavenly Man. When free from all impurity she will become united with the Spiritual *Logos*, *i.e.*, in the 7th Race of the 7th Round—after the regeneration, on the day of "SABBATH." For the "*seventh* day" has again an occult significance undreamt of by our theologians.

"When Matronitha, the Mother, is separated and brought face to face with the King, in the excellence of the Sabbath, all things become one body," says verse 746, in chapter xxii. of "Ha Idra Zuta Kadisha." "Becomes one body" means that all is reabsorbed once more into the one element, the spirits of men becoming *Nirvanees* and the elements of everything else becoming again what they were before—*protyle* or undifferentiated substance. "Sabbath" means *rest* or Nirvana. It is not the *seventh* day after *six* days but a period the duration of which equals that of the seven "days" or any period made up of seven parts. Thus a *pralaya* is equal in duration to the manwantara, or a night of Brahmâ is equal to this "day." If the Christians will follow Jewish customs they ought to adopt the spirit and not the dead letter thereof: *i.e.*, to work one week of seven days and *rest* seven days. That the word "Sabbath" had a mystic significance is shown in the contempt shown by Jesus for the Sabbath day, and by what is said in Luke xviii. 12. Sabbath is there taken *for the whole week*. (See Greek text where the week is called *Sabbath*. "I fast twice in the Sabbath.") Paul, an Initiate, knew it well when referring to the eternal rest and felicity in heaven, as Sabbath; "and their happiness will be eternal, for they will ever be (*one*) with the Lord and will enjoy *an eternal Sabbath*." (Hebrew iv. 2.)

The difference between the two systems, taking the Kabala as contained in the Chaldean *Book of Numbers*, not as misrepresented by its now disfigured copy, the Kabala of the Christian mystics—the Kabala and the archaic esoteric Vidya, is very small indeed, being confined to unimportant divergences of form and expression. Thus Eastern occultism refers to our earth as the fourth world, the lowest of the chain, above which run upward on both its sides the six globes, three on each side. The *Zohar*, on the other hand, calls the earth the lower, or the *Seventh*, adding that upon the six depend all things which are in it, "Microprosopus." The "smaller face," smaller because manifested and finite, "is formed of *six Sephiroth*," says the same work. "Seven kings come and *die in the thrice-destroyed world*"—(Malkuth our earth, destroyed after each of the three rounds which it has gone through). "And their reign (of the seven kings) will be broken up." (*Book of Numbers*, l. viii., 3.) This relates to the Seven Races, five of which have already appeared, and two more have still to appear in this Round.

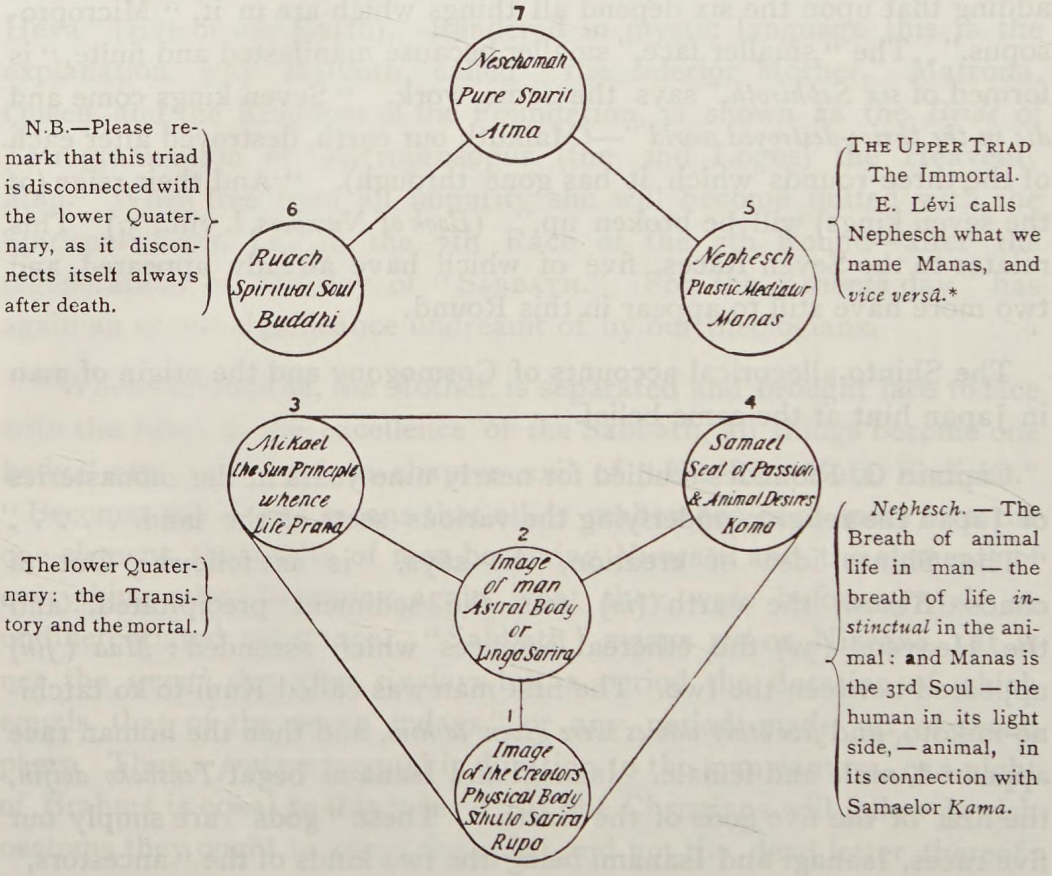
The Shinto allegorical accounts of Cosmogony and the origin of man in Japan hint at the same belief.

Captain C. Pfoundes studied for nearly nine years in the monasteries of Japan the religion underlying the various sects of the land. . . . . "The Shinto idea of creation," he says, "is as follows: Out of chaos (*Konton*) the earth (*in*) was the sediment precipitated, and the Heavens (*yo*) the ethereal essences which ascended: *Maa* (*jin*) appeared between the two. The first man was called Kuni-to ko tatchi-no-mikoto, and *five other names were given to him*, and then the human race appeared, male and female. Isanagi and Isanami begat *Tenshoko doijin*, the first of the five gods of the Earth." These "gods" are simply our five races, Isanagi and Isanami being the two kinds of the "ancestors," the two preceding races which give birth to animal and to rational man.

It will be shown (Vol. II. Pt. II.) that the number seven, as well as the doctrine of the septenary constitution of man, was pre-eminent in all the secret systems. It plays as important a part in Western Kabala as in Eastern Occultism. Eliphas Lévi calls the number seven "the key to the Mosaic creation and the symbols of every religion." He shows the Kabala following faithfully even the septenary division of man, as the diagram he gives in his "*Clef des Grands Mystères*" is septenary. This

may be seen at a glance on page 389, "*Une prophetie et diverses pensées de Paracelse*," however cleverly the correct thought is veiled. One needs also only to look at the diagram (Plate VII. in Mr. Mathers' Kabala) "the formation of the Soul"* from the same "Key of the Great Mysteries" by Lévi to find the same, though with a different interpretation.

Thus it stands with both the Kabalistic and the Occult names attached :—



* Nephesch is the "breath of (animal) life" breathed into Adam, the man of dust; it is consequently the *Vital Spark*, the informing element. Without *Manas*, or what is miscalled in Lévi's diagram Nephesch instead of Manas, "the reasoning Soul," or mind, Atma-Buddhi are irrational on this plane and cannot act. It is Buddhi which is the plastic mediator, not Manas, "the intelligent medium between the upper Triad and the lower Quaternary." But there are many such strange and curious tranformations to be found in the Kabalistic works—a convincing proof that its literature has become a sad jumble. We do not accept the classification except in this one particular, in order to show the points of agreement.

We will now give in tabular form what the very cautious Eliphas Lévi says in explanation of his diagram, and what the Esoteric Doctrine teaches —and compare the two. Lévi, too, makes a distinction between Kabalistic and Occult Pneumatics. (See "*Histoire de la Magic*," pp. 388, 389.)

Says Eliphas Lévi, the Kabalist :—	Say the Theosophists :—
KABALISTIC PNEUMATICS.	ESOTERIC PNEUMATICS.
1. The Soul (or EGO) is a clothed light ; and this light is triple.	1. Ditto, for it is Atma-Buddhi-*Manas*.
2. *Neschamah*—"pure Spirit."	2. Ditto.*
3. *Ruach*—the Soul or Spirit.	3. Spiritual Soul.
4. *Nephesch*—plastic mediator.†	4. Mediator between Spirit and its Man, the Seat of Reason, the Mind, in man.
5. The garment of the Soul is the rind (body) of the image (astral Soul).	5. Correct.
6. The image is double, because it reflects the good as the bad.	6. Too uselessly apocalyptic. Why not say that the *astral* reflects the good as well as the bad man ; man, who is ever tending to the upper triangle, or else disappears with the Quaternary.
7. Imago, body.	7. Ditto, the earthly image.
OCCULT PNEUMATICS. *As given by Eliphas Levi.*	OCCULT PNEUMATICS. *As given by the Occultists.*
1. *Nephesh* is immortal because it renews its life by the destruction of forms. [But *Nephesh*, the "breath of	1. *Manas* is immortal, because after every new incarnation it adds to Atma-Buddhi something of itself, and

* Eliphas Lévi has, whether purposely or otherwise, confused the numbers : with us his No. 2 is No. 1. (Spirit) ; and by making of Nephesch both the plastic mediator and Life, he thus makes in reality only six principles, because he repeats the first two.

† Esotericism teaches the same. But Manas is not Nephesch ; nor is the latter the astral, but the 4th principle, if also the 2nd *prana*, for Nephesch is the "breath of life" in man, as in beast or insect, of physical, material life, which has no spirituality in it.

life," is a misnomer and a useless puzzle to the student.]	thus, assimilating itself to the Monad, shares its immortality.
2. *Ruach* progresses by the evolution of ideas (!?).	2. *Buddhi* becomes conscious by the accretions it gets from Manas after every new incarnation and the death of man.
3. *Neschamah* is progressive without oblivion and destruction.	3. *Atma* neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter—when the latter is willing.
4. The soul has three dwellings.	4. The Soul (collectively, as the upper Triad) lives on three planes, besides its fourth, the terrestrial sphere; and it *exists* eternally on the highest of the three.
5. These dwellings are: the plane of the mortals: the Superior Eden; and the Inferior Eden.	5. These dwellings are: Earth for the physical man, or the animal Soul; Kama-loka (Hades, the Limbo) for the disembodied man, or his *Shell*; Devachan for the higher Triad.
6. The image (man) is a sphinx that offers the riddle of birth.	6. Correct.
7. The fatal image (the astral) endows Nephesch with its aptitudes; but Ruach is able to substitute for this (vitiated) Nephesch the image	7. The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man

conquered in accordance with the inspirations of *Neschamah.*	or *Manas* tries to escape the fatal attraction and turns its aspirations to Atma—Spirit—then Buddhi (Ruach) conquers, and carries Manas with it to the realm of eternal Spirit.

It is very evident that the French Kabalist either did not know sufficiently the real tenet, or distorted it to suit himself and his object. Thus he says again, treating upon the same subject, and we, Occultists, answer the late Kabalist and his admirers :—

1. The body is the mould of Nephesch; Nephesch the mould of Ruach; Ruach the mould *of the garments of Neschamah.*	1. The body follows the whims, good or bad, of *Manas;* Manas tries to follow the light of Buddhi, but often fails. Buddhi is the mould of the "garments" of Atma, because Atma is no body, or shape, or anything, and because Buddhi is its vehicle only *figuratively.*
2. Light (the Soul) personifies in clothing itself (with a body); and personality endures only when the garment is perfect.	2. The Monad becomes a personal ego when it incarnates; and something remains of that personality through Manas, when the latter is perfect enough to assimilate Buddhi.
3. The angels aspire to become men; a perfect man, a man-god is above all the angels.	3. Correct.
4. Every 14,000 years the soul rejuvenates and rests in the jubilean sleep of oblivion.	4. Within a period, "a great age" or a day of Brahmâ, 14 Manus reign; after which comes Pralaya when all the Souls rest in Nirvana. (Souls = Egos).

Such are the distorted copies of the esoteric doctrine in the Kabala. But see also "The Primeval Manus of Humanity" in Book II.

To return to Stanza VII.

(*b*) The well-known Kabalistic aphorism runs :—"A stone becomes a plant; a plant, a beast; the beast, a man; a man a spirit; and the spirit a god." The "spark" animates all the kingdoms in turn before it enters into and informs divine man, between whom and his predecessor, animal man, there is all the difference in the world. Genesis begins its anthropology at the wrong end (evidently for a blind) and lands nowhere.* Had it begun as it ought, one would have found in it, first, the celestial Logos, the "Heavenly Man," which evolves as a Compound Unit of Logoi, out of whom after their pralayic sleep—a sleep that gathers the cyphers scattered on the Mayavic plane into One, as the separate globules of quicksilver on a plate blend into one mass—the Logoi appear in their totality as the first "male and female" or Adam Kadmon, the "Fiat Lux" of the Bible, as we have already seen. But this transformation did not take place on our Earth, nor on any material plane, but in the Spacial Depths of the first differentiation of the eternal Root-matter. On our nascent globe things proceed differently. The Monad or Jiva, as said in "Isis Unveiled," vol. i., p. 302, is, first of all, shot down by the law of Evolution into the lowest form of matter—the mineral. After a sevenfold gyration encased in the stone (or that which will become mineral and stone in the Fourth Round), it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the

* The introductory chapters of Genesis were never meant to represent even a remote allegory of the creation of our Earth. They embrace a metaphysical conception of some indefinite period in the eternity, when successive attempts were being made by the law of evolution at the formation of universes. The idea is plainly stated in the Zohar: "There were old worlds, which perished as soon as they came into existence, were formless, and were called Sparks. Thus, the smith, when hammering the iron, lets the sparks fly in all directions. The sparks are the primordial worlds, which could not continue because the *Sacred Aged* (Sephira) had not as yet assumed its form (of androgyne, or opposite sexes) of King and Queen (Sephira and Kadmon), and the Master was not yet at his work. See Zohar, "Idra Suta," Book iii., p. 292, *b*. The Supreme consulting with the Architect of the world—his Logos—about creation. ("Isis Unveiled," vol. ii., p. 421.)

animal, that will become the physical man. All this, up to the Third Round, is formless, as matter, and senseless, as consciousness. For the Monad or Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the monad requires (*a*) a spiritual model, or prototype, for that material to shape itself into; and (*b*) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter. The Adam of dust requires the *Soul of Life* to be breathed into him: the two middle principles, which are the *sentient* life of the irrational animal and the Human Soul, for the former is irrational without the latter. It is only when, from a potential androgyne, man has become separated into male and female, that he will be endowed with this conscious, rational, individual Soul, (*Manas*) "the principle, or the intelligence, of the Elohim," to receive which, he has to eat of the fruit of Knowledge from the Tree of Good and Evil. How is he to obtain all this? The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim—or Pitris, the lower Dhyan-Chohans—are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the "Heavenly Man" in space—PERFECT MAN. In the Sankhya philosophy, Purusha (spirit) is spoken of as something impotent unless he mounts on the shoulders of Prakriti (matter), which, left alone, is—senseless. But in the secret philosophy they are viewed as graduated. Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions—Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other—the two poles of the same homogeneous substance, the root-principle of the universe.

Therefore, when the hour strikes for Purusha to mount on Prakriti's shoulders for the formation of the Perfect Man — rudimentary man of the first 2½ Races being only the *first*, gradually evolving into *the most perfect of mammals*—the Celestial "Ancestors" (Entities from preceding worlds, called in India the Sishta) step in on this our plane, as the Pitris had stepped in before them for the formation of the physical or animal-man, and incarnate in the latter. Thus the two processes—for the two *creations:* the animal and the divine man—differ greatly. The Pitris shoot out from their ethereal bodies, still more ethereal and shadowy similitudes of themselves, or what we should now call "doubles," or "astral forms," in their own likeness.* This furnishes the Monad with its first dwelling, and blind matter with a model around and upon which to build henceforth. But *Man is still incomplete.* From Swayambhuva Manu (in Manu, Book I.), from whom descended the seven primitive Manus or Prajapati, each of whom gave birth to a primitive race of men, down to the Codex Nazareus, in which Karabtanos or Fetahil (blind concupiscent matter) begets on his Mother, "Spiritus," seven figures, each of which stands as the progenitor of one of the primæval seven races—this doctrine has left its impress on every Archaic Scripture.

"Who forms Manu (the Man) and who forms his body? The LIFE and the LIVES. Sin† and the MOON." Here Manu stands for the spiritual, heavenly man, the real and non-dying EGO in us, which is the direct emanation of the "One Life" or the Absolute Deity. As to our outward physical bodies, the house of the tabernacle of the Soul, the Doctrine teaches a strange lesson; so strange that unless thoroughly explained and as rightly comprehended, it is only the exact Science of the future that is destined to vindicate the theory fully.

It has been stated before now that Occultism does not accept anything inorganic in the Kosmos. The expression employed by Science, "inorganic substance," means simply that the latent life slumbering in the molecules of so-called "inert matter" is incognizable. ALL IS LIFE, and every atom of even mineral dust is a LIFE, though beyond our comprehension and perception, because it is outside the range of the

* Read in Isis, vol. ii., pp. 297—303, the doctrine of the Codex Nazaræus—every tenet of our teaching is found there under a different form and allegory.

† The word "Sin" is curious, but has a particular Occult relation to the Moon, besides being its Chaldean equivalent.

laws known to those who reject Occultism. "The very Atoms," says Tyndall, "seem instinct with a desire for life." Whence, then, we would ask, comes the tendency "to run into organic form"? Is it in any way explicable except according to the teachings of Occult Science?

"*The worlds, to the profane,*" *says a Commentary,* "*are built up of the known Elements. To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives.** *Fire alone is ONE, on the plane of the One*

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* Is Pasteur unconsciously taking the first step toward Occult Science in declaring that, if he dared express his full idea upon this subject, he would say that the Organic cells are endowed with a vital potency that does not cease its activity with the cessation of a current of Oxygen towards them, and does not, on that account, break off its relations with life itself, which is supported by the influence of that gas? "I would add," goes on Pasteur, "that the evolution of the germ is accomplished by means of complicated phenomena, among which we must class processes of fermentation"; and life, according to Claude Bernard and Pasteur, is nothing else than a process of fermentation. That there exist in Nature Beings or Lives that can live and thrive without air, even on our globe, was demonstrated by the same men of science. Pasteur found that many of the lower lives, such as Vibriones, and some microbes and bacteria, could exist without air, which, on the contrary, killed them. They derived the oxygen necessary for their multiplication from the various substances that surround them. He calls them *Ærobes*, living on the tissues of our matter when the latter has ceased to form a part of an integral and living whole (then called very unscientifically by science "dead matter"), and *Anærobes*. The one kind binds oxygen, and contributes vastly to the destruction of animal life and vegetable tissues, furnishing to the atmospher materials which enter later on into the constitution of other organisms; the other destroys, or rather annihilates finally, the so-called organic substance; ultimate decay being impossible without their participation. Certain germ-cells, such as those of yeast, develop and multiply in air, but when deprived of it, they will adapt themselves to life without air and become ferments, absorbing oxygen from substances coming in contact with them, and thereby ruining the latter. The cells in fruit, when lacking free oxygen, act as ferments and stimulate fermentation. "Therefore the vegetable cell manifests in this case its life as an anærobic being. Why, then, should an organic cell form in this case an exception"? asks Professor Bogolubof. Pasteur shows that in the substance of our tissues and organs, the cell, not finding sufficient oxygen for itself, stimulates fermentation in the same way as the fruit-cell, and Claude Bernard thought that Pasteur's idea of the formation of ferments found its application and corroboration in the fact that Urea increases in the blood during strangulation: LIFE therefore is everywhere in the Universe, and, Occultism teaches us, it is also in the atom. Also see *infra*, at the close of this Section.

Reality: on that of manifested, hence illusive, being, its particles are fiery lives which live and have their being at the expense of every other life that they consume. Therefore they are named the "DEVOURERS." . . . "Every visible thing in this Universe was built by such LIVES, from conscious and divine primordial man down to the unconscious agents that construct matter." . . . "From the ONE LIFE formless and Uncreate, proceeds the Universe of lives. First was manifested from the Deep (Chaos) cold luminous fire (gaseous light?) which formed the curds in Space." (Irresolvable nebulæ, perhaps?). . . . . " . . . *These fought, and a great heat was devoloped by the encountering and collision, which produced rotation. Then came the first manifested MATERIAL, Fire, the hot flames, the wanderers in heaven (comets); heat generates moist vapour; that forms solid water (?); then dry mist, then liquid mist, watery, that puts out the luminous brightness of the pilgrims (comets?) and forms solid watery wheels (MATTER globes). Bhumi (the Earth) appears with six sisters.* These produce by their continuous motion the inferior fire, heat, and an aqueous mist, which yields the third World-Element—WATER; and from the breath of all (atmospheric) AIR is born. These four are the four lives of the first four periods (Rounds) of Manvantara. The three last will follow."*

This means that every new Round develops one of the Compound Elements, as now known to Science,—which rejects the primitive nomenclature, preferring to subdivide them into constituents. If Nature is the "Ever-becoming" on the manifested plane, then those Elements are to be regarded in the same light: they have to evolve, progress, and increase to the Manvantaric end. Thus the First Round, we are taught, developed but one Element, and a nature and humanity in what may be called one aspect of Nature—called by some, very unscientifically, though it may be so *de facto*, "One-dimensional Space."

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* It is a Vedic teaching that "there are three Earths corresponding to three Heavens, and our Earth (the fourth) is called Bhumi." This is the explanation given by our exoteric Western Orientalists. But the esoteric meaning and allusion to it in the Vedas is that it refers to our planetary chain, three "Earths" on the descending arc, and three "heavens" which are the three Earths or globes also, only far more ethereal, on the ascending or spiritual arc: by the first three we descend into matter, by the other three we ascend into Spirit; the lower one, *Bhumi*, our Earth, forming the turning point, so to say, and containing *potentially* as much of Spirit as it does of Matter. We shall treat of this hereafter.

The Second Round brought forth and developed two Elements—Fire and Earth—and *its* humanity, adapted to this condition of Nature, if we can give the name Humanity to beings living under conditions unknown to men, was—to use again a familiar phrase in a strictly figurative sense (the only way in which it can be used correctly)—"a two-dimensional species." The processes of natural development which we are now considering will at once elucidate and discredit the fashion of speculating on the attributes of the *two*, *three*, and *four* or more "dimensional Space;" but in passing, it is worth while to point out the real significance of the sound but incomplete intuition that has prompted —among Spiritualists and Theosophists, and several great men of Science, for the matter of that*—the use of the modern expression, "the fourth dimension of Space." To begin with, of course, the superficial absurdity of assuming that Space itself is measurable in any direction is of little consequence. The familiar phrase can only be an abbreviation of the fuller form—the "*Fourth dimension of* MATTER *in Space*."† But it is an unhappy phrase even thus expanded, because while it is perfectly true that the progress of evolution may be destined to introduce us to new characteristics of matter, those with which we are already familiar are really more numerous than the three dimensions. The faculties, or what is perhaps the best available term, the characteristics of matter, must clearly bear a direct relation always to the senses of man. Matter has extension, colour, motion (molecular motion), taste, and smell, corresponding to the existing senses of man, and by the time that it fully develops the next characteristic—let us call it for the moment PERMEABILITY—this will correspond to the next sense of man—let us call it "NORMAL CLAIRVOYANCE;" thus, when some bold thinkers have been thirsting for a fourth dimension to explain the passage of matter through matter, and the production of knots upon an endless cord, what they were really in want of, was a *sixth characteristic of matter*. The three dimensions belong really but to one attribute or characteristic of matter—extension; and

* Professor Zöllner's theory has been more than welcomed by several Scientists—who are Spiritualists—Professors Butlerof and Wagner, of St. Petersburg, for instance.

† "The giving reality to abstractions is the error of Realism. Space and Time are frequently viewed as separated from all the concrete experiences of the mind, instead of being generalizations of these in certain aspects." (Bain, *Logic*, Part II., p. 389.)

popular common sense justly rebels against the idea that under any condition of things there can be more than three of such dimensions as length, breadth, and thickness. These terms, and the term "dimension" itself, all belong to one plane of thought, to one stage of evolution, to one characteristic of matter. So long as there are foot-rules within the resources of Kosmos, to apply to matter, so long will they be able to measure it three ways and no more; and from the time the idea of measurement first occupied a place in the human understanding, it has been possible to apply measurement in three directions and no more. But these considerations do not militate in any way against the certainty that in the progress of time—as the faculties of humanity are multiplied—so will the characteristics of matter be multiplied also. Meanwhile, the expression is far more incorrect than even the familiar one of the "Sun rising or setting."

We now return to the consideration of material evolution through the Rounds. Matter in the *second* Round, it has been stated, may be figuratively referred to as two-dimensional. But here another *caveat* must be entered. That loose and figurative expression may be regarded —in one plane of thought, as we have just seen—as equivalent to the second characteristic of matter corresponding to the second perceptive faculty or sense of man. But these two linked scales of evolution are concerned with the processes going on within the limits of a single Round. The succession of primary aspects of Nature with which the succession of Rounds is concerned, has to do, as already indicated, with the development of the "Elements" (in the Occult sense)—Fire, Air, Water,* Earth. We are only in the fourth Round, and our catalogue so far stops short. The centres of consciousness (destined to develop into humanity as we know it) of the third Round arrived at a perception of the third Element Water.† Those of the fourth Round have added

* The order in which these Elements are placed above is the correct one for esoteric purposes and in the Secret Teachings. Milton was right when he spoke of the "Powers of Fire, Air, Water, Earth"; the Earth, such as we know it now, had no existence before the 4th Round, hundreds of million years ago, the commencement of our geological Earth. The globe was "*fiery, cool and radiant* as its ethereal men and animals during the first Round," says the Commentary, uttering a contradiction or paradox in the opinion of our present Science; "*luminous* and more dense and heavy—during the second Round; *watery* during the Third!" Thus are the elements reversed.

† If we had to frame our conclusions according to the data furnished to us by the

earth as a state of matter to their stock as well as the three other elements in their present transformation. In short, none of the so-called elements were, in the three preceding Rounds, as they are now. For all we know, FIRE may have been *pure* AKASA, the first Matter of the *Magnum Opus* of the Creators and "Builders," that Astral Light which the paradoxical Eliphas Lévi calls in one breath "the body of the Holy Ghost," and in the next "Baphomet," the "Androgyne Goat of Mendes"*; AIR, simply

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geologists, then we would say that there was no real water—even during the Carboniferous period. We are told that gigantic masses of carbon, which existed formerly spread in the atmosphere as Carbonic Acid, were absorbed by plants, while a large proportion of that gas was mixed in the water. Now, if this be so, and we have to believe that all the Carbonic Acid which went to compose those plants that formed bituminous coal, lignite, etc., and went towards the formation of limestone, and so on, that all this was at that period in the atmosphere in gaseous form, then, there must have been seas and oceans of liquid carbonic acid? But how then could the carboniferous period be preceded by the Devonian and Silurian ages—those of Fishes and Molluscs—on that assumption? Barometric pressure, moreover, must have exceeded several hundred times the pressure of our present atmosphere. How could organisms, even so simple as those of certain fishes and molluscs, stand that? There is a curious work by Blanchard, on the Origin of Life, wherein he shows some strange contradictions and confusions in the theories of his colleagues, and which we recommend to the reader's attention.

* Eliphas Lévi shows it very truly "a force in Nature," by means of which "a single man who can master it . . . might throw the world into confusion and transform its face"; for it is the "great Arcanum of transcendent Magic." Quoting the words of the great Western Kabalist in their translated form (see *The Mysteries of Magic*, by A. E. Waite), we may explain them perhaps the better by the occasional addition of a word or two to show the difference between Western and Eastern explanations of the same subject. The Author says of the great Magic Agent—"This ambient and all-penetrating fluid, this ray detached from the (Central or 'Spiritual') Sun's splendour . . . fixed by the weight of the atmosphere (? !) and the power of central attraction . . . the Astral Light, this electro-magnetic ether, this vital and luminous caloric, is represented on ancient monuments by the girdle of Isis which twines round two poles . . . and in ancient theogonies by the serpent devouring its own tail, emblem of prudence and of Saturn"—emblem of infinity, immortality, and Kronos—"Time"—not the god Saturn or the planet. "It is the winged dragon of Medea, the double serpent of the caduceus, and the tempter of Genesis; but it is also the brazen snake of Moses encircling the Tau . . . lastly, it is the devil of exoteric dogmatism, and is really the blind force (it is not blind, and Lévi knew it), which souls must conquer in order to detach themselves from the chains of Earth; 'for if they should not,' they will be absorbed by the same power which first produced them and will return to the central and eternal fire." This great *archæus* is now discovered by, and only *for one man*—Mr. J. W. Keeley, of

Nitrogen, "the breath of the Supporters of the Heavenly Dome," as the Mahometan mystics call it; WATER, that primordial fluid which was required, according to Moses, to make *a living soul* with. And this may account for the flagrant discrepancies and unscientific statements found in Genesis. Separate the first from the second chapter; read the former as a scripture of the Elohists, and the latter as that of the far younger Jehovists; still one finds, if one reads between the lines, the same order in which things created appear—namely, Fire (light), Air, Water, and MAN (or the Earth). For the sentence: "In the beginning God created Heaven and Earth" is a mistranslation; it is not "Heaven and Earth," but the *duplex* or dual Heaven, the *upper* and the *lower* Heavens, or the separation of primordial substance that was light in its upper and dark in its lower portions—or the manifested Universe—in its duality of the *invisible* (to the senses) and the *visible* to our perceptions. God divided the light from the Darkness (v. 4); and then made the firmament, air (5), "a firmament in the midst of the waters, and let it divide the waters from the waters," (6), *i.e.*, "the waters which were under the firmament (our manifested visible Universe) from the waters *above* the firmament," or the (to us) invisible planes of being. In the second chapter (the Jehovistic), plants and herbs are created before water, just as in the first, *light is produced before the Sun.* "God made the Earth and the Heavens and every plant of the field *before it was in the Earth* and every herb of the field *before it grew;* for the Elohim ('gods') had not caused it to rain upon the earth, etc." (v. 5)—an absurdity unless the esoteric explanation is accepted. The plants *were* created before they were in the earth—*for there was no earth then such as it is now;* and the herb of the field was in existence before it grew as it does now in the fourth Round.

Discussing and explaining the nature of the invisible Elements and the "primordial fire" mentioned above, Eliphas Lévi calls it invariably the "Astral Light." It is the "grand Agent Magique" with him; undeniably it is so, but—only so far as *Black* Magic is concerned, and

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Philadelphia. For others, however, it *is* discovered, yet must remain almost useless. "So far shalt thou go. . . ."

All the above is as practical as it is correct, save one error, which we will explain in the text further on. Eliphas Lévi commits a great blunder in always identifying the Astral Light with what we call Akâsa. What it really is will be given in Part II. of Vol. II.

on the lowest planes of what we call Ether, the noumenon of which is Akâsa; and even this would be held incorrect by orthodox Occultists. The "Astral Light" is simply the older "*sidereal* Light" of Paracelsus; and to say that "everything which exists has been evolved from it, and it preserves and reproduces all forms," as he writes, is to enunciate truth only in the second proposition. The first is erroneous; for if all that exists was evolved *through* (or *via*) it, it is not the astral light. The latter is not the container of *all* things but only the reflector, at best, of this *all*. Eliphas Lévi writes:—

"The great Magic agent is the fourth emanation of the life principle (we say—it is the first in the inner, and the second in the outer (our) Universe), of which the Sun is the third form . . . for the day-star (the sun) is only the reflection and material shadow of the Central Sun of truth, which illuminates the intellectual (invisible) world of Spirit and which itself is but a gleam borrowed from the ABSOLUTE."

So far he is right enough. But when the great authority of the Western Kabalists adds that nevertheless, "it is not the immortal Spirit as the Indian Hierophants have imagined"—we answer that he slanders the said Hierophants, as they have said nothing of the kind; while even the Purânic exoteric writings flatly contradict the assertion. No Hindu has ever mistaken *Prakriti*—the Astral Light being only above the lowest plane of Prakriti, the material Kosmos—for the "immortal Spirit." Prakriti is ever called *Maya*, illusion, and is doomed to disappear with the rest, the gods included, at the hour of the Pralaya; for it is shown that Akâsa is not even the Ether, least of all then, we imagine, can it be the Astral Light. Those unable to penetrate beyond the dead letter of the Purânas, have occasionally confused Akâsa with Prakriti, with Ether, and even with the visible Sky! It is true also that those who have invariably translated the term Akâsa by "Ether" (Wilson, for instance), finding it called "the material cause of sound" possessing, moreover, this *one single property* (Vishnu Purâna), have ignorantly imagined it to be "material," in the physical sense. True, again, that if the characteristics are accepted literally, then, since nothing material or physical, and therefore conditioned and temporary can be immortal—according to metaphysics and philosophy—it would follow that Akâsa is neither infinite nor immortal. But all this is erroneous, since both the words *Pradhâna*

(primeval matter) and *sound*, as a property, have been misunderstood; the former term (Pradhâna) being certainly synonymous with *Mulaprakriti* and Akâsa, and the latter (sound) with the Verbum, the Word or the Logos. This is easy to demonstrate; for it is shown in the following sentences in Vishnu Purâna: "In the beginning there was neither day nor night, nor sky, nor earth, nor darkness, nor light. . . . . Save only ONE, unapprehensible by intellect, or that which is Brahma and Pums (Spirit) and Pradhâna (primordial matter)." . . . . (Book I., ch. ii.).

Now, what is Pradhâna, if it is not Mulaprakriti, the root of all, in another aspect? For Pradhâna, though said further on to merge into the Deity as everything else does, in order to leave the ONE absolute during the Pralaya, yet is held as infinite and immortal. The Commentator describes the Deity as: "One *Pradhânika* Brahma Spirit: THAT, was," and interprets the compound term as a substantive, not as a derivative word used attributively, *i.e.*, like something conjoined with Pradhâna.* Hence Pradhâna even in the Purânas is an aspect of Parabrahmam, not an evolution, and must be the same as the Vedantic Mulaprakriti. "Prakriti in its *primary* state is Akâsa," says a Vedantin scholar (see "Five Years of Theosophy," p. 169). It is almost abstract Nature.

Akâsa, then, is Pradhâna in another form, and as such cannot be Ether, the ever-invisible agent, courted even by physical Science. Nor is it Astral Light. It is, as said, the *noumenon* of the seven-fold differentiated Prakriti†—the ever immaculate "Mother" of the *fatherless* Son, who becomes "Father" on the lower manifested plane. For MAHAT is the first product of Pradhâna, or Akâsa, and Mahat—Universal intelligence "whose *characteristic property* is Buddhi"—is no other than the *Logos*, for he is called "Eswara" Brahmâ, Bhâva, etc. (See *Linga Purâna*, sec. lxx. 12 *et seq.*; and Vâyu Purâna, but especially the former Purâna—prior, section viii., 67-74). He is, in short, the "Creator" or the divine mind in creative operation, "the cause of all things." He is

* The student has to note, moreover, that the Purâna is a dualistic system, not evolutionary, and that, in this respect, far more will be found, from an esoteric standpoint, in Sankhya, and even in the *Mânava-dharma-Sâstra*, however much the latter differs from the former.

† In the Sankhya philosophy, the seven Prakritis or "productive productions" are *Mahat*, *Ahamkara*, and the *five tanmatras*. See "*Sankhya-kârika*," III., and the Commentary thereon.

the "first-born" of whom the Purânas tell us that "Mahat and matter are the inner and outer boundaries of the Universe," or, in our language, the negative and the positive poles of dual nature (abstract and concrete), for the Purâna adds: "In this manner—as were the *seven* forms (principles) of Prakriti reckoned from Mahat to Earth—so at the time of pralaya (pratyâhâra) these seven successively re-enter into each other. The egg of Brahmâ (Sarva-mandala) is dissolved with its seven zones (dwipa), seven oceans, seven regions, etc." (Vishnu Purâna, Book vi., ch. iv.)*

These are the reasons why the Occultists refuse to give the name of Astral Light to Akâsa, or to call it Ether. "In my Father's house are many mansions," may be contrasted with the occult saying, "In our Mother's house there are seven mansions," or planes, the lowest of which is above and around us—the Astral Light.

The elements, whether simple or compound, could not have remained the same since the commencement of the evolution of our chain. Everything in the Universe progresses steadily in the Great Cycle, while incessantly going up and down in the smaller cycles. Nature is never stationary during manvantara, as it is ever *becoming*,† not simply *being;* and mineral, vegetable, and human life are always adapting their organisms to the then reigning Elements, and therefore *those* Elements were then fitted for them, as they are now for the life of present humanity. It will only be in the next, or fifth, Round that the fifth Element, *Ether*—the gross body of Akâsa, if it can be called even that—

* No use to say so to the Hindus, who know their Purânas by heart, but very useful to remind our Orientalists and those Westerns who regard Wilson's translations as authoritative, that in his English translation of the Vishnu Purâna he is guilty of the most ludicrous contradictions and errors. So on this identical subject of the seven Prakritis or the seven zones of Brahma's egg, the two accounts differ totally. In Vol. 1, page 40, the egg is said to be externally invested by seven envelopes—Wilson comments: "by Water, Air, Fire, Ether, and Ahamkâra" (which last word does not exist in the Sanskrit texts); and in vol. v., p. 198, of the same Vishnu Purana it is written, "in this manner were the seven forms of nature (Prakriti) reckoned from Mahat to Earth" (?). Between Mahat or Maha-Buddhi and "Water, etc.," the difference is very considerable.

† According to the great metaphysician Hegel also. For him Nature was a *perpetual becoming*. A purely esoteric conception. Creation or Origin, in the Christian sense of the term, is absolutely unthinkable. As the above-quoted thinker said: "God (the Universal Spirit) *objectivises himsel as Nature*, and again rises out of it."

will, by becoming a familiar fact of Nature to all men, as air is familiar to us now, cease to be as at present hypothetical, and also an "agent" for so many things. And only during that Round will those higher senses, the growth and development of which Akâsa subserves, be susceptible of a complete expansion. As already indicated, a *partial* familiarity with the characteristic of matter—permeability—which should be developed concurrently with the sixth sense, may be expected to develop at the proper period in this Round. But with the next element added to our resources in the next Round, *permeability* will become so manifest a characteristic of matter, that the densest forms of this will seem to man's perceptions as obstructive to him as a thick fog, and no more.

Let us return to the life-cycle now. Without entering at length upon the description given of the *higher* LIVES, we must direct our attention at present simply to the earthly beings and the earth itself. The latter, we are told, is built up for the first Round by the "Devourers" which disintegrate and differentiate the germs of other lives in the Elements; pretty much, it must be supposed, as in the present stage of the world, the *ærobes* do, when, undermining and loosening the chemical structure in an organism, they transform animal matter and generate substances that vary in their constitutions. Thus Occultism disposes of the so-called Azoic age of Science, for it shows that there never was a time when the Earth was without life upon it. Wherever there is an atom of matter, a particle or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious. "*Whatsoever quits the Laya State, becomes active life; it is drawn into the vortex of MOTION (the alchemical solvent of Life); Spirit and Matter are the two States of the ONE, which is neither Spirit nor Matter, both being the absolute life, latent.*" (*Book of Dzyan, Comm. III., par.* 18). . . . "*Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter—that is IT—the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath.*"

Once more we will say—*like must produce like.* Absolute Life cannot produce an inorganic atom whether single or complex, and there is life

even in *laya* just as a man in a profound cataleptic state—to all appearance a corpse—is still a living being.

When the "Devourers" (in whom the men of science are invited to see, with some show of reason, atoms of the Fire-Mist, if they will, as the Occultist will offer no objection to this); when the "Devourers," we say, have differentiated "the fire-atoms" by a peculiar process of segmentation, the latter become life-germs, which aggregate according to the laws of cohesion and affinity. Then the life-germs produce lives of another kind, which work on the structure of our globes. * * * *

Thus, in the first Round, the globe, having been built by the primitive fire-lives, *i.e.*, formed into a sphere—had no solidity, nor qualifications, save a cold brightness, nor form nor colour; it is only towards the end of the First Round that it developed one Element which from its inorganic, so to say, or simple Essence became now in our Round the fire we know throughout the system. The Earth was in her first rupa, the essence of which is the Akâsic principle named *** "that which is now known as, and very erroneously termed, Astral Light, which Eliphas Lévi calls "the imagination of Nature," † probably to avoid giving it its correct name, as others do.

"It is through and from the radiations of the seven bodies of the seven orders of Dhyanis, that the seven discrete quantities (Elements), whose motion and harmonious Union produce the manifested Universe of Matter, are born." (Commentary.)

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† Speaking of it in his Preface to the "History of Magic" Eliphas Lévi says: "It is through this Force that all the nervous centres secretly communicate with each other; from it—that sympathy and antipathy are born; from it—that we have our dreams; and that the phenomena of second sight and extra-natural visions take place. . . . . Astral Light, acting under the impulsion of powerful wills, destroys, coagulates, separates, breaks, gathers in all things. . . . God created it on that day when he said: *Fiat Lux*, and it is directed by the *Egregores, i.e.*, the chiefs of the souls who are the spirits of energy and action." Eliphas Lévi ought to have added that the astral light, or primordial substance, if matter at all, is that which, called *Light*, LUX, esoterically explained, *is the body of those Spirits themselves, and their very essence. Our physical light is the manifestation on our plane* and the reflected radiance of the *Divine* Light emanating from the collective body of those who are called the "LIGHTS" and the "FLAMES." But no other Kabalist has ever had the talent of heaping up one contradiction on the other, of making one paradox chase another in the same sentence and in such flowing language, as Eliphas Lévi. He leads his reader through the most lovely, gorgeously blooming valleys, to strand him after all on a desert and barren rocky island.

The Second Round brings into manifestation the second element—AIR, that element, the purity of which would ensure continuous life to him who would use it. There have been two occultists only in Europe who have discovered and even partially applied it in practice, though its composition has always been known among the highest Eastern Initiates. The ozone of the modern chemists is poison compared with the real universal solvent which could never be thought of unless it existed in nature. "*From the second Round, Earth—hitherto a fœtus in the matrix of Space—began its real existence: it had developed individual sentient life, its second principle. The second corresponds to the sixth (principle); the second is life continuous, the other, temporary.*"

The *Third* Round developed the *third* Principle—WATER; while the Fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. "Bhumi" has reached her *fourth* principle. To this it may be objected that the law of analogy, so much insisted upon, is broken. Not at all. Earth will reach her true ultimate form—(inversely in this to man)—her body shell—only toward the end of the manvantara after the Seventh Round. Eugenius Philalethes was right when he assured his readers *on his word of honour* that no one had yet seen *the Earth* (*i.e.*, MATTER in its essential form). Our globe is, so far, in its *Kamarupic* state—the astral body of desires of *Ahamkara*, dark Egotism, the progeny of Mahat, on the lower plane. . . .

It is not molecularly constituted matter—least of all the human body (*sthulasarira*)—that is the grossest of all our "principles," but verily the *middle* principle, the real animal centre; whereas our body is but its shell, the irresponsible factor and medium through which the beast in us acts all its life. Every intellectual theosophist will understand my real meaning. Thus the idea that the human tabernacle is built by countless *lives*, just in the same way as the rocky crust of our Earth was, has nothing repulsive in it for the true mystic. Nor can Science oppose the occult teaching, for it is not because the microscope will ever fail to detect the ultimate living atom or life, that it can reject the doctrine.

(*c*) Science teaches us that the living as well as the dead organism of both man and animal are swarming with bacteria of a hundred various

kinds; that from without we are threatened with the invasion of microbes with every breath we draw, and from within by leucomaines, ærobes, anærobes, and what not. But Science never yet went so far as to assert with the occult doctrine that our bodies, as well as those of animals, plants, and stones, are themselves altogether built up of such beings; which, except larger species, no microscope can detect. So far, as regards the purely animal and material portion of man, Science is on its way to discoveries that will go far towards corroborating this theory. Chemistry and physiology are the two great magicians of the future, who are destined to open the eyes of mankind to the great physical truths. With every day, the identity between the animal and physical man, between the plant and man, and even between the reptile and its nest, the rock, and man—is more and more clearly shown. The physical and chemical constituents of all being found to be identical, chemical science may well say that there is no difference between the matter which composes the ox and that which forms man. But the Occult doctrine is far more explicit. It says :—Not only the chemical compounds are the same, but the same infinitesimal *invisible lives* compose the atoms of the bodies of the mountain and the daisy, of man and the ant, of the elephant, and of the tree which shelters him from the sun. Each particle—whether you call it organic or inorganic—*is a life*. Every atom and molecule in the Universe is both *life-giving* and *death-giving* to that form, inasmuch as it builds by aggregation universes and the ephemeral vehicles ready to receive the transmigrating soul, and as eternally destroys and changes the *forms* and expells those souls from their temporary abodes. It creates and kills; it is self-generating and self-destroying; it brings into being, and annihilates, that mystery of mysteries—the *living body* of man, animal, or plant, every second in time and space; and it generates equally life and death, beauty and ugliness, good and bad, and even the agreeable and disagreeable, the beneficent and maleficent sensations. It is that mysterious LIFE, represented collectively by countless myriads of lives, that follows in its own sporadic way, the hitherto incomprehensible law of Atavism; that copies family resemblances as well as those it finds impressed in the aura of the generators of every future human being, a mystery, in short, that will receive fuller attention elsewhere. For the present, one instance may be cited in illustration. Modern science begins to find out that ptomaïne (the alkaloid poison generated by decaying matter and corpses — a *life* also) extracted

with the help of volatile ether, yields a smell as strong and equal to that of the freshest orange-blossoms; but that free from oxygen, these alkaloids yield either a most sickening, disgusting smell, or the most agreeable aroma which recalls that of the most delicately scented flowers. And it is suspected that such blossoms owe their agreeable smell to the poisonous ptomaïne; the venomous essence of certain mushrooms (fungi) being nearly identical with the venom of the cobra of India, the most deadly of serpents.* Thus, having discovered the effects, Science has to find their PRIMARY causes; and this it can never do without the help of the old sciences, of alchemy, occult botany and physics. We are taught that every physiological change, in addition to pathological phenomena; diseases—nay, life itself—or rather the objective phenomena of life, produced by certain conditions and changes in the tissues of the body which allow and force life to act in that body; that all this is due to those unseen CREATORS and DESTROYERS that are called in such a loose and general way, microbes.† Such

* The French savants Arnaud, Gautier, and Villiers, have found in the saliva of living men the same venomous alkaloid as in that of the toad, the salamander, the cobra, and the trigonocephalus of Portugal. It is proven that venom of the deadliest kind, whether called ptomaïne, or leucomaine, or alkaloid, is generated by living men, animals, and plants. The same savant, Gautier, discovered an alkaloid in the fresh meat of an ox and in its brains, and a venom which he calls Xanthocreatinine similar to the substance extracted from the poisonous saliva of reptiles. It is the muscular tissues, as being the most active organ in the animal economy, that are suspected of being the generators or factors of venoms, having the same importance as carbonic acid and urea in the functions of life, which venoms are the ultimate products of inner combustion. And though it is not yet fully determined whether poisons can be generated by the animal system of living beings without the participation and interference of microbes, it is ascertained that the animal does produce venomous substances in its physiological or living state.

† It might be supposed that these "fiery lives" and the microbes of science are identical. This is not true. The "fiery lives" are the seventh and highest sub-division of the plane of matter, and correspond in the individual with the One Life of the Universe, though only on that plane. The microbes of science are the first and lowest sub-division on the second plane—that of material *prâna* (or life). The physical body of man undergoes a complete change of structure every seven years, and its destruction and preservation are due to the alternate function of the fiery lives as "destroyers" and "builders." They are "builders" by sacrificing themselves in the form of vitality to restrain the destructive influence of the microbes, and, by supplying the microbes with what is necessary, they compel them under that restraint to build up the material body and its cells. They are "destroyers" also when that restraint is

experimenters as Pasteur are the best friends and helpers of the Destroyers and the worst enemies of the Creators—if the latter were not at the same time destroyers too. However it may be, one thing is sure in this : The knowledge of these primary causes and of the ultimate essence of every element, of its lives, their functions, properties, and conditions of change—constitutes the basis of MAGIC. Paracelsus was, perhaps, the only Occultist in Europe, during the last centuries since the Christian era, who was versed in this mystery. Had not a criminal hand put an end to his life, years before the time allotted him by Nature, physiological Magic would have fewer secrets for the civilized world than it now has.

(*d*) But what has the Moon to do in all this ? we may be asked. What have " Fish, Sin and Moon " in the apocalyptic saying of the Stanza to do in company with the " Life-microbes " ? With the latter nothing, except availing themselves of the tabernacle of clay prepared by them ; with divine perfect man everything, since " Fish, Sin and Moon " make conjointly the three symbols of the immortal Being.

This is all that can be given. Nor does the writer pretend to know more of this strange symbol than may be inferred about it from exoteric religions ; from the mystery perhaps, which underlies the *Matsya* (fish)

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removed and the microbes, unsupplied with vital constructive energy, are left to run riot as destructive *agents*. Thus, during the first half of a man's life (the first *five* periods of seven years each) the " fiery lives " are indirectly engaged in the process of building up man's material body ; life is on the ascending scale, and the force is used in construction and increase. After this period is passed the age of retrogression commences, and, the work of the " fiery lives " exhausting their strength, the work of destruction and decrease also commences.

An analogy between cosmic events in the descent of spirit into matter for the first half of a manvantara (planetary as human) and its ascent at the expense of matter in the second half, may here be traced. These considerations have to do solely with the plane of matter, but the restraining influence of the " fiery lives " on the lowest sub-division of the second plane—the microbes—is confirmed by the fact mentioned in the foot-note on Pasteur (*vide supra*) that the cells of the organs, when they do not find sufficient oxygen for themselves, adapt themselves to that condition and form *ferments*, which, by absorbing oxygen from substances coming in contact with them, ruin the latter. Thus the process is commenced by one cell robbing its neighbour of the source of its vitality when the supply is insufficient ; and the ruin so commenced steadily progresses.

Avatar of Vishnu, the Chaldean Oannes—the Man-Fish, recorded in the imperishable sign of the Zodiac, *Pisces*, and running throughout the two Testaments in the personages of Joshua "Son of the Fish (Nun)" and Jesus; the allegorical "Sin" or Fall of Spirit into matter, and the Moon—in so far as it relates to the "Lunar" ancestors, the Pitris.

For the present it may be as well to remind the reader that while the Moon-goddesses were connected in every mythology, especially the Grecian, with child-birth, because of the lunar influence on women and conception, the occult and actual connection of our satellite with fecundation is to this day unknown to physiology, which regards every popular practice in this reference as gross superstition. As it is useless to discuss them in detail, we may only stop at present to discuss the lunar symbology casually, to show that the said superstition belongs to the most ancient beliefs, and even to Judaism—the basis of Christianity. With the Israelites, the chief function of Jehovah was child-giving, and the esotericism of the Bible, interpreted Kabalistically, shows undeniably the Holy of Holies in the temple to be only the symbol of the womb. This is now proven beyond doubt and cavil, by the *numerical* reading of the Bible in general, and of Genesis especially. This idea must certainly have been borrowed by the Jews from the Egyptians and Indians, whose Holy of Holies was, and with the latter is to this day, symbolised by the King's chamber in the Great Pyramid (see "*Source of Measures*") and the Yoni symbols of exoteric Hinduism. To make the whole clearer and to show at the same time the enormous difference in the spirit of interpretation and the original meaning of the same symbols between the ancient Eastern Occultists and the Jewish Kabalists we refer the reader to Book II., "The Holy of Holies."*

STANZA VII.—*Continued.*

6. FROM THE FIRST-BORN (*primitive, or the first man*) THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE

* Phallic worship has developed only with the loss of the keys to the true meaning of the symbols. It was the last and most fatal turning point from the highway of truth and divine knowledge into the side path of fiction, raised into dogma through human falsification and hierarchic ambition.

STRONG AND RADIANT WITH EVERY CHANGE (*re-incarnation*) (*a*). THE MORNING SUN-LIGHT HAS CHANGED INTO NOON-DAY GLORY . . . .

(*a*) This sentence: "The thread between the *silent watcher* and his *shadow* (man) becomes stronger"—with every re-incarnation—is another psychological mystery, that will find its explanation in Book II. For the present it will suffice to say that the "Watcher" and his "Shadows" —the latter numbering as many as there are re-incarnations for the monad—are one. The Watcher, or the divine prototype, is at the upper rung of the ladder of being; the shadow, at the lower. Withal, the *Monad* of every living being, unless his moral turpitude breaks the connection and runs loose and "astray into the lunar path"—to use the Occult expression—*is an individual Dhyan Chohan, distinct from others, a kind of spiritual individuality of its own*, during one special Manvantara. Its *Primary*, the Spirit (Atman) is one, of course, with *Paramâtma* (the one Universal Spirit), but the vehicle (Vahan) it is enshrined in, the *Buddhi*, is part and parcel of that Dhyan-Chohanic Essence; and it is in this that lies the mystery of that *ubiquity*, which was discussed a few pages back. "My Father, that is in Heaven, and I—are one,"—says the Christian Scripture; in this, at any rate, it is the faithful echo of the esoteric tenet.

STANZA VII.—*Continued.*

7. THIS IS THY PRESENT WHEEL—SAID THE FLAME TO THE SPARK. THOU ART MYSELF, MY IMAGE AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ART MY VAHAN (*vehicle*) TO THE DAY, "BE WITH US," WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND ME (*a*), THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH, AND REIGN OVER MEN—WHO ARE THEMSELVES (*b*).

(*a*) The day when "the spark will re-become the Flame (man will merge into his Dhyan Chohan) myself and others, thyself and me," as the Stanza has it—means this: In *Paranirvana*—when *Pralaya* will have reduced not only material and psychical bodies, but even the spiritual *Ego*(*s*) to their original principle—the Past, Present, and even Future

Humanities, like all things, will be one and the same. Everything will have re-entered the *Great Breath*. In other words, everything will be "merged in Brahma" or the divine unity.

Is this annihilation, as some think? Or *Atheism*, as other critics—the worshippers of a *personal* deity and believers in an unphilosophical paradise—are inclined to suppose? Neither. It is worse than useless to return to the question of implied atheism in that which is *spirituality* of a most refined character. To see in Nirvana annihilation amounts to saying of a man plunged in a sound *dreamless* sleep—*one that leaves no impression on the physical memory and brain, because the sleeper's Higher Self is in its original state of absolute consciousness* during those hours—that he, too, is annihilated. The latter simile answers only to one side of the question—the most material; since *re-absorption* is by no means such a "dreamless sleep," but, on the contrary, *absolute* existence, an unconditioned unity, or a state, to describe which human language is absolutely and hopelessly inadequate. The only approach to anything like a comprehensive conception of it can be attempted solely in the panoramic visions of the soul, through spiritual ideations of the divine monad. Nor is the individuality—*nor even the essence of the personality*, if any be left behind—lost, because re-absorbed. For, however limitless—from a human standpoint—the paranirvanic state, it has yet a limit in Eternity. Once reached, the same monad will *re-emerge* therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind cannot in its present stage of development transcend, scarcely reach this plane of thought. It totters here, on the brink of incomprehensible Absoluteness and Eternity.

(*b*) The "Watchers" reign over man during the whole period of *Satya Yuga* and the smaller subsequent yugas, down to the beginning of the Third Root Race; after which it is the Patriarchs, Heroes, and the Manes *(see Egyptian Dynasties enumerated by the priests to Solon)*, the incarnated Dhyanis of a lower order, up to King Menes and the human kings of other nations; all were recorded carefully. In the views of symbologists this *Mythopœic Age* is of course only regarded as a fairy tale. But since traditions and even Chronicles of such dynasties of *divine* Kings—of gods reigning over men followed by dynasties of Heroes or Giants—exist in the annals of every nation, it is difficult to understand how all the peoples under the sun, some of whom are separated by vast

oceans and belong to different hemispheres, such as the ancient Peruvians and Mexicans, as well as the Chaldeans, could have worked out the same "fairy tales" in the same order of events.* However, as the Secret Doctrine teaches *history*—which, for being esoteric and traditional, is none the less more reliable than profane history—we are as entitled to our beliefs as anyone else, whether religionist or sceptic. And that Doctrine says that the Dhyani-Buddhas of the two higher groups, namely, the "Watchers" or the "Architects," furnished the many and various races with divine kings and leaders. It is the latter who taught humanity their arts and sciences, and the former who revealed to the incarnated Monads that had just shaken off their vehicles of the lower Kingdoms—and who had, therefore, lost every recollection of their divine origin—the great spiritual truths of the transcendental worlds. (See Book II., "Divine Dynasties.")

Thus, as expressed in the Stanza, the Watchers descended on Earth and reigned over men—"*who are themselves.*" The reigning kings had finished their cycle on Earth and other worlds, in the preceding Rounds. In the future manvantaras they will have risen to higher systems than our planetary world; and it is the Elect of our Humanity, the Pioneers on the hard and difficult path of Progress, who will take the places of their predecessors. The next great Manvantara will witness the men of our own life-cycle becoming the instructors and guides of a mankind whose Monads may now yet be imprisoned—semi-conscious—in the most intellectual of the animal kingdom, while their lower principles will be animating, perhaps, the highest specimens of the Vegetable world.

Thus proceed the cycles of the septenary evolution, in Septennial nature; the Spiritual or divine; the psychic or semi-divine; the intellectual, the passional, the instinctual, or *cognitional;* the semi-corporeal and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double, centrifugal and centripetal way, *one* in their ultimate essence, *seven* in their aspects. The lowest, of course, is the one depending upon and subservient to

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* See the "Sacred Mysteries among the Mayas and the Quiches, 11,500 years ago," by Auguste le Plongeon, who shows the identity between the Egyptian rites and beliefs and those of the people he describes. The ancient hieratic alphabets of the Maya and the Egyptians are almost identical.

our five physical senses.* Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the Universe, which manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the One *Life;* in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. But between the Alpha and the Omega there is the weary "Road" hedged in by thorns, that "goes down first, then—

Winds up hill all the way
Yes, to the very end. . . . ."

Starting upon the long journey immaculate; descending more and more into sinful matter, and having connected himself with every atom in manifested *Space*—the *Pilgrim*, having struggled through and suffered in every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective Humanity. This, *he has made in his own image*. In order to progress upwards and homewards, the "God" has now to ascend the weary uphill path of the Golgotha of Life. It is the martyrdom of self-conscious existence. Like Visvakarman he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the many into the *One Life*. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute Being and Bliss of Para-nirvana, he reigns unconditionally, and whence he will re-descend again at the next "coming," which one portion of humanity expects in its dead-letter sense as the *second advent*, and the other as the last "Kalki Avatar."

* Which are in truth *seven* as shown later, on the authority of the oldest *Upanishads*.

SUMMING UP.

"The History of Creation and of this world from its beginning up to the present time is composed of *seven chapters*. The *seventh* chapter is not yet written."
(T. SUBBA ROW, *Theosophist*, 1881.)

THE first of these Seven chapters has been attempted and is now finished. However incomplete and feeble as an exposition, it is, at any rate, an approximation—using the word in a mathematical sense—to that which is the oldest basis for all the subsequent Cosmogonies. The attempt to render in a European tongue the grand panorama of the ever periodically recurring Law—impressed upon the plastic minds of the first races endowed with Consciousness by those who reflected the same from the Universal Mind—is daring, for no human language, save the Sanskrit—which is that *of the Gods*—can do so with any degree of adequacy. But the failures in this work must be forgiven for the sake of the motive.

As a whole, neither the foregoing nor what follows can be found in full anywhere. It is not taught in any of the six Indian schools of philosophy, for it pertains to their synthesis—the seventh, which is the Occult doctrine. It is not traced on any crumbling papyrus of Egypt, nor is it any longer graven on Assyrian tile or granite wall. The Books of the *Vedanta* (the last word of human knowledge) give out but the metaphysical aspect of this world-Cosmogony; and their priceless thesaurus, the *Upanishads*—*Upa-ni-shad* being a compound word meaning "the conquest of ignorance by the revelation of *secret*, *spiritual* knowledge"—require now the additional possession of a Master-key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a Master.

The name, "*Upanishads*," is usually translated "esoteric doctrine.' These treatises form part of the *Sruti* or "revealed knowledge," *Revelation*, in short, and are generally attached to the *Brahmana*

portion of the Vedas,* as their third division. There are over 150 *Upanishads* enumerated by, and known to, Orientalists, who credit the oldest with being written *probably* about 600 years B.C.; but of *genuine* texts there does not exist a fifth of the number. The Upanishads are to the Vedas what the Kabala is to the Jewish Bible. They treat of and expound the secret and mystic meaning of the Vedic texts. They speak of the origin of the Universe, the nature of Deity, and of Spirit and Soul, as also of the metaphysical connection of mind and matter. In a few words: They CONTAIN *the beginning and the end of all human knowledge, but they have now ceased to* REVEAL *it*, since the day of Buddha. If it were otherwise, the Upanishads could not be called *esoteric*, since they are now openly attached to the Sacred Brahmanical books, which have, in our present age, become accessible even to the *Mlechchhas* (out-*castes*) and the European Orientalists. One thing in them—and this in all the *Upanishads*—invariably and constantly points to their ancient origin, and proves (*a*) that they were written, in some of their portions, *before* the caste system became the tyrannical institution which it still is; and (*b*) that half of their contents have been eliminated, while some of them were rewritten and abridged. "The great Teachers of the higher Knowledge and the Brahmans are continually represented as going to Kshatriya (military caste) kings to become their pupils." As Cowell pertinently remarks, the *Upanishads* "breathe an entirely different spirit" (from other Brahmanical writings), "a freedom of thought unknown in any earlier work except in the Rig Veda hymns themselves." The second fact is explained by a tradition recorded in one of the MSS. on Buddha's life. It says that the Upanishads were originally attached to their Brahmanas after the beginning of a reform, which led to the exclusiveness of the present caste system among the Brahmins, a few centuries after the invasion of India by the "twice-born." They were complete in those days, and were used for the instruction of the chelas who were preparing for their initiation.

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* . . . "The Vedas have a distinct dual meaning—one expressed by the literal sense of the words, the other indicated by the metre and the *swara*—intonation—which are as the life of the Vedas. . . . Learned pundits and philologists of course deny that *swara* has anything to do with philosophy or ancient esoteric doctrines; but the mysterious connection between *swara* and *light* is one of its most profound secrets." (T. Subba Row, *Five Years of Theosophy*, p. 154.)

This lasted so long as the Vedas and the Brahmanas remained in the sole and exclusive keeping of the temple-Brahmins—while no one else had the right to study or even read them outside of the *sacred* caste. Then came Gautama, the Prince of Kapilavastu. After *learning* the whole of the Brahmanical wisdom in the *Rahasya* or the *Upanishads*, and finding that the teachings differed little, if at all, from those of the "Teachers of Life" inhabiting the snowy ranges of the Himalaya, * the Disciple of the Brahmins, feeling indignant because the sacred wisdom was thus withheld from all but the Brahmins, determined to save the whole world by popularizing it. Then it was that the Brahmins, seeing that their sacred knowledge and Occult wisdom was falling into the hands of the "*Mlechchhas*," abridged the texts of the Upanishads, originally containing thrice the matter of the Vedas and the Brahmanas together, without altering, however, one word of the texts. They simply detached from the MSS. the most important portions containing the last word of the Mystery of Being. The key to the Brahmanical secret code remained henceforth with the initiates alone, and the Brahmins were thus in a position to publicly deny the correctness of Buddha's teaching by appealing to their *Upanishads*, silenced for ever on the chief questions. Such is the esoteric tradition beyond the Himalayas.

Sri Sankaracharya, the greatest Initiate living in the historical ages, wrote many a Bhâshya on the *Upanishads*. But his original treatises, as there are reasons to suppose, have not yet fallen into the hands of the Philistines, for they are too jealously preserved in his *maths* (monasteries, *mathams*). And there are still weightier reasons to believe that the priceless Bhâshyas (Commentaries) on the esoteric doctrine of the Brahmins, by their greatest expounder, will remain for ages yet a dead letter to most of the Hindus, except the *Smârtava* Brahmins. This sect, founded by Sankaracharya, (which is still very powerful in Southern India) is now almost the only one to produce students who have preserved sufficient knowledge to comprehend the

* Also called "the Sons of Wisdom," and of the "Fire-Mist" and the "Brothers of the Sun" in the Chinese records. *Si-dzang* (Tibet) is mentioned in the MSS. of the sacred library of the province of Fo-Kien, as the great seat of Occult learning from time immemorial, ages before Buddha. The Emperor Yu, the "great" (2,207 years B.C.), a pious mystic and great adept, is said to have obtained his knowledge from the "great teachers of the Snowy Range" in Si-dzang.

dead letter of the Bhashyas. The reason of this is that they alone, I am informed, have occasionally real Initiates at their head in their mathams, as for instance, in the "Sringa-giri," in the Western Ghauts of Mysore. On the other hand, there is no sect in that desperately exclusive caste of the Brahmins, more exclusive than is the Smârtava; and the reticence of its followers to say what they may know of the Occult sciences and the esoteric doctrine, is only equalled by their pride and learning.

Therefore the writer of the present statement must be prepared beforehand to meet with great opposition and even the denial of such statements as are brought forward in this work. Not that any claim to infallibility, or to perfect correctness in every detail of all that which is herein said, was ever put forward. Facts are there, and they can hardly be denied. But, owing to the intrinsic difficulties of the subjects treated, and the almost insurmountable limitations of the English tongue (as of all other European languages) to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and in the clearest form; yet all that could be done was done under every adverse circumstance, and this is the utmost that can be expected of any writer.

Let us recapitulate and show, by the vastness of the subjects expounded, how difficult, if not impossible, it is to do them full justice.

(1.) The Secret Doctrine is the accumulated Wisdom of the Ages, and its cosmogony alone is the most stupendous and elaborate system: *e.g.*, even in the exotericism of the Purânas. But such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs. The flashing gaze of those seers has penetrated into the very kernel of matter, and recorded the soul of things there, where an ordinary profane, however learned, would have perceived but the external work of form. But modern science believes not in the "soul of things," and hence will reject the whole system of ancient cosmogony. It is useless to say that the system in question is no fancy of one or several isolated individuals. That it is the uninterrupted record covering thousands of generations of Seers whose respective experiences were made to test and to verify the

traditions passed orally by one early race to another, of the teachings of higher and exalted beings, who watched over the childhood of Humanity. That for long ages, the "Wise Men" of the Fifth Race, of the stock saved and rescued from the last cataclysm and shifting of continents, had passed their lives *in learning, not teaching*. How did they do so? It is answered: by checking, testing, and verifying in every department of nature the traditions of old by the independent visions of great adepts; *i.e.*, men who have developed and perfected their physical, mental, psychic, and spiritual organisations to the utmost possible degree. No vision of one adept was accepted till it was checked and confirmed by the visions—so obtained as to stand as independent evidence—of other adepts, and by centuries of experiences.

(2.) The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause.

> . . . "Some few, whose lamps shone brighter, have been led
> From cause to cause to nature's secret head,
> And found that one first Principle must be. . . ."

It is called "Substance-Principle," for it becomes "substance" on the plane of the manifested Universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself. (See in chapters on Symbolism, "Primordial Substance, and Divine Thought.")

(3.) The Universe is the periodical manifestation of this unknown Absolute Essence. To call it "essence," however, is to sin against the very spirit of the philosophy. For though the noun may be derived in this case from the verb *esse*, "to be," yet IT cannot be identified with a *being* of any kind, that can be conceived by human intellect. IT is best described as neither Spirit nor matter, but both. "Parabrahmam and Mulaprakriti" are One, in reality, yet two in the Universal conception of the manifested, even in the conception of the One Logos, its first manifestation, to which, as the able lecturer in the "Notes on the Bhagavadgita" shows, IT appears from the objective standpoint of

the One Logos as Mulaprakriti and not as Parabrahmam; as its *veil* and not the one REALITY hidden behind, which is unconditioned and absolute.

(4.) The Universe is called, with everything in it, MAYA, because all is temporary therein, from the ephemeral life of a fire-fly to that of the Sun. Compared to the eternal immutability of the ONE, and the changelessness of that Principle, the Universe, with its evanescent ever-changing forms, must be necessarily, in the mind of a philosopher, no better than a will-o'-the-wisp. Yet, the Universe is real enough to the conscious beings in it, which are as unreal as it is itself.

(5.) Everything in the Universe, throughout all its kingdoms, is CONSCIOUS: *i.e.*, endowed with a consciousness of its own kind and on its own plane of perception. We men must remember that because *we* do not perceive any signs—which we can recognise—of consciousness, say, in stones, we have no right to say that *no consciousness exists there.* There is no such thing as either "dead" or "blind" matter, as there is no "Blind" or "Unconscious" Law. These find no place among the conceptions of Occult philosophy. The latter never stops at surface appearances, and for it the *noumenal* essences have more reality than their objective counterparts; it resembles therein the mediæval *Nominalists*, for whom it was the Universals that were the realities and the particulars which existed only in name and human fancy.

(6.) The Universe is worked and *guided* from *within outwards.* As above so it is below, as in heaven so on earth; and man—the microcosm and miniature copy of the macrocosm—is the living witness to this Universal Law and to the mode of its action. We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man's external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe. The whole Kosmos is guided, controlled, and animated by almost endless series of Hierarchies of sentient Beings, each having a mission to perform, and who—whether we give to them one name or another, and call them Dhyan-Chohans or Angels—are "messengers" in the sense only that they are the agents of Karmic and Cosmic Laws. They vary infinitely in their

respective degrees of consciousness and intelligence; and to call them all pure Spirits without any of the earthly alloy "which time is wont to prey upon" is only to indulge in poetical fancy. For each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara). They are *perfected*, when not *incipient*, men; and differ morally from the terrestrial human beings on their higher (less material) spheres, only in that they are devoid of the feeling of personality and of the *human* emotional nature—two purely earthly characteristics. The former, or the "perfected," have become free from those feelings, because (*a*) they have no longer fleshly bodies —an ever-numbing weight on the Soul; and (*b*) the pure spiritual element being left untrammelled and more free, they are less influenced by *maya* than man can ever be, unless he is an adept who keeps his two personalities—the spiritual and the physical—entirely separated. The incipient monads, having never had terrestrial bodies yet, can have no sense of personality or EGO-ism. That which is meant by "personality," being a limitation and a relation, or, as defined by Coleridge, "individuality existing in itself but with a nature as a ground," the term cannot of course be applied to non-human entities; but, as a fact insisted upon by generations of Seers, none of these Beings, high or low, have either individuality or personality as separate Entities, *i.e.*, they have no individuality in the sense in which a man says, "*I am myself* and no one else;" in other words, they are conscious of no such distinct separateness as men and things have on earth. Individuality is the characteristic of their respective hierarchies, not of their units; and these characteristics vary only with the degree of the plane to which those hierarchies belong: the nearer to the region of Homogeneity and the One Divine, the purer and the less accentuated that individuality in the Hierarchy. They are finite, in all respects, with the exception of their higher principles—the immortal sparks reflecting the universal divine flame—individualized and separated only on the spheres of Illusion by a differentiation as illusive as the rest. They are "Living Ones," because they are the streams projected on the Kosmic screen of illusion from the ABSOLUTE LIFE; beings in whom life cannot become extinct, before the fire of ignorance is extinct in those who sense these "Lives." Having sprung into being under the quickening influence of the uncreated beam, the reflection of the great Central Sun that

radiates on the shores of the river of Life, it is the inner principle in them which belongs to the waters of immortality, while its differentiated clothing is as perishable as man's body. Therefore Young was right in saying that

"Angels are men of a superior kind"

and no more. They are neither "ministering" nor "protecting" angels; nor are they "Harbingers of the Most High" still less the "Messengers of wrath" of any God such as man's fancy has created. To appeal to their protection is as foolish as to believe that their sympathy may be secured by any kind of propitiation; for they are, as much as man himself is, the slaves and creatures of immutable Karmic and Kosmic law. The reason for it is evident. Having no elements of personality in their essence they can have no personal qualities, such as attributed by men, in their exoteric religions, to their anthropomorphic God—a jealous and exclusive God who rejoices and feels wrathful, is pleased with sacrifice, and is more despotic in his vanity than any finite foolish man. Man, as shown in Book II., being a compound of the essences of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. "Man can neither propitiate nor command the *Devas*," it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as "One of Us." Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.

The chief difficulty which prevents men of science from believing in divine as well as in nature Spirits is their materialism. The main impediment before the Spiritualist which hinders him from believing in the same, while preserving a blind belief in the "Spirits" of the Departed, is the general ignorance of all, except some Occultists and Kabalists, about the true essence and nature of matter. It is on the acceptance or rejection of the theory of the *Unity of all in Nature, in its ultimate Essence*, that mainly rests the belief or unbelief in the existence around us of other conscious beings besides the Spirits of the Dead.

It is on the right comprehension of the primeval Evolution of Spirit-Matter and its real essence that the student has to depend for the further elucidation in his mind of the Occult Cosmogony, and for the only sure clue which can guide his subsequent studies.

In sober truth, as just shown, every "Spirit" so-called is either a *disembodied or a future man.* As from the highest Archangel (Dhyan Chohan) down to the last conscious "Builder" (the inferior class of Spiritual Entities), all such are *men*, having lived æons ago, in other Manvantaras, on this or other Spheres; so the inferior, semi-intelligent and non-intelligent Elementals—are all *future* men. That fact alone—that a Spirit is endowed with intelligence—is a proof to the Occultist that that Being must have been a *man*, and acquired his knowledge and intelligence throughout the human cycle. There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. But the first differentiation of its *reflection* in the manifested World is purely Spiritual, and the Beings generated in it are not endowed with a consciousness that has any relation to the one we conceive of. They can have no human consciousness or Intelligence before they have acquired such, personally and individually. This may be a mystery, yet it is a fact, in Esoteric philosophy, and a very apparent one too.

The whole order of nature evinces a progressive march towards *a higher life.* There is design in the action of the seemingly blindest forces. The whole process of evolution with its endless adaptations is a proof of this. The immutable laws that weed out the weak and feeble species, to make room for the strong, and which ensure the "survival of the fittest," though so cruel in their immediate action—all are working toward the grand end. The very *fact* that adaptations *do* occur, that the fittest *do* survive in the struggle for existence, shows that what is called "unconscious Nature"* is in reality an aggregate of forces mani-

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* Nature taken in its abstract sense, *cannot* be "unconscious," as it is the emanation from, and thus an aspect (on the manifested plane) of the ABSOLUTE consciousness. Where is that daring man who would presume to deny to vegetation and even to minerals *a consciousness of their own.* All he can say is, that this consciousness is beyond his comprehension.

pulated by semi-intelligent beings (Elementals) guided by High Planetary Spirits, (Dhyan Chohans), whose collective aggregate forms the manifested *verbum* of the unmanifested LOGOS, and constitutes at one and the same time the MIND of the Universe and its immutable LAW.

Three distinct representations of the Universe in its three distinct aspects are impressed upon our thought by the esoteric philosophy: the PRE-EXISTING (evolved from) the EVER-EXISTING; and the PHENOMENAL —the world of illusion, the reflection, and shadow thereof. During the great mystery and drama of life known as the Manvantara, real Kosmos is like the object placed behind the white screen upon which are thrown the Chinese shadows, called forth by the magic lantern. The actual figures and things remain invisible, while the wires of evolution are pulled by the unseen hands; and men and things are thus but the reflections, *on* the white field, of the realities *behind* the snares of *Mahamaya*, or the great Illusion. This was taught in every philosophy, in every religion, *ante* as well as *post* diluvian, in India and Chaldea, by the Chinese as by the Grecian Sages. In the former countries these three Universes were allegorized, in exoteric teachings, by the three trinities emanating from the Central eternal germ and forming with it a Supreme Unity: the *initial*, the *manifested*, and the *Creative* Triad, or the three in One. The last is but the symbol, in its concrete expression, of the first *ideal* two. Hence Esoteric philosophy passes over the necessarianism of this purely metaphysical conception, and calls the first one, only, the Ever Existing. This is the view of every one of the six great schools of Indian philosophy—the *six principles of that unit body of* WISDOM *of which the "gnosis,"* the *hidden* knowledge, is the seventh.

The writer hopes that, superficially handled as may be the comments on the Seven Stanzas, enough has been given in this cosmogonic portion of the work to show Archaic teachings to be more *scientific* (in the modern sense of the word) on their very face, than any other ancient Scriptures left to be regarded and judged on their exoteric aspect. Since, however, as confessed before, this work *withholds far more than it gives out*, the student is invited to use his own intuitions. Our chief care is to elucidate that which has already been given out, and, to our regret, very incorrectly at times; to supplement the knowledge hinted at—whenever and wherever possible—by addi-

tional matter; and to bulwark our doctrines against the too strong attacks of modern Sectarianism, and more especially against those of our latter-day Materialism, very often miscalled Science, whereas, in reality, the words "Scientists" and "Sciolists" ought alone to bear the responsibility for the many illogical theories offered to the world. In its great ignorance, the public, while blindly accepting everything that emanates from "authorities," and feeling it to be its duty to regard every *dictum* coming from a man of Science as a proven fact—the public, we say, is taught to scoff at anything brought forward from "heathen" sources. Therefore, as materialistic Scientists can be fought solely with their own weapons—those of controversy and argument—an *Addendum* is added to every Book contrasting our respective views and showing how even great authorities may often err. We believe that this can be done effectually by showing the weak points of our opponents, and by proving their too frequent sophisms—made to pass for scientific *dicta*—to be incorrect. We hold to Hermes and his "Wisdom"—in its universal character; they—to Aristotle as against intuition and the experience of the ages, fancying that Truth is the exclusive property of the Western world. Hence the disagreement. As Hermes says, "Knowledge differs much from sense; for sense is of things that surmount it, but Knowledge (*gyi*) is the end of sense"—*i.e.*, of the illusion of our physical brain and its intellect; thus emphasizing the contrast between the laboriously acquired knowledge of the senses and mind (manas), and the intuitive omniscience of the Spiritual divine Soul—Buddhi.

Whatever may be the destiny of these actual writings in a remote future, we hope to have proven so far the following facts:

(1) The Secret Doctrine teaches no *Atheism*, except in the Hindu sense of the word *nastika*, or the rejection of *idols*, including every anthropomorphic god. In this sense every Occultist is a *Nastika*.

(2) It admits a Logos or a collective "Creator" of the Universe; a *Demi-urgos*—in the sense implied when one speaks of an "Architect" as the "Creator" of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demiurgos* is no

personal deity,—*i.e.*, an imperfect *extra-cosmic god*,—but only the aggregate of the Dhyan-Chohans and the other forces.

As to the latter—

(3) They are dual in their character; being composed of (*a*) the irrational *brute energy*, inherent in matter, and (*b*) the intelligent soul or cosmic consciousness which directs and guides that energy, and which is the *Dhyan-Chohanic thought reflecting the Ideation of the Universal mind*. This results in a perpetual series of physical manifestations and *moral effects* on Earth, during manvantaric periods, the whole being subservient to Karma. As that process is not always perfect; and since, however many proofs it may exhibit of a guiding intelligence behind the veil, it still shows gaps and flaws, and even results very often in evident failures—therefore, neither the collective Host (Demiurgos), nor any of the working powers individually, are proper subjects for divine honours or worship. All are entitled to the grateful reverence of Humanity, however, and man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task. The ever unknowable and incognizable *Karana* alone, the *Causeless* Cause of all causes, should have its shrine and altar on the holy and ever untrodden ground of our heart—invisible, intangible, unmentioned, save through "the still small voice" of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls *; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*. *(See Part II., "On the Hidden Deity.")*

(4) Matter is *Eternal*. It is the *Upadhi* (the physical basis) for the One infinite Universal Mind to build thereon its ideations. Therefore, the Esotericists maintain that there is no inorganic or *dead* matter in nature, the distinction between the two made by Science being as unfounded as it is arbitrary and devoid of reason.

* "When thou prayest, thou shalt not be as the hypocrites are . . . but enter into *thine inner chamber and having shut thy door, pray to thy Father which is in secret.*" *Matt. vi.*). Our Father is *within us* "in Secret," our 7th principle, in the "inner chamber" of our Soul perception. "The Kingdom of Heaven" and of God "*is within us*" says Jesus, not *outside*. Why are Christians so absolutely blind to the self-evident meaning of the words of wisdom they delight in mechanically repeating?

Whatever Science may think, however—and *exact* Science is a fickle dame, as we all know by experience—Occultism knows and teaches differently, from time immemorial—from *Manu* and *Hermes* down to Paracelsus and his successors.

Thus, Hermes, the thrice great Trismegistus, says: "Oh, my son, matter *becomes;* formerly it *was;* for matter is the vehicle of becoming.* Becoming is the mode of activity of the uncreate deity. Having been endowed with the germs of becoming, matter (objective) is brought into birth, for the creative force fashions it *according to the ideal forms.* Matter not yet engendered had no form; it becomes when it is put into operation." (*The Definitions of Asclepios*, p. 134, "Virgin of the World.")

"Everything is the product of one universal creative effort. . . . There is nothing *dead* in Nature. *Everything is organic and living*, and therefore the whole world appears to be a living organism." (Paracelsus, "*Philosophia ad Athenienses*," F. Hartmann's translations, p. 44.)

(5.) The Universe was evolved out of its ideal plan, upheld through Eternity in the unconsciousness of that which the Vedantins call Parabrahm. This is practically identical with the conclusions of the highest Western Philosophy—"the innate, eternal, and self-existing Ideas" of Plato, now reflected by Von Hartmann. The "unknowable" of Herbert Spencer bears only a faint resemblance to that transcendental *Reality* believed in by Occultists, often appearing merely a personification of a "*force* behind phenomena"—an infinite and eternal *Energy*

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* To this the late Mrs. (Dr.) Kingsford, the able translater and compiler of the Hermetic Fragments (see "*The Virgin of the World*") remarks in a foot-note; "Dr. Menard observes that in Greek the same word signifies *to be born* and *to become*. The idea here is that the material of the world is in its essence eternal, but that before creation or 'becoming' it is in a passive and motionless condition. Thus it 'was' before being put into operation; now it 'becomes,' that is, it is mobile and progressive." And she adds the purely Vedantic doctrine of the Hermetic philosophy that "Creation is thus the period of activity, (Manvantara) of God, who, according to Hermetic thought (or *which*, according to the Vedantin) has two modes—Activity or Existence, God evolved (*Deus explicitus*); and Passivity of Being (Pralaya) God involved (*Deus implicitus*). Both modes are perfect and complete, as are the waking and sleeping states of man. Fichte, the German philosopher, distinguished Being (Seyn) as One, which we know only through existence (Daseyn) as the Manifold. This view is thoroughly Hermetic. The 'Ideal Forms' are the archetypal or formative ideas of the Neo-Platonists; the eternal and subjective concepts of things subsisting in the divine mind prior to 'becoming'" (p. 134).

from which all things proceed, while the author of the "Philosophy of the Unconscious" has come (in this respect only) as near to a solution of the great *Mystery* as mortal man can. Few were those, whether in ancient or mediæval philosophy, who have dared to approach the subject or even hint at it. Paracelsus mentions it inferentially. His ideas are admirably synthesized by Dr. F. Hartmann, F.T.S., in his "Life of Paracelsus."

All the *Christian* Kabalists understood well the Eastern root idea: The active Power, the "Perpetual motion of the great Breath" only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces,* and thus causing it to become objective on the plane of Illusion. In other words, that dual motion transfers Kosmos from the plane of the Eternal Ideal into that of finite manifestation, or from the *Noumenal* to the *phenomenal* plane. Everything that *is*, *was*, and *will be*, eternally IS, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity,† and, when they pass away, will exist as reflections. Neither the form of man, nor that of any animal, plant or stone has ever been *created*, and it is only on this plane of ours that it commenced "becoming," *i.e.*, objectivising into its present materiality, or expanding *from within outwards*, from the most sublimated and supersensuous essence into its grossest appearance. Therefore *our* human forms have existed in the Eternity as astral or ethereal prototypes; according to which models, the Spiritual Beings (or Gods) whose duty it was to bring them into objective being and terrestrial Life, evolved the protoplasmic forms of the future *Egos* from *their own essence*. After which, when this human *Upadhi*, or basic mould was ready, the natural terrestrial Forces began to work on those supersensuous moulds *which contained, besides their own, the elements of all the past vegetable and future animal forms of this globe in them.* Therefore, man's *outward* shell passed through every vegetable and animal body before it assumed the human shape. As this will be fully

* The centripetal and the centrifugal forces, which are male and female, positive and negative, physical and spiritual, the two being the one *Primordial* Force.

† Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

described in Book II., with the Commentaries thereupon, there is no need to say more of it here.

According to the Hermetico-Kabalistic philosophy of Paracelsus, it is Yliaster—the ancestor of the just-born *Protyle*, introduced by Mr. Crookes in chemistry—or primordial *protomateria* that evolved out of itself the Kosmos.

"When Evolution took place the Yliaster divided itself. . . . melted and dissolved, developing from within itself the *Ideos* or Chaos, called respectively *Mysterium magnum*, *Iliados*, *Limbus Major*, or Primordial Matter. This Primordial essence is of a monistic nature, and manifests itself not only as vital activity, a spiritual force, an invisible, incomprehensible, and indescribable power, but also as vital matter of which the substance of living beings consists." In this *Ideos* of primordial matter, or the *proto-ilos*—which is the matrix of all created things—is contained the substance from which everything is formed. It is the Chaos . . . out of which the Macrocosm, and, later on, by evolution and division in *Mysteria Specialia*,* each separate being, came into existence. "All things and all elementary substances were contained in it *in potentia* but not in *actu*"—which makes the translator, Dr. F. Hartmann, justly observe that "it seems that Paracelsus anticipated the modern discovery of the 'potency of matter' three hundred years ago" (*p.* 42).

This Magnus Limbus, then, or Yliaster of Paracelsus, is simply our old friend "Father-Mother," *within*, before it appeared in Space, of the second and other Stanzas. It is the universal matrix of Kosmos, personified in the dual character of Macro- and Microcosm (or the Universe and our Globe)† by Aditi-Prakriti, the Spiritual and the physical nature. For we find it explained in Paracelsus that "the Magnus Limbus is the nursery out of which all creatures have grown, in the same sense as a tree grows out of a small seed; with the difference, however, that the great Limbus takes its origin from the Word, while the Limbus minor (the terrestrial seed or sperm) takes it from the earth.

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* This word is explained by Dr. Hartmann from the original texts of Paracelsus before him, as follows. According to this great Rosicrucian: "Mysterium is everything out of which something may be developed, which is only germinally contained in it. A seed is the 'Mysterium' of a plant, an egg that of a living bird, etc."

† It is only the mediæval Kabalists who, following the Jewish and one or two Neo-Platonists, applied the term *Microcosm* to man. Ancient philosophy called the Earth the Microcosm of the Macrocosm, and man the outcome of the two.

The great Limbus is the seed out of which all beings have come, and the little Limbus is each ultimate being that reproduces its form, and that has itself been produced by the 'great.' The latter possesses all the qualifications of the great one, in the same sense as a son has an organization similar to that of his father." (*See Comment. Book II. para. iii.*) . . . "As Yliaster dissolved, *Ares*, the dividing, differentiating, and individualising power (*Fohat*, another old friend,) . . . began to act. All production took place in consequence of separation. There were produced out of the Ideos, the elements of Fire, Water, Air and Earth, whose birth, however, did not take place in a material mode, or by simple separation," but by spiritual and dynamical, not even complex, combinations—*e.g.*, mechanical *mixture* as opposed to *chemical* combination—just as fire may come out of a pebble, or a tree out of a seed, although there is originally no fire in the pebble, nor a tree in the seed. Spirit is living, and Life is Spirit, and Life and Spirit (*Prakriti Purusha*) (?) produce all things, but they are essentially one and not two. . . . The elements too, have each one its own Yliaster, because all the activity of matter in every form is only an effluvium of the same fount. But as from the seed grow the roots with their fibres, and after that the stalk with its branches and leaves, and lastly the flowers and seeds ; likewise all beings were born from the elements, and consist of elementary substances out of which other forms may come into existence, bearing the characteristics of their parents." ("This doctrine, preached 300 years ago," remarks the translator, "is identical with the one that has revolutionized modern thought, after having been put into new shape and elaborated by Darwin. It was still more elaborated by Kapila in the Sankhya philosophy"). . . . The elements as the mothers of all creatures *are of an invisible, spiritual nature, and have souls.** They all spring from the "*Mysterium Magnum.*" (*Philosophia ad Athenienses.*)

Compare this with Vishnu Purâna.

"From *Pradhâna* (primordial substance) presided over by *Kshetrajna* (embodied Spirit ?) proceeds the evolution of those qualities. . . . From the great Principle *Mahat* (Universal Intellect, or mind) . . . proceeds

* The Eastern Occultist says—"are guided and informed by the Spiritual Beings"—the Workmen in the invisible worlds and behind the veil of Occult nature, or nature *in Abscondito.*

the origin of the subtle elements and from these the organs of sense . . . " (*Book I., ii.*).

Thus it may be shown that all the fundamental truths of nature were universal in antiquity, and that the basic ideas upon spirit, matter, and the universe, or upon God, Substance, and man, were identical. Taking the two most ancient religious philosophies on the globe, Hinduism and Hermetism, from the scriptures of India and Egypt, the identity of the two is easily recognisable.

This becomes apparent to one who reads the latest translation and rendering of the "Hermetic Fragments" just mentioned, by our late lamented friend, Dr. Anna Kingsford. Disfigured and tortured as these have been in their passage through Sectarian Greek and Christian hands, the translator has most ably and intuitionally seized the weak points and tried to remedy them by means of explanations and footnotes. And she says: . . . . "The creation of the visible world by the 'working gods' or Titans, as agents of the Supreme God,* is a thoroughly Hermetic idea, *recognisable in all religious systems*, and in accordance with modern scientific research (?), which shows us everywhere the Divine power operating through natural Forces."

"That Universal Being, that contains all, and which is all, put into motion the Soul and the World, all that nature comprises, says Hermes. In the manifold unity of universal life, the innumerable individualities distinguished by their variations, are, nevertheless, united in such a manner that the whole is one, and that everything proceeds from Unity." (*Asclepios, Part I.*)

"God is not a mind, but the cause that the mind is; *not a spirit*, but the cause that the Spirit is; not light, but the cause that the Light is" (*Divine Pymander, Book IX., v.* 64.)

The above shows plainly that "Divine Pymander," however much distorted in some passages by Christian "smoothing," was nevertheless written by a philosopher, while most of the so-called "hermetic Fragments" are the production of sectarian pagans with a tendency towards an anthropomorphic Supreme Being. Yet both are the echo of the Esoteric philosophy and the Hindu Purânas.

Compare two invocations, one to the Hermetic "Supreme All," the

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* A frequent expression in the said Fragments, to which we take exception. The *Universal Mind* is not a *Being* or "God."

other to the "Supreme All" of the later Aryans. Says a Hermetic Fragment cited by Suidas (see Mrs. Kingsford's "*The Virgin of the World*"):—

"I adjure thee, Heaven, holy work of the great God; I adjure thee, Voice of the Father, uttered in the beginning when the universal world was framed; I adjure thee by the word, only Son of the Father who upholds all things; be favourable, be favourable."

This just preceded by the following: "Thus the Ideal Light was before the Ideal Light, and the luminous Intelligence of Intelligence was always, *and its unity was nothing else than the Spirit enveloping the Universe. Out of whom is neither God nor Angels, nor any other essentials*, for He (It?) is the Lord of all things and the power and the Light; and all depends on Him (It) and is in Him (It), etc." (*Fragments of the writings of Hermes to Ammon.*)

This is contradicted by the very same *Trismegistos*, who is made to say: "To speak of God is impossible. For corporeal cannot express the incorporeal. . . . . That which has not any body nor appearance, nor form, nor matter, cannot be apprehended by sense. I understand, Tatios, I understand, that which it is impossible to define—that is God." (*Physical Eclogues, Florilegium of Stobæus.*)

The contradiction between the two passages is evident; and this shows (*a*) that Hermes was a generic *nom-de-plume* used by a series of generations of mystics of every shade, and (*b*) that a great discernment has to be used before accepting a Fragment as esoteric teaching only because it is undeniably ancient. Let us now compare the above with a like invocation in the Hindu Scriptures—undoubtedly as old, if not far older. Here it is *Parâsara*, the Aryan "Hermes" who instructs *Maitreya*, the Indian Asclepios, and calls upon Vishnu in his triple hypostasis.

"Glory to the unchangeable, holy, eternal Supreme Vishnu, of one universal nature, the mighty over all; to him who is Hiranyagarbha, Hari, and Sankara (Brahma, Vishnu, and Siva), the creator, the preserver, and the destroyer of the world; to Vasudeva, the liberator (of his worshippers); to him whose essence is both single and manifold; who is both subtile and corporeal, indiscreet and discreet; to Vishnu the cause of final emancipation, the cause of the creation, existence, the

end of the world; *who is the root of the world*, and who *consists of the world*." (*Vish. Purâna, Book L.*)

This is a grand invocation, full of philosophical meaning underlying it; but, for the profane masses, as suggestive as is the first of an anthropomorphic Being. We must respect the feeling that dictated both; but we cannot help finding it in full disharmony with its inner meaning, even with that which is found in the same Hermetic treatise where it is said:

"Reality is not upon the earth, my son, and it cannot be thereon. . . . Nothing on earth is real, there are only appearances. . . He (man) is not real, my son, as man. The real consists solely in itself and remains what it is. . . Man is transient, therefore he is not real, he is but appearance, and appearance is the supreme illusion.

Tatios: Then the *celestial bodies themselves are not real, my father, since they also vary?*

Trismegistos: That which is subject to birth and to change is not real. . . . . There is in them a certain falsity, seeing that they too are variable. . . . .

Tatios: And what then is the primordial Reality?

Trismeg.: That which is one and alone, O Tatios; That which is not made of matter, nor in any body. Which has neither colour nor form, which changes not nor is transmitted but which always is."

This is quite consistent with the Vedantic teaching. The leading thought is Occult; and many are the passages in the Hermetic Fragments that belong bodily to the Secret Doctrine.

The latter teaches that the whole universe is ruled by intelligent and semi-intelligent Forces and Powers, as stated from the very beginning. Christian Theology admits and even *enforces* belief in such, but makes an arbitrary division and refers to them as "Angels" and "Devils." Science denies the existence of such, and ridicules the very idea. Spiritualists believe in the Spirits of the Dead, and, outside these, deny entirely any other kind or class of invisible beings. The Occultists and Kabalists are thus the only rational expounders of the ancient traditions, which have now culminated in dogmatic faith on the one hand, and dogmatic denials on the other. For, both belief and unbelief embrace but one small corner each of the infinite horizons of spiritual and physical manifestations; and thus both are right from

their respective standpoints, and both are wrong in believing that they can circumscribe the whole within their own special and narrow barriers; for—they can never do so. In this respect Science, Theology, and even Spiritualism show little more wisdom than the ostrich does, when it hides its head in the sand at its feet, feeling sure that there can be thus nothing beyond its own point of observation and the limited area occupied by its foolish head.

As the only works now extant upon the subject under consideration within reach of the profane of the Western "civilized" races are the above-mentioned Hermetic Books, or rather Hermetic Fragments, we may constrast them in the present case with the teachings of Esoteric philosophy. To quote for this purpose from any other would be useless, since the public knows nothing of the Chaldean works which are translated into Arabic and preserved by some *Sufi* initiates. Therefore the "Definitions of Asclepios," as lately compiled and glossed by Mrs. A. Kingsford, F.T.S., some of which sayings are in remarkable agreement with the Esoteric Eastern doctrine, have to be resorted to for comparison. Though not a few passages show a strong impression of some later Christian hand, yet on the whole the characteristics of the genii* and gods are those of eastern teachings, while concerning other things there are passages which differ widely in our doctrines. The following are a few:—

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* The Hermetic philosophers called *Theoi*, gods, Genii and Daimones (in the original texts), those Entities whom we call *Devas* (gods), Dhyan Chohans, *Chitkala* (Kwan-yin, the Buddhists call them), and by other names. The *Daimones* are—in the Socratic sense, and even in the Oriental and Latin theological sense—the guardian spirits of the human race; "those who dwell in the neighbourhood of the immortals, and thence watch over human affairs," as Hermes has it. In Esoteric parlance, they are called *Chitkala*, some of which are those who have furnished man with his fourth and fifth Principles from their own essence; and others the *Pitris* so-called. This will be explained when we come to the production of the *complete man*. The root of the name is *Chiti*, "that by which the effects and consequences of actions and kinds of knowledge are selected for the use of the soul," or conscience the *inner* Voice in man. With the Yogis, the *Chiti* is a synonym of *Mahat*, the first and divine intellect; but in Esoteric philosophy *Mahat* is the root of Chiti, its germ; and *Chiti* is a quality of *Manas* in conjunction with Buddhi, a quality that attracts to itself by spiritual affinity a *Chitkala* when it develops sufficiently in man. This is why it is said that *Chiti* is a voice acquiring mystic life and becoming Kwan-Yin.

EXTRACTS FROM A PRIVATE COMMENTARY,* *hitherto secret* :—

(xvii.) "*The Initial Existence in the first twilight of the Maha-Manwantara (after the* MAHA-PRALAYA *that follows every age of Brahmâ) is a* CONSCIOUS SPIRITUAL QUALITY. *In the manifested* WORLDS *(solar systems) it is, in its* OBJECTIVE SUBJECTIVITY, *like the film from a Divine Breath to the gaze of the entranced seer. It spreads as it issues from* LAYA† *throughout infinity as a colourless spiritual fluid. It is on the* SEVENTH PLANE, *and in its* SEVENTH STATE *in our planetary world.*‡

(xviii.) "*It is Substance to* OUR *spiritual sight. It cannot be called so by men in their* WAKING STATE ; *therefore they have named it in their ignorance 'God-Spirit.'*

(xix.) "*It exists everywhere and forms the first* UPADHI *(foundation) on which our World (solar system) is built. Outside the latter it is to be found in its pristine purity only between (the solar systems or) the Stars of the Universe, the worlds already formed or forming; those in* LAYA *resting meanwhile in its bosom. As its substance is of a different kind from that known on earth, the inhabitants of the latter, seeing* THROUGH IT, *believe in their illusion and ignorance that it is empty space. There is not one finger's breath* (ANGULA) *of void Space in the whole Boundless (Universe).* . . . .

(xx.) "*Matter or Substance is septenary within our World, as it is so beyond it. Moreover, each of its states or principles is graduated into seven degrees of density.* SÛRYA *(the Sun), in its visible reflection, exhibits the first, or lowest state of the seventh, the highest state of the Universal* PRESENCE, *the pure of the pure, the first manifested Breath of the ever Unmanifested* SAT *(Be-ness). All the Central physical or objective Suns are in their substance the lowest state of the first Principle of the* BREATH. *Nor are any of these any more than the* REFLECTIONS *of their* PRIMARIES *which are concealed from the gaze of all but the Dhyan Chohans, whose Corporeal substance belongs to the fifth division of the seventh Principle of the Mother substance, and is,*

* This (teaching) does not refer to Prakriti-Purusha beyond the boundaries of our small universe.

† The ultimate quiescent state : the *Nirvana* condition of the seventh Principle.

‡ The teaching is all given from our plane of consciousness.

therefore, four degrees higher than the solar reflected substance. As there are seven Dhâtu (principal substances in the human body) so there are seven Forces in Man and in all Nature.

(xxi.) "*The real substance of the concealed (Sun) is a nucleus of Mother substance.** *It is the heart and the matrix of all the living and existing Forces in our solar universe. It is the Kernel from which proceed to spread on their cyclic journeys all the Powers that set in action the atoms in their functional duties, and the focus within which they again meet in their* SEVENTH ESSENCE *every eleventh year. He who tells thee he has seen the sun, laugh at him*† *as if he had said that the sun moves really onward on his diurnal path . . . .*

(xxiii). "*It is on account of his septennary nature that the Sun is spoken of by the ancients as one who is driven by seven horses equal to the metres of the Vedas; or, again, that, though he is identified with the* SEVEN "*Gaina*" *(classes of being) in his orb, he is distinct from them,*‡ *as he is, indeed; as also that he has* SEVEN RAYS, *as indeed he has . . . .*

(xxv.) "*The Seven Beings in the Sun are the Seven Holy Ones, Self-born from the inherent power in the matrix of Mother substance. It is they who send the Seven Principal Forces, called rays, which at the beginning of Pralaya will centre into seven new Suns for the next Manvantara. The energy from which they spring into conscious existence in every Sun, is what some people call Vishnu (see foot-note below), which is the Breath of the* ABSOLUTENESS.

We call it the One manifested life—itself a reflection of the Absolute . . . . .

(xxvi.) "*The latter must never be mentioned in words or speech* LEST IT SHOULD TAKE AWAY SOME OF OUR SPIRITUAL ENERGIES THAT ASPIRE *towards* ITS *state, gravitating ever onward unto* IT *spiritually, as the whole physical universe gravitates towards* ITS *manifested centre—cosmically.*

(xxvii.) "*The former—the Initial existence—which may be called while in*

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* Or the "dream of Science," the primeval really homogeneous matter, which no mortal can make objective in this *Race* or *Round* either.

† "Vishnu in the form of the Solar active energy, neither ever rises nor sets, and is at once, the *sevenfold Sun* and distinct from it," says Vishnu Purâna (Book II., Chap 11).

‡ "In the same manner as a man approaches a mirror placed upon a stand, beholds in it his own image, so the energy or reflection of Vishnu (the Sun) is never disjoined but remains in the Sun as in a mirror that is there stationed" ("*Vishnu Purâna*").

this state of being the ONE LIFE, *is, as explained, a* FILM *for creative or formative purposes. It manifests in seven states, which, with their septenary subdivisions, are the* FORTY-NINE *Fires** *mentioned in sacred books* . . . . . .

(XXIX.) "*The first is the* . . . . '*Mother*' (*prima* MATERIA). *Separating itself into its primary seven states, it proceeds down cyclically; when*† *having consolidated itself in its* LAST *principle as* GROSS MATTER, *it revolves around itself and informs, with the seventh emanation of the last, the first and the lowest element (the Serpent biting its own tail). In a hierarchy, or order of being, the seventh emanation of her last principle is:—*

(*a*) *In the mineral, the spark that lies latent in it, and is called to its evanescent being by the* POSITIVE *awakening the* NEGATIVE (*and so forth*) . . . .

(*b*) *In the plant it is that vital and intelligent Force which informs the seed and develops it into the blade of grass, or the root and sapling. It is the germ which becomes the* UPADHI *of the seven principles of the thing it resides in, shooting them out as the latter grows and develops.*

(*c*) *In every animal it does the same. It is its life principle and vital power; its instinct and qualities; its characteristics and special idiosyncracies* . . . .

(*d*) *To man, it gives all that it bestows on all the rest of the manifested units in nature; but develops, furthermore, the reflection of all its* FORTY-NINE FIRES *in him. Each of his seven principles is an heir in full to, and a partaker of, the seven principles of the "great Mother." The breath of her first principle is his spirit (Atma). Her second principle is* BUDDHI (*soul*). *We call it, erroneously, the seventh. The third furnishes him with* (*a*) *the brain stuff on the physical plane, and* (*b*) *with the* MIND *that moves it—* [which is the human soul.—H. P. B.]—*according to his organic capacities.*

(*e*) *It is the guiding Force in the Cosmic and terrestrial elements. It resides in the Fire provoked out of its latent into active being; for the whole of the seven subdivisions of the* * * * *principle reside in the terrestrial Fire. It whirls in the breeze, blows with the hurricane, and sets the air in motion, which* element *participates in one of its principles also. Proceeding cyclically, it regulates the motion*

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* In "Vishnu" and other *Purânas*.

† See the Hermetic "Nature," "Going down cyclically into matter when she meets heavenly man.'"

of the water, attracts and repels the waves according to fixed laws of which its seventh principle is the informing soul.*

(*f*) *Its four higher principles contain the germ that develops into the Cosmic Gods; its three lower ones breed the lives of the Elements (Elementals).*

(*g*) *In our Solar world, the One Existence is Heaven and the Earth, the Root and the flower, the Action and the Thought. It is in the Sun, and is as present in the glow-worm. Not an atom can escape it. Therefore, the ancient Sages have wisely called it the manifested God in Nature. . . .*"

It may be interesting, in this connection, to remind the reader of what Mr. Subba Row said of the Forces—mystically defined. See "*Five Years of Theosophy*" and "The Twelve Signs of the Zodiac." Thus he says:

"Kanyâ (the sixth sign of the Zodiac, or *Virgo*) means a Virgin, and represents *Sakti* or *Mahamaya*. The sign . . . is the 6th *Rasi* or division, and indicates that there are six primary forces in Nature (synthesized by the Seventh)" . . . These Sakti stand as follows:—

(1.) PARASAKTI. Literally the great or Supreme Force or power. It means and includes the powers of *light and heat*.

(2.) JNANASAKTI. . . . The power of intellect, of real Wisdom or Knowledge. It has two aspects:

The following are *some* of its manifestations *when placed under the influence or control of material conditions*. (a) The power of the mind in interpreting our sensations. (b) Its power in recalling past ideas (memory) and raising future expectation. (c) Its power as exhibited in what are called by modern psychologists "the laws of association," which enables it to form *persisting* connections between various groups of sensations and possibilities of sensations, and thus generate the notion or idea of an external object. (d) Its power in connecting our ideas together by the mysterious link of memory, and thus generating the notion of self or individuality; *some* of its manifestations when liberated *from the bonds of matter* are—(*a*) Clairvoyance, (*b*) Psychometry.

(3.) ITCHASAKTI—the *power of the Will*. Its most ordinary manifesta-

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* The writers of the above knew perfectly well the physical cause of the tides, of the waves, etc. It is the informing Spirit of the whole Cosmic solar body that is meant here, and which is referred to whenever such expressions are used from the mystic point of view.

tion is the generation of certain nerve currents which set in motion such muscles as are required for the accomplishment of the desired object.

(4.) KRIYASAKTI. The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that *any idea will manifest itself externally if one's attention is deeply concentrated upon it.* Similarly *an intense volition will be followed by the desired result.*

A Yogi generally performs his wonders by means of Itchasakti and Kriyasakti.

(5.) KUNDALINI SAKTI. The power or Force which moves in a curved path. It is the Universal life-Principle manifesting everywhere in nature. This force includes the two great forces of attraction and repulsion. Electricity and magnetism are but manifestations of it. This is the power which brings about that "continuous adjustment of *internal relations to external relations*" which is the essence of life according to Herbert Spencer, and that "*continuous adjustment of external relations to internal relations*" which is the basis of transmigration of souls, *punar janman* (re-birth) in the doctrines of the ancient Hindu philosophers. A Yogi must thoroughly subjugate this power before he can attain Moksham. . . .

(6.) MANTRIKA-SAKTI. The force or power of letters, speech or music. The *Mantra Shastra* has for its subject-matter this force in all its manifestations. . . . . The influence of melody is one of its ordinary manifestations. The power of the ineffable name is the crown of this Sakti.

Modern Science has but partly investigated the first, second and fifth of the forces above named, but is altogether in the dark as regards the remaining powers. The six forces are in their unity represented by the "*Daiviprakriti*" (the Seventh, the light of the LOGOS).

The above is quoted to show the real Hindu ideas on the same. It is all esoteric, though not covering the tenth part of *what might be said.* For one, the six names of the Six Forces mentioned are those of *the six Hierarchies* of Dhyan Chohans synthesized by their *Primary*, the seventh, who personify the Fifth Principle of Cosmic Nature, or of the "Mother" in its Mystical Sense. The enumeration alone of the *yogi* Powers would require ten volumes. Each of these Forces has a *living Conscious Entity* at its head, of which entity it is an emanation.

But let us compare with the commentary just cited the words of Hermes, the "thrice great":—

"The creation of Life *by the Sun* is as continuous as his light; nothing arrests or limits it. Around him, like an army of Satellites, *are innumerable choirs of genii.* These dwell in the neighbourhood of the Immortals, and thence watch over human things. They fulfil the will of the gods (Karma) *by means of storms, tempests, transitions of fire and earthquakes;* likewise by famines and wars, for the punishment of impiety.* . . . It is the sun who preserves and nourishes all creatures; and even as the Ideal World which environs the sensible world fills this last with the plenitude and universal variety of forms, so also the Sun, enfolding all in his light, accomplishes everywhere the birth and development of creatures." . . . "*Under his orders is the choir of Genii*, or rather the choirs, *for there are many and diverse, and their number corresponds to that of the stars. Every star has its genii, good and evil by nature*, or rather by their *operation, for operation is the essence of the genii.* . . . All these Genii *preside over mundane affairs*,† they shake and overthrow the constitution of States and of individuals; they *imprint their likeness on our Souls*, they are present in our nerves, our marrow, our veins, our arteries, and *our very brain-substance* . . . at the moment when each of us receives life and being, he is taken in charge by the genii (Elementals) who preside over births,‡ and who are classed beneath the astral powers (Superhuman astral Spirits.) They change perpetually, not always identically, but revolving in circles.§ They permeate by the body two parts of the Soul, that it may receive from each the impress of his own energy. But the reasonable part of the Soul is not subject to the genii; it is designed

* See Stanzas III. and IV. and the Commentaries thereupon, especially the Comments on Stanza IV. "the *Lipika* and the four Maharajas," the agents of Karma.

† And "Gods" or Dhyanis, too, not only the genii or "guided Forces."

‡ The meaning of this is that as man is composed of all the Great Elements: Fire, Air, Water, Earth and Ether—the ELEMENTALS which belong respectively to these Elements feel attracted to man by reason of their co-essence. That element which predominates in a certain constitution will be the ruling element throughout life. For instance, if man has a preponderance of the Earthly, gnomic element, the gnomes will lead him towards assimilating metals—money and wealth, and so on. "Animal man is the son of the animal elements out of which his Soul (life) was born, and animals are the mirrors of man," says Paracelsus (*De Fundamento Sapientiæ*). Paracelsus was cautious, and wanted the Bible to agree with what he said, and therefore did not say all.

§ Cyclic progress in development.

for the reception of (the) God,* who enlightens it with a sunny ray. Those who are thus illumined are few in number, and from them the genii abstain: for neither genii nor Gods have any power in the presence of a single ray of God.† But all other men, both soul and body, are directed by genii, to whom they cleave, and whose operations they affect. . . . . The genii have then the control of mundane things and our bodies serve them as instruments. . . . ."

The above, save a few sectarian points, represents that which was a universal belief common to all nations till about a century or so back. It is still as orthodox in its broad outlines and features among pagans and Christians alike, if one excepts a handful of materialists and men of Science.

For whether one calls the genii of Hermes and his "Gods," "Powers of Darkness" and "Angels," as in the Greek and Latin Churches; or "Spirits of the Dead," as in Spiritualism; or, again, *Bhoots* and *Devas*, *Shaitan* or *Djin*, as they are still called in India and Mussulman countries —*they are all one and the same thing*—ILLUSION. Let not this, however, be misunderstood in the sense into which the great philosophical doctrine of the Vedantists has been lately perverted by Western schools.

All that which *is*, emanates from the ABSOLUTE, which, from this qualification alone, stands as the one and only reality—hence, everything extraneous to this Absolute, the generative and causative Element, *must* be an illusion, most undeniably. But this is only so from the purely metaphysical view. A man who regards himself as mentally sane, and is so regarded by his neighbours, calls the visions of an *insane* brother—whose hallucinations make *the victim either happy or supremely wretched*, as the case may be—illusions and fancies likewise. But, where is that madman for whom the hideous shadows in his deranged mind, his *illusions*, are not, for the time being, as actual and as real as the things which his physician or keeper may see? Everything is relative in this Universe, everything is an illusion. But

* The God in man and often the incarnation of a God, a highly Spiritual Dhyan Chohan in him, besides the presence of his own seventh Principle.

† Now, what "god" is meant here? Not God "the Father," the anthropomorphic fiction; for that god is the Elohim collectively, and has no being apart from the Host. Besides, such a god is finite and imperfect. It is the high Initiates and Adepts who are meant here by those men "few in number." And it is precisely those men who believe in "gods" and know no "God," but one Universal unrelated and unconditioned Deity.

the experience of any plane is an actuality for the percipient being, whose consciousness is on that plane; though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality. But it is not against metaphysicians, but against physicists and materialists that Esoteric teachings have to fight, and for these Vital Force, Light, Sound, Electricity, even to the objectively pulling force of magnetism, have no objective being, and are said to exist merely as "modes of motion," "sensations and *affections* of matter."

Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the modern scientists, only because these views are opposed to Theosophy. The first rule of our Society is to render unto Cæsar what is Cæsar's. The Theosophists, therefore, are the first to recognize the intrinsic value of science. But when its high priests resolve consciousness into a secretion from the grey matter of the brain, and everything else in nature into a mode of motion, we protest against the doctrine as being unphilosophical, self-contradictory, and simply absurd, from a *scientific* point of view, as much and even more than from the occult aspect of the esoteric knowledge.

For truly the astral light of the derided Kabalists has strange and weird secrets for him who can see in it; and the mysteries concealed within its incessantly disturbed waves *are there*, the whole body of Materialists and scoffers notwithstanding.* These secrets, along with

* The astral light of the Kabalists is very incorrectly translated by some "Æther;" the latter is confused with the hypothetical Ether of Science, and both are referred to by some theosophists as synonymous with *Akâsa*. This is a great mistake.

"A characteristic of Akâsa will serve to show how inadequately it is represented by Ether," writes the author of Rational Refutations, thus unconsciously helping Occultism. "In dimension it is infinite; it is not made up of parts; and colour, taste, smell, and tangibility do not appertain to it. So far forth it corresponds exactly to time, space, *Isvara*, ("The Lord," but rather creative potency and soul—*anima mundi*). Its speciality, as compared therewith, consists in its being the *material cause of sound*. Except for its being so, one might take it to be one with vacuity" (*p.* 120.)

It is *vacuity*, no doubt, especially for Rationalists. At any rate Akâsa is sure to produce vacuity in the brain of a materialist. Nevertheless, though Akâsa is not that Ether of Science, not even the Ether of the Occultist, who defines the latter as one of the principles of Akâsa only, it is as certainly, together with its primary, the cause of sound, only a physical and spiritual, not a material cause by any means. The relations

many other mysteries, will remain non-existent to the materialists of our age, in the same way as America was a non-existent myth for Europeans during the early part of the mediæval ages, whereas Scandinavians and Norwegians had actually reached and settled in that very old "New World" several centuries before. But, as a Columbus was born to re-discover, and to force the Old World to believe in Antipodal countries, so will there be born scientists who will discover the marvels now claimed by Occultists to exist in the regions of Ether, with their varied and multiform denizens and conscious Entities. Then, *nolens volens*, Science will have to accept the old "Superstition," as it has several others. And having been once forced to accept it—judging from past experience—its learned professors will, in all probability, as in the case of MESMERISM and Magnetism, now re-baptised Hypnotism, father the thing and reject its name. The choice of the new appellation will depend, in its turn, on the "modes of motion," the new name for the older "automatic physical processes among the nerve fibrils of the (Scientific) brain" of Moleschott; as also, very likely, upon the last meal of the namer; since, according to the Founder of the new Hylo-Idealistic Scheme, "Cerebration is generically the same as chylification."* Thus, were one to believe this preposterous proposition, the new name of the archaic thing would have to take its chance, on the inspiration of the namer's liver, and then only would these truths have a chance of becoming scientific!

But TRUTH, however distasteful to the generally blind majorities, has always had her champions, ready to die for her, and it is not the Occultists who will protest against its adoption by Science under whatever new name. But, until absolutely forced on the notice and acceptance of Scientists, many an Occult truth will be tabooed, as the phenomena of the Spiritualists and other psychic manifestations were, to be finally appropriated by its ex-traducers without the least acknowledgment or thanks. Nitrogen has added considerably to chemical knowledge, but its discoverer, Paracelsus, is to this day called a "quack."

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of Ether to Akâsa may be defined by applying to both Akâsa and Ether the words said of the god in the Vedas, "So himself was indeed (his own) son," one being the progeny of the other and yet itself. This may be a difficult riddle to the profane, but very easy to understand for any Hindu—though not even a mystic.

* *National Reformer*, January 9th, 1887. Article "Phreno-Kosmo-Biology," by Dr. Lewins.

How profoundly true are the words of H. T. Buckle, in his admirable "*History of Civilization*" (Vol. I., p. 256), when he says :—

"Owing to circumstances still unknown (Karmic provision, H.P.B.) there appear from time to time great thinkers, who, devoting their lives to a single purpose, are able to anticipate the progress of mankind, and to produce a religion or a philosophy by which important effects are eventually brought about. But if we look into history we shall clearly see that, although the origin of a new opinion may be thus due to a single man, the result which the new opinion produces will depend on the condition of the people among whom it is propagated. If either a religion or a philosophy is too much in advance of a nation it can do no present service but must bide its time* until the minds of men are ripe for its reception. . . . Every science, every creed has had its martyrs. *According to the ordinary course of affairs, a few generations pass away, and then there comes a period when these very truths are looked upon as commonplace facts, and a little later there comes another period in which they are declared to be necessary, and even the dullest intellect wonders* how they could ever have been denied."

It is barely possible that the minds of the present generations are not quite ripe for the reception of Occult truths. Such will be the retrospect furnished to the advanced thinkers of the Sixth Root Race of the history of the acceptance of Esoteric Philosophy—fully and unconditionally. Meanwhile the generations of our Fifth Race will continue to be led away by prejudice and preconceptions. Occult Sciences will have the finger of scorn pointed at them from every street corner, and everyone will seek to ridicule and crush them in the name, and for the greater glory, of Materialism and its so-called Science. The Addendum which completes the present Book shows, however, in an anticipatory answer to several of the forthcoming Scientific objections, the true and mutual positions of the defendant and plaintiff. The Theosophists and Occultists stand arraigned by public opinion, which still holds high the banner of the inductive Sciences. The latter have, then, to be examined ; and it must be shown how far their achievements and discoveries in the realm of natural laws are opposed, not so much to our claims, as to the facts in nature. The hour has now struck to ascertain whether the

* This is Cyclic law, but this law itself is often defied by human stubbornness.

walls of the modern Jericho are so impregnable that no blast of the Occult trumpet is ever likely to make them crumble.

The so-called *Forces*, with Light and Electricity heading them, and the constitution of the Solar orb must be carefully examined; as also Gravitation and the Nebular theories. The Natures of Ether and of other Elements must be discussed: thus contrasting scientific with other Occult teachings, while revealing some of the hitherto secret tenets of the latter. *(Vide Addendum.)*

Some fifteen years ago, the writer was the first to repeat, after the Kabalists, the wise Commandments in the Esoteric Catechism. "Close thy mouth, lest thou shouldst speak of *this* (the mystery), and thy heart, lest thou shouldst think aloud; and if thy heart has escaped thee, bring it back to its place, for such is the object of our alliance." (*Sepher Jezireh, Book of Creation.*) And again:—"This is a secret which gives death: close thy mouth lest thou shouldst reveal it to the vulgar; compress thy brain lest something should escape from it and fall outside." (Rules of Initiation.)

A few years later, a corner of the Veil of Isis had to be lifted; and now another and a larger rent is made. . . .

But old and time-honoured errors—such as become with every day more glaring and self-evident—stand arrayed in battle-order now, as they did then. Marshalled by blind conservatism, conceit and prejudice, they are constantly on the watch, ready to strangle every truth, which, awakening from its age-long sleep, happens to knock for admission. Such has been the case ever since man became an animal. That this proves in every case *moral death* to the revealers, who bring to light any of these old, old truths, is as certain as that it gives LIFE and REGENERATION to those who are fit to profit even by the little that is now revealed to them.

BOOK I., PART II.

THE

EVOLUTION OF SYMBOLISM

IN ITS APPROXIMATE ORDER.

EXPLANATORY SECTIONS.

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BOOK I.—PART II.

(SECRET DOCTRINE.)

§ I.

SYMBOLISM AND IDEOGRAPHS.

> "A symbol is ever, to him who has eyes for it, some dimmer or clearer revelation of the God-like. Through all there glimmers something of a divine idea; nay, the highest ensign that men ever met and embraced under the cross itself, had no meaning, save an accidental extrinsic one." CARLYLE.

THE study of the hidden meaning in every religious and profane legend, of whatsoever nation, large or small—pre-eminently the traditions of the East—has occupied the greater portion of the present writer's life. She is one of those who feel convinced that no mythological story, no traditional event in the folk-lore of a people has ever been, at any time, pure fiction, but that every one of such narratives has an actual, historical lining to it. In this the writer disagrees with those symbologists, however great their reputation, who find in every myth nothing save additional proofs of the superstitious bent of mind of the ancients, and believe that all mythologies sprung from and are built upon *solar myths*. Such superficial thinkers were admirably disposed of by Mr. Gerald Massey, the poet and Egyptologist, in a lecture on "Luniolatry, Ancient and Modern." His pointed criticism is worthy of reproduction in this part of this work, as it echoes so well our own feelings, expressed openly so far back as 1875, when "Isis Unveiled" was written.

"For thirty years past Professor Max Müller has been teaching in his books and lectures, in the *Times* and various magazines, from the platform of the Royal Institution, the pulpit of Westminster Abbey, and his chair at Oxford, that mythology is a disease of language, and that the ancient symbolism was a result of something like a primitive aberration.

"'We know,' says Renouf, echoing Max Müller, in his Hibbert lectures, 'we know that mythology *is* the disease which springs up at a peculiar stage of human culture.' Such is the shallow explanation of the non-evolutionists, and such explanations are still accepted by the British public, that gets its think-

ing done by proxy. Professor Max Müller, Cox, Gubernatis, and other propounders of the Solar Mythos, have portrayed the primitive myth-maker for us as a sort of Germanised-Hindu metaphysician, projecting his own shadow on a mental mist, and talking ingeniously concerning smoke, or, at least, *cloud;* the sky overhead becoming like the dome of dreamland, scribbled over with the imagery of aboriginal nightmares! They conceive the early man in their own likeness, and look upon him as perversely prone to self-mystification, or, as Fontenelle has it, 'subject to beholding things that are not there.' They have misrepresented primitive or archaic man as having been idiotically misled from the first by an active but untutored imagination into believing all sorts of fallacies, which were directly and constantly contradicted by his own daily experience; a fool of fancy in the midst of those grim realities that were grinding his experience into him, like the grinding icebergs making their imprints upon the rocks submerged beneath the sea. It remains to be said, and will one day be acknowledged, that these accepted teachers have been no nearer to the beginnings of mythology and language than Burns' poet Willie had been near to Pegasus. My reply is, 'Tis but a dream of the metaphysical theorist that mythology was a disease of language, or of anything else except his own brain. The origin and meaning of mythology have been missed altogether by these solarites and weather-mongers! Mythology was a primitive mode of *thinking* the early thought. It was founded on natural facts, and is still verifiable in phenomena. There is nothing insane, nothing irrational in it, when considered in the light of evolution, and when its mode of expression by sign-language is thoroughly understood. The insanity lies in mistaking it for human history or Divine Revelation.* Mythology is the repository of man's most ancient science, and what concerns us chiefly is this—when truly interpreted once more, it is destined to be the death of those false theologies to which it has unwittingly given birth.† In modern phraseology a statement is sometimes said to be mythical in proportion to its being untrue; but the ancient mythology was not a system or mode of falsifying in that sense. Its fables were the means of conveying facts; they were neither forgeries nor fictions. . . . For example, when the Egyptians portrayed the moon as a *Cat*, they were not ignorant enough to suppose that the moon was a cat; nor did their wandering fancies see any likeness in the moon to a cat; nor was a cat-myth any *mere expansion of verbal metaphor;* nor had they any intention of making puzzles or riddles. . . . They had observed the simple fact that the cat saw in the dark, and that her eyes became full-orbed, and grew most luminous by night. The moon was the *seer* by night in heaven, and the cat was its equivalent on the earth; and so the familiar cat was adopted as a representative, a natural sign, a living pictograph of the lunar orb. . . . And so it followed that the sun which saw down in the under-world at night could also be called the cat, as it was, because *it also saw* in the dark. The name of the

* As far as *divine revelation* is concerned, we agree. Not so with regard to "*human history*." . . . For there is "history" in most of the allegories and "myths" of India, and events, real actual events, are concealed under them.

† When the "false theologies" disappear, then true prehistoric realities will be found, contained especially in the mythology of the Aryans—ancient Hindoos, and even the pre-Homeric Hellenes.

cat in Egyptian is *mau*, which denotes the *seer*, from *mau*, to see. One writer on mythology asserts that the Egyptians 'imagined a great cat behind the sun, which is the pupil of the cat's eye.' But this imagining is all modern. It is the Müllerite stock in trade. The moon *as cat* was the eye of the sun, *because it reflected the solar light*, and because the eye gives back the image in its mirror. In the form of the goddess Pasht, the cat keeps watch for the sun, with her paw holding down and bruising the head of the serpent of darkness called his eternal enemy. . . ."

This is a very correct exposition of the lunar-mythos from its astronomical aspect. Selenography, however, is the least esoteric of the divisions of lunar Symbology. To master thoroughly—if one is permitted to coin a new word—*Selenognosis*, one must become proficient in more than its astronomical meaning. The moon (*vide* § VII. *Deus Lunus*) is intimately related to the Earth, as shown in Stanza VI. of Book I., and is more directly concerned with all the mysteries of our globe than is even Venus-Lucifer, the occult sister and *alter-ego* of the Earth.

The untiring researches of Western, and especially German, symbologists, during the last and the present centuries, have brought every Occultist and most unprejudiced persons to see that without the help of symbology (with its seven departments, of which the moderns know nothing) no ancient Scripture can ever be correctly understood. Symbology must be studied from every one of its aspects, for each nation had its own peculiar methods of expression. In short, no Egyptian papyrus, no Indian tolla, no Assyrian tile, or Hebrew scroll, should be read and accepted *literally*.

This every scholar now knows. The able lectures of Mr. G. Massey alone are sufficient in themselves to convince any *fair-minded* Christian that to accept the dead-letter of the Bible is equivalent to falling into a grosser error and superstition than any hitherto evolved by the brain of the savage South Sea Islander. But the point to which even the most truth-loving and truth-searching Orientalists—whether Aryanists or Egyptologists—seem to remain blind, is the fact that every symbol in papyrus or *olla* is a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences. This is instanced in the just quoted interpretation of the moon symbolized by the cat—an example of sidero-terrestrial imagery; the moon bearing many other meanings besides this with other nations.

As a learned Mason and Theosophist, the late Mr. Kenneth Mackenzie, has shown in his *Royal Masonic Cyclopædia*, there is a great difference between *emblem* and *symbol*. The former "comprises a larger series of thoughts than a symbol, which may be said rather to illustrate some single special idea." Hence, the symbols (say lunar, or solar) of several countries, each illustrating such a special idea, or series of ideas, form collectively an esoteric emblem. The latter is "a concrete visible

picture or sign representing principles, or a series of principles, *recognizable by those who have received certain instructions*" (initiates). To put it still plainer, an emblem is *usually a series of graphic pictures* viewed and explained allegorically, and unfolding an idea in panoramic views, one after the other. Thus the Purânas are written emblems. So are the Mosaic and Christian Testaments, or the Bible, and all other exoteric Scriptures. As the same authority shows :—

"All esoteric Societies have made use of emblems and symbols, such as the Pythagorean Society, the Eleusinian, the Hermetic Brethren of Egypt, the Rosicrucians, and the Freemasons. Many of these emblems it is not proper to divulge to the general eye, and *a very minute difference may make the emblem or symbol* differ widely in its meaning. The magical sigillæ, being founded on certain principles of numbers, partake of this character, and although monstrous or ridiculous in the eyes of the uninstructed, convey a whole body of doctrine to those who have been trained to recognise them."

The above enumerated societies are all comparatively modern, none dating back earlier than the middle ages. How much more proper, then, that the students of the oldest Archaic School should be careful not to divulge secrets of far more importance to humanity (in the sense of being dangerous in the hands of the latter) than any of the so-called "Masonic Secrets," which have now become, as the French say, those of "Polichinelle!" But this restriction can apply only to the psychological or rather psycho-physiological and Cosmical significance of symbol and emblem, and even to that only partially. An adept must refuse to impart the conditions and means that lead to a correlation of elements, whether psychic or physical, that may produce a hurtful result as well as a beneficent one. But he is ever ready to impart to the earnest student the secret of the ancient thought in anything that regards history concealed under mythological symbolism, and thus to furnish a few more land-marks towards a retrospective view of the past, as containing useful information with regard to the origin of man, the evolution of the races and geognosy; yet it is the crying complaint to-day, not only among theosophists, but also among the few profane interested in the subject. "Why do not the adepts reveal that which they know?" To this, one might answer, "Why should they, since one knows beforehand that no man of science will accept, even as an hypothesis, let alone as a theory or axiom, the facts imparted. Have you so much as accepted or believed in the A B C of the Occult philosophy contained in the *Theosophist*, "Esoteric Buddhism," and other works and periodicals? Has not even the little which was given, been ridiculed and derided, and made to face the "animal" and "ape theory" of Huxley—Hæckel, on one hand, and the rib of Adam and the apple on the other? Notwithstanding such an unenviable prospect, a mass of facts is given in the present work. And now the origin of man, the evolution of the globe and

the races, human and animal, are as fully treated here as the writer is able to treat them.

The proofs brought forward in corroboration of the old teachings are scattered widely throughout the old scriptures of ancient civilizations. The Purânas, the Zendavesta, and the old classics are full of them; but no one has ever gone to the trouble of collecting and collating together those facts. The reason for this is, that all such events were recorded symbolically; and that the best scholars, the most acute minds, among our Aryanists and Egyptologists, have been too often darkened by one or another preconception; still oftener, by one-sided views of the secret meaning. Yet even a parable is a spoken symbol: a fiction or a fable, as some think; an allegorical representation, we say, of life-realities, events, and facts. And, as a moral was ever drawn from a parable, that moral being an actual truth and fact in human life, so an historical, real event was deduced—by those versed in the hieratic sciences—from certain emblems and symbols recorded in the ancient archives of the temples. The religious and esoteric history of every nation was embedded in symbols; it was never expressed in so many words. All the thoughts and emotions, all the learning and knowledge, revealed and acquired, of the early races, found their pictorial expression in allegory and parable. Why? Because *the spoken word has a potency unknown to, unsuspected and disbelieved in*, by the modern "sages." Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. No student was ever allowed to recite historical, religious, or any real events in so many unmistakable words, lest the powers connected with the event should be once more attracted. Such events were narrated only during the Initiation, and every student had to record them in corresponding symbols, drawn out of his own mind and examined later by his master, before they were finally accepted. Thus was created in time the Chinese Alphabet, as, before that, the hieratic symbols were fixed upon in old Egypt. In the Chinese language, the alphabet of which may be read in any language,* and which is only a little less ancient than the Egyptian alphabet of Thoth, every word has its corresponding symbol conveying the word needed in a pictorial form. The language possesses many thousands of such symbol letters, or logograms, each meaning a whole word; for letters proper, or an alphabet, do not exist in the Chinese language any more than they did in the Egyptian till a far later period.

* Thus, a Japanese who does not understand one word of Chinese, meeting with a Chinaman who has never heard the language of the former, will communicate in writing with him, and they will understand each other perfectly—because the writing is symbolical.

The explanation of the chief symbols and emblems is now attempted, as Book II., which treats of Anthropogenesis, would be most difficult to understand without a preparatory acquaintance with the metaphysical symbols at least.

Nor would it be just to enter upon an esoteric reading of symbolism without giving due honour to one who has rendered it the greatest service in this century, by discovering the chief key to ancient Hebrew symbology, interwoven strongly with metrology, one of the keys to the once universal mystery language. Mr. Ralston Skinner, of Cincinnati, the author of "The Hebrew-Egyptian Mystery and the Source of Measures" has our thanks. A mystic and a Kabalist by nature, he has laboured for many years in this direction, and his efforts were certainly crowned with great success. In his own words:—

"The writer is quite certain that there was an ancient language which modernly and up to this time appears to have been lost, the vestiges of which, however, abundantly exist. . . . The author discovered that this (integral ratio in numbers of diameter to circumference of a circle) geometrical ratio was the very ancient, and probably the divine origin of linear measures. . . . It appears almost proven that the same system of geometry, numbers, ratio, and measures were known and made use of on the continent of North America, even prior to the knowledge of the same by the descending Semites. . . . ."

"The peculiarity of this language was that it could be contained in another, concealed and not to be perceived, save through the help of special instruction; letters and syllabic signs possessing at the same time the powers or meaning of numbers, of geometrical shapes, pictures, or ideographs and symbols, the designed scope of which would be determinatively helped out by parables in the shape of narratives or parts of narratives; while also it could be set forth separately, independently, and variously, by pictures, in stone work, or in earth construction."

"To clear up an ambiguity as to the term language: Primarily the word means the expression of ideas by human speech; but, secondarily, it may mean the expression of ideas by any other instrumentality. This old language is so composed in the Hebrew text, that by the use of the written characters, which will be the language first defined, a distinctly separated series of ideas may be intentionally communicated, other than those ideas expressed by the reading of the sound signs. This secondary language sets forth, under a veil, series of ideas, copies in imagination of things sensible, which may be pictured, and of things which may be classed as real without being sensible; as, for instance, the number 9 may be taken as a reality, though it has no sensible existence, so also a revolution of the moon, as separate from the moon itself by which that revolution has been made, may be taken as giving rise to, or causing a real idea, though such a revolution has no substance. This idea-language may consist of symbols restricted to arbitrary terms and signs, having a very limited range of conceptions, and quite valueless, or it may be a reading of nature in some of her manifestations of a value almost immeasurable, as regards human civilization. A picture of something natural may give rise to ideas of co-ordina-

tive subject-matter, radiating out in various and even opposing directions, like the spokes of a wheel, and producing natural realities in departments very foreign to the apparent tendency of the reading of the first or starting picture. Notion may give rise to connected notion, but if it does, then, however apparently incongruous, all resulting ideas must spring from the original picture and be harmonically connected, or related. . . . Thus with a pictured idea radical enough, the imagination of the Cosmos itself even in its details of construction might result. Such a use of ordinary language is now obsolete, but it has become a question with the writer whether at one time, far back in the past, it, or such, was not the language of the world and of universal use, possessed, however, as it became more and more moulded into its arcane forms, by a select class or caste. By this I mean that the popular tongue or vernacular commenced even in its origin to be made use of as the vehicle of this peculiar mode of conveying ideas. Of this the evidences are very strong; and, indeed, it would seem that in the history of the human race there happened, from causes which at present, at any rate, we cannot trace, a lapse or loss from an original perfect language and a perfect system of science—shall we say perfect because they were of divine origin and importation?"

"Divine origin" does not mean here a revelation from an anthropomorphic god on a mount amidst thunder and lightning; but, as we understand it, a language and a system of science imparted to the early mankind by a more advanced *mankind*, so much higher as to be *divine* in the sight of that infant humanity. By a "mankind," in short, from other spheres; an idea which contains nothing supernatural in it, but the acceptance or rejection of which depends upon the degree of conceit and arrogance in the mind of him to whom it is stated. For, if the professors of modern knowledge would only confess that, though they know nothing of the future of the disembodied man—or rather will accept nothing—yet this future may be pregnant with surprises and unexpected revelations to them, once their Egos are rid of their gross bodies—then materialistic unbelief would have fewer chances than it has. Who of them knows, or can tell, what may happen when once the life cycle of this globe is run down and our mother earth herself falls into her last sleep? Who is bold enough to say that the *divine Egos* of our mankind—at least the elect out of the multitudes passing on to other spheres—*will not become in their turn* the "divine" instructors of a new mankind generated by them on a new globe, called to life and activity by the disembodied "principles" of our Earth? (See Stanza VI., Book I., Part I.) All this may have been the experience of the PAST, and these strange records lie embedded in the "Mystery language" of the prehistoric ages, the language now called SYMBOLISM.

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§ II.

THE MYSTERY LANGUAGE AND ITS KEYS.

RECENT discoveries made by great mathematicians and Kabalists thus prove, beyond a shadow of doubt, that every theology, from the earliest and oldest down to the latest, has sprung not only from a common source of abstract beliefs, but from one universal esoteric, or "Mystery" language. These scholars hold the key to the universal language of old, and have turned it successfully, though only *once*, in the hermetically closed door leading to the Hall of Mysteries. The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language—suspected by the Mason Ragon—the language of the Hierophants, which has seven "dialects," so to speak, each referring, and being specially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism. Nature could thus be either read in its fulness, or viewed from one of its special aspects.

The proof of this lies, to this day, in the extreme difficulty which the Orientalists in general, the Indianists and Egyptologists especially, experience in interpreting the allegorical writings of the Aryans and the hieratic records of old Egypt. This is because they will never remember that all the ancient records were written in a language which was universal and known to all nations alike in days of old, but which is now intelligible only to the few. Like the Arabic figures which are plain to a man of whatever nation, or like the English word *and*, which becomes *et* for the Frenchman, *und* for the German, and so on, yet which may be expressed for all civilized nations in the simple sign &—so all the words of that mystery language signified the same thing to each man of whatever nationality. There have been several men of note who have tried to re-establish such a universal and *philosophical* tongue: Delgarme, Wilkins, Leibnitz; but Demaimieux, in his *Pasigraphie*, is the only one who has proven its possibility. The scheme of Valentinius, called the "Greek Kabala," based on the combination of Greek letters, might serve as a model.

The many-sided facets of the mystery language have led to the adoption of widely varied dogmas and rites in the exotericism of the Church rituals. It is they, again, which are at the origin of most of the dogmas of the Christian Church, *e.g.*, the seven Sacraments, the Trinity, the Resurrection; the seven capital Sins and the seven Virtues. The seven keys to the mystery tongue, however, having always been in

the keeping of the highest among the initiated Hierophants of antiquity, it is only the partial use of a few out of the seven which passed, through the treason of some early Church Fathers—ex-initiates of the Temples—into the hands of the new sect of the Nazarenes. Some of the early Popes were Initiates, but the last fragments of their knowledge have now fallen into the power of the Jesuits, who have turned them into a system of sorcery.

It is maintained that INDIA (not in its present limits, but including its ancient boundaries) is the only country in the world which still has among her sons adepts, who have the knowledge of all the seven *sub-systems* and the key to the entire system. Since the fall of Memphis, Egypt began to lose those keys one by one, and Chaldea had preserved only three in the days of Berosus. As for the Hebrews, in all their writings they show no more than a thorough knowledge of the astronomical, geometrical and numerical systems of symbolizing all the human, and especially the *physiological* functions. They never had the higher keys.

"Every time I hear people talking of the religion of Egypt," writes M. Gaston Maspero, the great French Egyptologist and the successor of Mariette Bey, "I am tempted to ask *which* of the Egyptian religions they are talking about? Is it of the Egyptian religion of the 4th Dynasty, or of the Egyptian religion of the Ptolemaic period? Is it of the religion of the rabble, or of that of the learned men? Of that which was taught in the schools of Heliopolis, or of that other which was in the minds and conceptions of the Theban sacerdotal class? For, between the first tomb of Memphis, which bears the *cartouche* of a king of the third dynasty, and the last stones at Esnêh under Cæsar-Philippus, the Arabian, there is an interval of at least five thousand years. Leaving aside the invasion of the Shepherds, the Ethiopian and Assyrian dominions, the Persian conquest, Greek colonization, and the thousand revolutions of its political life, Egypt has passed during those five thousand years through many vicissitudes of life, moral and intellectual. Chapter XVII. of the *Book of the Dead* which seems to contain the exposition of the system of the world as it was understood at Heliopolis during the time of the first dynasties, is known to us only by a few copies of the eleventh and twelfth dynasties. Each of the verses composing it was already at the time interpreted in three or four different ways; so different, indeed, that according to this or another school, the Demiurge became the solar fire—*Ra-shoo*, or the primordial water. Fifteen centuries later, the number of readings had increased considerably. Time had, in its course, modified the ideas about the universe and the forces that ruled it. During the hardly 18 centuries that Christianity exists, it has worked,

developed and transformed most of its dogmas ; how many times, then, might not the Egyptian clergy have altered its dogmas during those fifty centuries that separate Theodosius from the King Builders of the Pyramids ? "

Here we believe the eminent Egyptologist is going too far. The exoteric dogmas may often have been altered, the esoteric never. He does not take into account the sacred immutability of the primitive truths, revealed only during the mysteries of initiation. The Egyptian priests *have forgotten much, they altered nothing.* The loss of a good deal of the primitive teaching was due to the sudden deaths of the great Hierophants, who passed away before they had time to reveal *all* to their successors ; mostly, to the absence of worthy heirs to the knowledge. Yet they have preserved in their rituals and dogmas the principal teachings of the secret doctrine. Thus, in the seventeenth chapter mentioned by Maspero, one finds (1) Osiris saying he is *Toum* (the creative force in nature, giving form to all Beings, spirits and men), self-generated and self-existent, issued from *Noun*, the celestial river, called *Father-mother* of the gods, the primordial deity, which is chaos or the *Deep*, impregnated by the unseen spirit. (2) He has found *Shoo* (solar force) on the staircase in the City of the Eight (the two *cubes* of good and Evil), and he has annihilated the evil principles in *Noun* (chaos) the children of Rebellion. (3) He is the Fire and Water, *i.e.*, Noun the primordial parent, and he created the gods out of his limbs—14 gods (twice seven) seven dark and seven light gods (the seven Spirits of the Presence of the Christians and the Seven dark Evil Spirits). (4) He is the Law of existence and Being (v. 10), the *Bennoo* (or phœnix, the bird of resurrection in Eternity), in whom night follows the day, and day the night—an allusion to the periodical cycles of cosmic resurrection and human re-incarnation ; for what can this mean ? "The wayfarer who crosses millions of years, in the name of One, and the great green (primordial water or Chaos) the name of the other" (v. 17), one begetting millions of years in succession, the other engulfing them, to restore them back. (5) He speaks of the Seven Luminous ones who follow their Lord, who confers justice (Osiris in *Amenti*).

All this is now shown to have been the source and origin of Christian dogmas. That which the Jews had from Egypt, through Moses and other initiates, was confused and distorted enough in later days ; and that which the Church got from both, is still more misinterpreted.

Yet their system is now proven identical in this special department of symbology—the key, namely, to the mysteries of astronomy as connected with those of generation and conception—with those ideas of ancient religions, the theology of which has developed the phallic element. The Jewish system of sacred measures applied to religious symbols is the same,

so far as geometrical and numerical combinations go, as those of Chaldea, Greece, and Egypt, having been adopted by the Jews during the centuries of their slavery and captivity with those nations.* What was that system? It is the intimate conviction of the author of "The Source of Measures" that "the Mosaic Books were intended, by a mode of art speech, to set forth a geometrical and numerical system of exact science, which should serve as an origin of measures." Piazzi Smyth believes likewise. This system and these measures are found by some scholars to be identical with those used in the construction of the great pyramid—but this is only partially so. "The foundation of these measures was the Parker ratio," says Mr. R. Skinner, in "The Source of Measures."

The author of this very extraordinary work has found it out, he says, in the use of the integral ratio in numbers of diameter to circumference of a circle, discovered by John Parker, of New York. This ratio is 6,561 for diameter, and 20,612 for circumference. Furthermore, that this geometrical ratio was the very ancient (and probably) the divine origin of what have now become through exoteric handling and practical application the British linear measures, "the underlying unit of which, viz., the *inch*, was likewise the base of one of the royal Egyptian *cubits* and of the Roman *foot*. He also found out that there was a modified form of the ratio, viz., 113-355 (explained in his work); and that while this last ratio pointed through its origin to the exact integral *pi*, or to 6,561 to 20,612, it also served as a base for astronomical calculations. The author discovered that a system *of exact science, geometrical, numerical, and astronomical*, founded on these ratios and to be found in use in the construction of the Great Egyptian Pyramid, was in part the burden of *this language* as contained in, and concealed under, the verbiage of the Hebrew text of the Bible. The inch and the two-foot rule of 24 inches interpreted for use through the elements of the circle (*see first pages of Book I.*) and the ratios mentioned, were found to be at the basis or foundation of this natural and Egyptian and Hebrew system of science, while, moreover, it seems evident enough that the system itself was looked upon as of divine origin and of divine revela-

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* As we said in *Isis (Vol. II. p.* 438-9), "To the present moment, in spite of all controversies and researches, History and Science remain as much as ever in the dark as to the origin of the Jews. They may be as well the exiled *Tchandalas* of old India, the 'bricklayers' mentioned by Vina-Svata, Veda-Vyasa and Manu, as the Phœnicians of Herodotus, or the Hyk-Sos of Josephus, or descendants of Pali shepherds, or a mixture of all these. The Bible names the Tyrians as a kindred people, and claims dominion over them. . . . Yet whatever they may have been, they became a hybrid people, not long after Moses, as the Bible shows them freely intermarrying not alone with the Canaanites, but with every other nation or race they came in contact with."

tion. . . ." But let us see what is said by the opponents of Prof. Piazzi Smyth's measurements of the Pyramid.

Mr. Petrie seems to deny them, and to have made short work altogether of Piazzi Smyth's calculations in their Biblical connection. So does Mr. Proctor, the champion "Coincidentalist" for many years past in every question of ancient arts and sciences. Speaking of "the multitude of relations independent of the Pyramid, which have turned up while the Pyramidalists have been endeavouring to connect the pyramid with the solar system . . . . these coincidences," he says, "are altogether more curious than any coincidence between the Pyramid and astronomical numbers: the former are as close and remarkable as they are real" (*i.e.*, those "coincidences" that would remain if even the pyramid had no existence); "the latter which are only *imaginary* (?) have only been established by the process which schoolboys call 'fudging,' and now new measures have left the work to be done all over again" (*Petrie's letter to the Academy*, *Dec.* 17, 1881.) To this Mr. Staniland Wake justly observes in his work on "The Origin and Significance of the Great Pyramid" (London, 1882): "They must, however, have been more than *mere coincidences*, if the builders of the Pyramid had the astronomical knowledge displayed in its perfect orientation and in its other admitted astronomical features."

They had it; and it is on this "knowledge" that the programme of the MYSTERIES and of the series of Initiations was based: thence, the construction of the Pyramids, the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven. The cycle of Initiation was a reproduction in miniature of that great series of Cosmic changes to which astronomers have given the name of tropical or sidereal year. Just as, at the close of the cycle of the sidereal year [25,868 years], the heavenly bodies return to the same relative positions as they occupied at its outset, so at the close of the cycle of Initiation the inner man has regained the pristine state of divine purity and knowledge from which he set out on his cycle of terrestrial incarnation.

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon the same abstract formula derived from this sidereal cycle, which he symbolised under the form and measurements of the tabernacle, that he is supposed to have constructed in the wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon's Temple—a building which never had a real existence, any more than had King Solomon himself, who is simply, and as much a solar myth as is the still later Hiram Abif, of the Masons, as Ragon has well demonstrated. Thus, if the measurements of this allegorical temple, the symbol of the cycle of

Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses.

That our author has undeniably discovered *one* and even *two of the keys* is fully demonstrated in the work just quoted. One has but to read it to feel a growing conviction that the hidden meaning of the allegories and parables of both Testaments is now unveiled. But that he owes this discovery far more to his own genius than to Parker and Piazzi Smyth, is as certain, if not more so. For, as just shown, whether the measures of the great Pyramid taken and adopted as the correct ones by the Biblical "Pyramidalists" are beyond suspicion, is not so sure. A proof of this is the work called "The Pyramids and Temples of Gizeh," by Mr. F. Petrie, besides other works written quite recently to oppose the said calculations, which were called *biassed*. We gather that nearly every one of Piazzi Smyth's measurements differs from the later and more carefully made measurements of Mr. Petrie, who concludes the Introduction to his work with this sentence:

"As to the results of the whole investigation, perhaps many theories will agree with an American who was a warm believer in Pyramid theories when he came to Gizeh. I had the pleasure of his company there for a couple of days, and at our last meal together he said to me in a saddened tone—'Well, sir! I feel as if I had been to a funeral. By all means let the old theories have a decent burial, though we should take care that in our haste none of the wounded ones are buried alive.'"

As regards the late J. Parker's calculation in general, and his third proposition especially, we have consulted some eminent mathematicians, and this is the substance of what they say:

Parker's reasoning rests on sentimental, rather than mathematical, considerations, and is logically inconclusive.

Proposition III., namely, that—

"The circle is the natural basis or beginning of all area, and the square being made so in mathematical science, is artificial and arbitrary——"

—is an illustration of an arbitrary proposition, and cannot safely be relied upon in mathematical reasoning. The same observation applies, even more strongly, to Proposition VII., which states that:

"Because the circle is the primary shape in nature, and hence the basis of area; and because the circle is measured by, and is equal to the square only in ratio of half its circumference by the radius, therefore, circumference and radius, and not the square of diameter, are the only natural and legitimate elements of area, by which all regular shapes are made equal to the square, and equal to the circle."

Proposition IX. is a remarkable example of faulty reasoning, and it is the one on which Mr. Parker's Quadrature mainly rests. Here it is:—

"The circle and the equilateral triangle are opposite to one another in all the elements of their construction, and hence the fractional diameter of one circle, which is equal to the diameter of one square, is in the opposite duplicate ratio to the diameter of an equilateral triangle whose area is one," etc., etc.

Granting, for the sake of argument, that a triangle can be said to have a radius in the sense in which we speak of the radius of a circle,—for what Parker calls the radius of the triangle is the radius of a circle inscribed in the triangle and therefore not the radius of the triangle at all,—and granting for the moment the other fanciful and mathematical propositions united in his premises, why must we conclude that if the triangle and circle are opposite in all the elements of their construction, the diameter of any defined circle is in the opposite duplicate ratio of the diameter of any given equivalent triangle? What necessary connection is there between the premises and the conclusion? The reasoning is of a kind not known in geometry, and would not be accepted by strict mathematicians.

Whether the Archaic esoteric system originated the British inch or not, is of little consequence, however, to the strict and true metaphysician. Nor does Mr. Ralston Skinner's esoteric reading of the Bible become incorrect, merely because the measurements of the Pyramid will not be found to agree with those of Solomon's temple, the ark of Noah, etc.; or because Mr. Parker's Quadrature of the Circle is rejected by mathematicians. For Mr. Skinner's reading depends first of all on the Kabalistic methods and the Rabbinical value of the Hebrew letters. But it is extremely important to ascertain whether the measures used in the evolution and building of the Aryan symbolic religion, in the construction of their temples, the figures given in the Purânas, and especially in their chronology, their astronomical symbols, the duration of the cycles, and other computations, were, or were not, the same as those used in the Biblical measurements and glyphs. For this will prove that the Jews, unless they took their sacred cubit and measurements from the Egyptians (Moses being an initiate of the Priests) must have got those notions from India. At any rate they passed them to the early Christians. Hence, it is the Occultists and Kabalists who are the "true" heirs to the KNOWLEDGE, or the secret wisdom which is still found in the Bible; for they alone now understand its real meaning, whereas profane Jews and Christians cling to the husks and dead letter thereof. That it is the system of measures which led to the invention of the God-names Elohim and Jehovah, and their adaptation to phallicism, and that Jehovah is a not very flattered copy of Osiris, is now demonstrated by the author of the "Source of Measures." But the latter and Mr. Piazzi Smyth both seem to labour under the impression that (*a*) the priority of the system belongs to the Israelites,

the Hebrew language being the *divine* language, and that (*b*) this universal language belongs to direct revelation !

The latter hypothesis is correct only in the sense shown in the last paragraph of the preceding § ; but we have yet to agree as to the nature and character of the divine "Revealer." With regard to priority, this, to the profane, will of course depend on (*a*) the internal and external evidence of the revelation, and (*b*) on each scholar's individual preconception. This, however, cannot prevent either the theistic Kabalist, or the Pantheistic Occultist, from believing each in his way; neither of the two convincing the other. The data furnished by history are too meagre and unsatisfactory for either of them to prove to the sceptic which of them is right.

On the other hand, the proofs afforded by tradition are too constantly rejected for us to hope to settle the question in our present age. Meanwhile, materialistic science will be laughing impartially at both Kabalists and Occultists. But the said vexed question of priority once laid aside, Science, in its departments of philology and comparative religion, will find itself finally taken to task, and be compelled to admit the common claim.* Its greatest scholars, instead of pooh-poohing that supposed

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* One by one the claims become admitted, as one Scientist after another is compelled to recognize the facts given out from the *Secret Doctrine*—though he rarely, if ever, recognizes that he has been anticipated in his statements. Thus, in the palmy days of Mr. Piazzi Smyth's authority on the Pyramid of Gizeh, his theory was, that the porphyry sarcophagus of the King's Chamber "*is the unit of measure for* the two most enlightened nations of the earth, England and America," and was no better than a "corn bin." This was vehemently denied by us in *Isis Unveiled* just published at that time. Then the New York press arose in arms (the "*Sun*" and the "*World*" chiefly) against our presuming to correct or find fault with such a star of learning. On p. 519, vol. I., we had said, that Herodotus when treating of that Pyramid "might have added that, externally it symbolized *the creative principle of Nature*, and illustrated also the *principles of geometry, mathematics, astrology, and astronomy*. Internally, it was a majestic fane, in whose sombre recesses were performed the mysteries, and whose walls had often witnessed the initiation-scenes of members of the royal family. The porphyry sarcophagus, which Professor Piazzi Smyth, Astronomer Royal of Scotland, degrades into a corn-bin, was the *baptismal font*, upon emerging from which the neophyte was "born again " and became an adept."

Our statement was laughed at in those days. We were accused of having got our ideas from the "craze" of Shaw, an English writer who had maintained that the Sarcophagus had been used for the celebration of the Mysteries of Osiris; (we had never heard of that writer!). And now, six or seven years later, this is what Mr. Staniland Wake writes on p. 93 of his paper, on "The Origin and Significance of the Great Pyramid."

"The so-called King's Chamber, of which an enthusiastic pyramidist says, 'The polished walls, fine materials, grand proportions, and exalted place, eloquently tell of glories yet to come—if not, the chamber of perfections of Cheops' tomb, was probably *the place to which the initiant was admitted after he had passed through the narrow upward passage and the grand gallery, with its lowly termination, which gradually prepared him for the*

"farrago of absurd fiction and superstitions," as the Brahminical literature is generally termed, will endeavour to learn the symbolical universal language with its numerical and geometrical keys. But here again they will hardly be successful if they share the belief that the Jewish Kabalistic system contains the key to the *whole* mystery: *for, it does not.* Nor does any other Scripture at present possess it in its entirety, for even the Vedas are not complete. Every old religion is but a chapter or two of the entire volume of archaic primeval mysteries—Eastern *Occultism* alone being able to boast that it is in possession of the full secret, with its *seven* keys. Comparisons will be instituted, and as much as possible will be explained in this work—the rest is left to the student's personal intuition. For in saying that *Eastern Occultism has the secret*, it is not as if a "complete" or even an approximate knowledge was claimed by the writer, which would be absurd. What I know, I give out; that which I cannot explain, the student must find out for himself.

But while supposing that the whole cycle of the universal mystery language will not be mastered for whole centuries to come, even that which has been hitherto discovered in the Bible by some scholars is quite sufficient to demonstrate the claim—mathematically. Judaism having availed itself of two keys out of the seven, and these two keys having been now rediscovered, it becomes no longer a matter of individual speculation and hypothesis, least of all of "coincidence," but one of a correct reading of the Bible texts, as anyone acquainted with arithmetic reads and verifies an addition or total.* A few years longer and this system will kill the dead letter of the Bible, as it will that of all the other exoteric faiths, by showing the dogmas in their real, naked meaning.

And then this undeniable meaning, however incomplete, will unveil the mystery of Being, besides changing entirely the modern scientific systems of Anthropology, Ethnology and especially that of Chronology. The element of Phallicism, found in every God-name and narrative in the Old (and to some degree in the New) Testament, may also in time considerably change modern materialistic views in Biology and Physiology.

Divested of their modern repulsive crudeness, such views of nature and man, on the authority of the celestial bodies and their mysteries,

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final stage of the SACRED MYSTERIES." Had Mr. Staniland Wake been a Theosophist, he might have added that the narrow upward passage leading to the King's chamber had a "narrow gate" indeed; the same "strait gate" which "leadeth unto life," or the new spiritual re-birth alluded to by Jesus in Matthew vii. 13 *et seq*; and that it is this gate in the Initiation temple, that the writer who recorded the words alleged to have been spoken by an Initiate, was thinking of.

* All we have said in *Isis* is now found corroborated in the "Egyptian Mystery; or The Source of Measures," by those readings of the Bible with the numerical and geometrical keys thereto.

will unveil the evolutions of the human mind and show how natural was such a course of thought. The so-called phallic symbols have become offensive only because of the element of materiality and animality in them. As they originated with the archaic races, which, issuing to their personal knowledge from an androgyne ancestry, were the first phenomenal manifestations in their own sight of the separation of sexes and the ensuing mystery of creating in their turn—such symbols were but natural. If later races have degraded them, especially the "chosen people," this does not affect the origin of those symbols. The little Semitic tribe—one of the smallest branchlets from the commingling of the 4th and 5th sub-races (the Mongolo-Turanian and the Indo-European, so-called, after the sinking of the great Continent)—could only accept its symbology in the spirit which was given to it by the nations from which it was derived. Perchance, in the Mosaic beginnings, that symbology was not as crude as it became later under the handling of Ezra, who remodelled the whole Pentateuch. For the glyph of Pharaoh's daughter (the woman), the Nile (the Great Deep and Water), and the baby-boy found floating therein in the ark of rushes, has not been primarily composed for, or by, Moses. It has been found anticipated in the Babylonian fragments on the tiles, in the story of King Sargon,* who lived far earlier than Moses. Now, what is the logical inference? Most assuredly that which gives us the right to say that the story told of Moses by Ezra had been learned by him while at Babylon,

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* On page 224 of *Assyrian Antiquities* Mr. George Smith says: "In the palace of Sennacherib at Kouyunjik I found another fragment of the curious history of Sargon. . . . published in my translation in the *Transactions of the Society of Biblical Archæology, vol. I. part I. p.* 46." The capital of Sargon, the Babylonian Moses, "was the great city of Agadi, called by the Semitics Akkad—mentioned in Genesis as the capital of Nimrod." (*Gen. x.* 10.) . . . "Akkad lay near the City of *Sippara* on the Euphrates and North of Babylon." (*See Isis, vol. II. p.* 442-3,) Another strange *coincidence* is found in the fact that the name of the neighbouring above-mentioned City of *Sippara* is the same as the name of the wife of Moses—*Zipporah* (Exodus ii.). Of course the story is a clever addition by Ezra, *who could not be ignorant of it.* This curious story is found on fragments of tablets from Kouyunjik, and reads as follows:—

1. Sargona, the powerful king, the king of Akkad am I.
2. My mother was a princess, my father I did not know; a brother of my father ruled over the country.
3. In the city of Azupiran, which is by the side of the River Euphrates.
4. My mother, the princess, conceived me; in difficulty she brought me forth.
5. She placed me in an ark of rushes, with bitumen my exit she sealed up.
6. She launched me in the river, which did not drown me.
7. The river carried me, to Akki the water-carrier it brought me.
8. Akki, the water-carrier, in tenderness of bowels, lifted me, etc., etc.

And now *Exodus* (ii): "And when she (Moses' mother) could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink."

and that he applied the allegory told of Sargon to the Jewish lawgiver. In short, that *Exodus* was never written by Moses, but re-fabricated from old materials by Ezra.

And if so, then why should not other symbols and glyphs far more crude in their phallic element have been added by this adept in the later Chaldean and Sabæan phallic worship? We are taught that the primeval faith of the Israelites was quite different from that which was developed centuries later by the Talmudists, and before them by David and Hezekiah.

All this, notwithstanding the exoteric element, as now found in the two Testaments, is quite sufficient to class the Bible among esoteric works, and to connect its secret system with Indian, Chaldean, and Egyptian symbolism. The whole cycle of biblical glyphs and numbers as suggested by astronomical observations—astronomy and theology being closely connected—is found in Indian exoteric, as well as esoteric, systems. These figures and their symbols, the signs of the Zodiac, the planets, their aspects and nodes—the last term having now passed even into our modern botany to distinguish male and female plants (the unisexual, polygamous, monœcious, diœcious, etc., etc.)—are known in astronomy as *sextiles*, *quartiles* and so on, and have been used for ages and æons by the archaic nations, and in one sense have the same meaning as the Hebrew numerals. The earliest forms of elementary geometry must have certainly been suggested by the observation of the heavenly bodies and their groupings. Hence the most archaic symbols in Eastern Esotericism are a circle, a point, a triangle, a plane, a cube, a pentacle, and a hexagon, and plane figures with various sides and angles. This shows the knowledge and use of geometrical symbology to be as old as the world.

Starting from this, it becomes easy to understand how nature herself could have taught primeval mankind, even without the help of its divine instructors, the first principles of a numerical and geometrical symbol language.* Hence one finds numbers and figures used as an

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"The story," says Mr. G. Smith, "is supposed to have happened about 1600 B.C. rather earlier than the supposed age of Moses. As we know that the fame of Sargon reached Egypt, it is quite likely that this account had a connection with the event related in *Exodus* ii., for every action, when once performed, has a tendency to be repeated." But now, when Professor Sayce has had the courage to push back the dates of the Chaldean and Assyrian Kings by two thousand years more, Sargon must have preceded Moses by 2,000 years at the least. (See Professor Sayce's *Lectures* on the subject.) The confession is suggestive, but the figures lack a cypher or two.

* As a reminder how the *Esoteric* religion of Moses was crushed several times, and the worship of Jehovah, as re-established by David, put in its place, by Hezekiah for one, read pp. 436-42, vol. II., in *Isis Unveiled*. Surely there must have been some very

expression and a record of thought in every archaic symbolical Scripture. They are ever the same, with only certain variations growing out of the first figures. Thus the evolution and correlation of the mysteries of Kosmos, of its growth and development—spiritual and physical, abstract and concrete—were first recorded in geometrical changes of shape. Every Cosmogony began with a circle, a point, a triangle, and a cube, up to number 9, when it was synthesized by the first line and a circle—the Pythagorean mystic *Decade*, the sum of all, involving and expressing the mysteries of the entire Kosmos; recorded a hundred times more fully in the Hindu system, for him who can understand its mystic language. The numbers 3 and 4, in their blending of 7, as those of 5, 6, 9, and 10, are the very corner-stone of Occult Cosmogonies. This decade and its thousand combinations are found in every portion of the globe. One recognizes them in the caves and rock-cut temples of Hindostan and Central Asia, as in the pyramids and lithoi of Egypt and America; in the Catacombs of Ozimandyas, in the mounds of the Caucasian snow-capped fastnesses, in the ruins of Palenque, in Easter Island, everywhere whither the foot of ancient man has ever journeyed. The 3 and the 4, the triangle and the cube, or the male and female universal glyph, showing the first aspect of the evolving deity, is stamped for ever in the Southern Cross in the Heavens, as in the Egyptian *Crux-Ansata*. As well expressed, "The Cube unfolded is in display a cross of the *tau*, or Egyptian form, or of the Christian cross form. . . . A circle attached to the first, gives the *ansated cross*. . . numbers 3 and 4 counted on the cross, showing a form of the (Hebrew) golden candlestick (in the Holy of Holies), and of the 3 + 4 = 7, and 6+1 = 7, days in the *circle of the week*, as 7 lights of the sun. So also as the week of 7 lights gave origin to the *month* and *year*, so it is the *time marker of birth*. . . . The cross form being shown, then, by the connected use of the form 113 : 355, the symbol is completed by the *attachment of a man to the cross*.* This kind of measure was made to co-ordinate with the idea of the *origin* of human life, and hence the *phallic form*.†"

The *Stanzas* show the cross and these numbers playing a prominent part in archaic cosmogony. Meanwhile we may profit by the evidence collected by the same author to show the identity of symbols and their esoteric meaning all over the globe, which he calls rightly the "primordial vestiges of these symbols."

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good reasons why the Sadducees, who furnished almost all the high Priests of Judea, held to the Laws of Moses and spurned the alleged "Books of Moses," the Pentateuch of the Synagogue and the Talmud.

* Once more, remember the Hindu Wittoba crucified in space; the significance of the "sacred sign," the *Swastica*; Plato's Decussated man in Space, etc., etc.

† "Source of Measures."

"Under the general view taken of the nature of the number forms. . . . it becomes a matter of research of the utmost interest as to when and where their existence and their use first became known. Has it been a matter of revelation in what we know as the historic age—a cycle exceedingly modern when the age of the human race is contemplated? It seems, in fact, as to the date of its possession by man, to have been farther removed in the past from the old Egyptians than are the old Egyptians from us.

"The Easter Isles in 'mid Pacific' present the feature of the remaining peaks of the mountains of *a submerged continent*, for the reason that these peaks are thickly studded with Cyclopean statues, remnants of the civilization of a dense and cultivated people, who must have of necessity occupied a widely extended area. On the back of these images is to be found the '*ansated cross*' and the same modified to the outlines of the human form. A full description, with plate showing the land, with the thickly planted statues, also with copies of the images, is to be found in the January number 1870 of the London *Builder*.

"In the '*Naturalist*,' published at Salem, Massachusetts, in one of the early numbers, is to be found a description of some very ancient and curious carving on the crest walls of the mountains of South America, older by far, it is averred, than the races now living. The strangeness of these tracings is in that they exhibit the outlines of a man stretched out on a cross,* by a series of drawings, by which from the form of *a man* that of *a cross* springs, but so done that the cross may be taken as the man, or the man as the cross; thus exhibiting a symbolic display of the interdependency of the forms set forth.

"It is known that tradition among the Aztecs has handed down a very perfect account of the *deluge*. . . . Baron Humboldt says that we are to look for the country of Aztalan, the original country of the Aztecs, as high up at least as the 42nd parallel north; whence, journeying, they at last arrived in the vale of Mexico. In that vale the earthen mounds of the far north become the elegant stone pyramidal and other structures whose remains are now found. The correspondences between the Aztec remains and those of the Egyptians are well known. . . . Attwater, from examination of hundreds of them, is convinced that they had a knowledge of astronomy. As to one of the most perfect of the pyramidal structures among the Aztecs, Humboldt gives a description to the following effect:

"The form of this pyramid (of Papantla) which has *seven* stories, is more tapering than any other monument of this kind yet discovered, but its height is not remarkable, being but 57 feet, its base but 25 feet on each side. However, it is remarkable on one account: it is built entirely of hewn stones, of an extraordinary size, and very beautifully shaped. *Three* staircases lead to the top, the steps of which are decorated with hieroglyphical sculptures and small *niches* arranged with great symmetry. The number of these niches seems to allude to the 318 *simple and compound signs of the days* of their civil calendar."

"318 is the Gnostic value of Christ," remarks the author, "and the famous number of the trained or circumcised servants of Abraham. When it is consi-

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* See farther on the description given of the early Aryan initiation: of Visvakarma crucifying the Sun, "Vikkârtana," shorn of his beams—on a cruciform lath.

dered that 318 is an *abstract value*, and *universal*, as expressive of a diameter value to a circumference of *unity*, its use in the composition of the civil calendar becomes manifest."

Identical glyphs, numbers and esoteric symbols are found in Egypt, Peru, Mexico, Easter Island, India, Chaldea, and Central Asia. Crucified men, and symbols of the evolution of races from gods; and yet behold Science repudiating the idea of *a human race other than* one made in *our* image; theology clinging to its 6,000 years of Creation; anthropology teaching our descent from the ape; and the Clergy tracing it from Adam 4,004 years B.C.!!

Shall one, for fear of incurring the penalty of being called a superstitious fool, and even a *liar*, abstain from furnishing proofs—as good as any—only because that day, when all the SEVEN KEYS shall be delivered unto Science, or rather the men of learning and research in the symbological department, has not yet dawned? In the face of the crushing discoveries of Geology and Anthropology with regard to the antiquity of man, shall we—in order to avoid the usual penalty that awaits every one who strays outside the beaten paths of either Theology or Materialism—hold to the 6,000 years and "special creation," or accept in submissive admiration our genealogy and descent from the ape? Not so, as long as it is known that the secret records hold the said SEVEN keys to the mystery of the genesis of man. Faulty, materialistic, and biassed as the scientific theories may be, they are a thousand times nearer the truth than the vagaries of theology. The latter are in their death agony for every one but the most uncompromising bigot and fanatic.* Hence we have no choice but either to blindly accept the deductions of Science, or to cut adrift from it, and withstand it fearlessly to its face, stating what the Secret Doctrine teaches us, being fully prepared to bear the consequences.

But let us see whether Science in its materialistic speculations, and even theology in its death-rattle and supreme struggle to reconcile the 6,000 years since Adam with Sir Charles Lyell's "Geological Evidences of the Antiquity of Man," do not themselves give us unconsciously a helping hand. Ethnology, on the confession of some of its very learned votaries, finds it already impossible to account for the varieties in the human race, unless the hypothesis of the *creation of several Adams* be accepted. They speak of "a white Adam and a black Adam, a red

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* Some of its defenders must have lost their reason, one would rather say. For what can one think when, in the face of *the dead-letter* absurdities of the Bible, these are still supported, publicly and as fiercely as ever, and one finds its theologians maintaining that though "the Scriptures carefully refrain (?) from making any direct contribution to scientific knowledge, *they have never stumbled* upon any statement *which will not abide the light of* ADVANCING SCIENCE"!!!—("*Primeval Man*," p. 14).

Adam and a yellow Adam." * Were they Hindus enumerating the rebirths of Vamadeva from the *Linga Purâna*, they could say little more. For, enumerating the repeated births of Siva, the latter show him in one Kalpa of a *white* complexion, in another of a *black* colour, in still another of a *red* colour, after which the Kumâra becomes "four youths of a yellow colour." This strange *coincidence*, as Mr. Proctor would say, speak only in favour of scientific intuition, as Siva-Kumâra represents only allegorically the human races during the genesis of man. But it led to another intuitional phenomenon —in the theological ranks this time. The unknown author of "Primeval Man" in a desperate effort to screen the divine Revelation from the merciless and eloquent discoveries of geology and anthropology, remarking that "it would be unfortunate if the defenders of the Bible should be driven into the position of either surrendering the inspiration of Scripture, or denying the conclusions of geologists"— finds a compromise. Nay, he devotes a thick volume to proving this fact: "Adam was not the *first man*† created upon this earth." . . . The exhumed relics of pre-Adamic man, "instead of shaking our confidence in Scripture, supply additional proof of its veracity" (*p.* 194). How so? In the simplest way imaginable; for the author argues that, henceforth "we" (the clergy) "are enabled to leave scientific men to pursue their studies without attempting to coerce them by the fear of heresy" . . . (this must be a relief indeed to Messrs. Huxley, Tyndall, and Sir C. Lyell). . . . "The Bible narrative *does not commence with creation*, as is commonly supposed, but with the formation of Adam and Eve, *millions of years after* our planet had been created. Its previous history, so far as Scripture is concerned, is yet unwritten." . . . . "There may have been not one, but twenty different races upon the earth before the time of Adam, just as there may be twenty different races of men on other worlds" (p. 55). . . . Who, then, or what were those races, since the author still maintains that Adam is *the first man of our race?* It was THE SATANIC RACE AND RACES! "Satan (was) never in heaven, Angels and men (being) one species." It was the pre-Adamic race of "Angels that sinned." Satan was "the first Prince of this world," we read. Having died in consequence of his rebellion, he remained on earth as a *disembodied Spirit*, and tempted Adam and Eve. "The earlier ages of the Satanic race, and more especially *during the life-time of Satan* (*!!!*) may have been a period

* "Primeval Man Unveiled, or the Anthropology of the Bible"; author (unknown) of the "Stars and the Angels" 1870, p. 195.

† Especially in the face of the evidence furnished by the authorized Bible itself in ch. iv. of *Genesis*, *v.* 16 *and* 17, which shows Cain going to the land of Nod and there marrying a wife.

of patriarchal civilization and comparative repose—a time of Tubal-Cains and Jubals, when both Sciences and arts attempted to strike their roots into the accursed ground. . . . . What a subject for an epic. . . . (when) there are inevitable incidents which must have occurred. We see before us . . . . the gay primeval lover wooing his blushing bride at dewy eve under the Danish oaks, that then grew where now no oaks will grow . . . . the grey primeval patriarch . . . . the primeval offspring innocently gambolling by his side. . . . . A thousand such pictures rise before us"! . . . . (pp. 206-207).

The retrospective glance at this *Satanic* "blushing bride" in the days of Satan's innocence, does not lose in poetry as it gains in originality. Quite the reverse. The modern Christian bride — who does not often blush nowadays before her gay modern lovers — might even derive a moral lesson from this daughter of Satan, in the exuberant fancy of her first human biographer. These pictures — and to appreciate them at their true value they must be examined in the volume that describes them—are all suggested with a view to reconcile the infallibility of revealed Scripture with Sir C. Lyell's "Antiquity of Man" and other damaging scientific works. But this does not prevent truth and fact appearing at the foundation of these vagaries, which the author has never dared to sign with his own, or even a borrowed name. For, his pre-Adamic races—not Satanic but simply Atlantic, and the Hermaphrodites before the latter—are mentioned in the Bible when read esoterically, as they are in the Secret Doctrine. The SEVEN KEYS open the mysteries, past and future, of the seven great Root Races, as of the seven Kalpas. Though the genesis of man, and even the esoteric geology, will surely be rejected by Science just as much as the Satanic and pre-Adamic races, yet if having no other way out of their difficulties the Scientists have to choose between the two, we feel certain that, Scripture notwithstanding, once the mystery language is approximately mastered, it is the archaic teaching that will be accepted.

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§ III.

PRIMORDIAL SUBSTANCE AND DIVINE THOUGHT.

"As it would seem irrational to affirm that we already know all existing causes, permission must be given to assume, if need be, *an entirely new agent.*

"Assuming, what is not strictly accurate as yet, that the undulatory hypothesis accounts for all the facts, we are called on to decide whether the existence of an undulating Ether is thereby proved. *We cannot positively affirm*

that no other supposition will explain the facts. Newton's corpuscular hypothesis is admitted to have broken down on Interference; and there is, at the present day, no rival. Still, it is extremely desirable in all such hypotheses to find some collateral confirmation, some evidence *aliunde*, of THE SUPPOSED ETHER. . . . Some Hypotheses consist of assumptions as to the minute structure and operations of bodies. From the nature of the case, these assumptions can never be proved by direct means. Their only merit is *their suitability to express the phenomena.* They are REPRESENTATIVE FICTIONS."—("*Logic,*" *by Alexander Bain, LL.D., Part II., p.* 133)

Ether, this *hypothetical* Proteus, one of the "representative *Fictions*" of modern Science—which, nevertheless, was so long *accepted*—is one of the lower "principles" of what we call PRIMORDIAL SUBSTANCE (Akâsa, in Sanskrit), one of the *dreams* of old, and which has now become again the dream of modern science. It is the greatest, just as it is the boldest, of the surviving speculations of ancient philosophers. For the Occultists, however, both ETHER and the Primordial Substance are a reality. To put it plainly, ETHER is the Astral Light, and the Primordial Substance is AKÂSA, the *Upadhi* of DIVINE THOUGHT.

In modern language, the latter would be better named COSMIC IDEATION—Spirit; the former, COSMIC SUBSTANCE, Matter. These, the Alpha and the Omega of Being, are but the two *facets* of the one Absolute Existence. The latter was never addressed, or even mentioned, by any name in antiquity, except allegorically. In the oldest Aryan race, the Hindu, the worship of the intellectual classes never consisted (as with the Greeks) in a fervent adoration of marvellous form and art, which led later on to anthropomorphism. But while the Greek philosopher adored form, and the Hindu sage alone "perceived the true relation of earthly beauty and eternal truth"—the uneducated of every nation understood neither, at any time.

They do not understand it even now. The evolution of the GOD-IDEA proceeds apace with man's own intellectual evolution. So true it is that the noblest ideal to which the religious Spirit of one age can soar, will appear but a gross caricature to the philosophic mind in a succeeding epoch! The philosophers themselves had to be *initiated into perceptive mysteries*, before they could grasp the correct idea of the ancients in relation to this most metaphysical subject. Otherwise—outside such initiation—for every thinker there will be a "Thus far shalt thou go and no farther," mapped out by his intellectual capacity, as clearly and as unmistakeably as there is for the progress of any nation or race in its cycle by the law of Karma. Outside of initiation, the ideals of contemporary religious thought must always have their wings clipped and remain unable to soar higher; for idealistic as well as realistic thinkers, and even free-thinkers, are but the outcome and the natural product of their respective environments and periods. The ideals of both are only

the necessary results of their temperaments, and the outcome of that phase of intellectual progress to which a nation, in its collectivity, has attained. Hence, as already remarked, the highest flights of modern (Western) metaphysics have fallen far short of the truth. Much of current Agnostic speculation on the existence of the "First Cause" is little better than veiled materialism—the terminology alone being different. Even so great a thinker as Mr. Herbert Spencer speaks of the "Unknowable" occasionally in terms that demonstrate the lethal influence of materialistic thought, which, like the deadly Sirocco, has withered and blighted all current ontological speculation.*

From the early ages of the Fourth Race, when Spirit alone was worshipped and the mystery was made manifest, down to the last palmy days of Grecian art at the dawn of Christianity—the Hellenes alone had dared to raise publicly an altar to the UNKNOWN GOD. Whatever St. Paul may have had in his profound mind when declaring to the Athenians that this "unknown," ignorantly worshipped by them, was the true God announced by himself—that Deity *was not* "Jehovah" (*see "The Holy of Holies"*), nor was he "The Maker of the world and all things." For it is not the "God of Israel" but the "Unknown" of the ancient and modern Pantheist that "dwelleth not in temples *made with hands*" (Acts xviii., 23-4).

Divine thought cannot be defined, or its meaning explained, except by the numberless manifestations of Cosmic Substance in which the former *is sensed* spiritually by those who can do so. To say this, after having defined it as the Unknown Deity, abstract, impersonal, sexless, which must be placed at the root of every Cosmogony and its subsequent evolution, is equivalent to saying nothing at all. It is like attempting a transcendental equation of conditions for the true values of a set, having in hand for deducing them only a number of *unknown* quantities. Its place is found in the old primitive Symbolic charts, in which, as shown in the text, it is represented by a boundless darkness, on the ground of which appears the first central point in white—thus symbolising coeval and co-eternal SPIRIT-MATTER making its appearance in the phenomenal world, before its first differentiation. When "the one becomes two," it may then be

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* For instance, when he terms the "First Cause"—the UNKNOWABLE—a "power *manifesting* through phenomena," and "an infinite eternal *Energy*" (?) it is clear that he has grasped solely the *physical* aspect of the mystery of Being—the Energies of Cosmic Substance only. The co-eternal aspect of the ONE REALITY—Cosmic Ideation —(as to its *noumenon*, it seems *non-existent* in the mind of the great thinker) is absolutely omitted from consideration. Without doubt, this *one-sided* mode of dealing with the problem is due largely to the pernicious Western practice of subordinating consciousness, or regarding it as a "by-product" of molecular motion.

referred to as Spirit *and* matter. To "Spirit" is referable every manifestation of consciousness, reflective or direct, and of *unconscious purposiveness* (to adopt a modern expression used in Western *philosophy*, so-called) as evidenced in the Vital Principle, and Nature's submission to the majestic sequence of immutable law. "Matter" must be regarded as objectivity in its purest abstraction—the self-existing basis whose septenary manvantaric differentiations constitute the objective reality underlying the phenomena of each phase of conscious existence. During the period of Universal Pralaya, Cosmic Ideation is non-existent; and the variously differentiated states of Cosmic Substance are resolved back again into the primary state of abstract potential objectivity.

Manvantaric impulse commences with the re-awakening of Cosmic Ideation (the "Universal Mind") concurrently with, and parallel to the primary emergence of Cosmic Substance—the latter being the manvantaric vehicle of the former—from its undifferentiated *pralayic* state. Then, absolute wisdom mirrors itself in its Ideation; which, by a transcendental process, superior to and incomprehensible by human Consciousness, results in Cosmic Energy (*Fohat*). Thrilling through the bosom of inert Substance, *Fohat* impels it to activity, and guides its primary differentiations on all the Seven planes of Cosmic Consciousness. There are thus *Seven Protyles* (as they are now called), while Aryan antiquity called them the Seven Prakriti, or Natures, serving, severally, as the *relatively* homogeneous basis, which in the course of the increasing heterogeneity (in the evolution of the Universe) differentiate into the marvellous complexity presented by phenomena on the planes of perception. The term "relatively" is used designedly, because the very existence of such a process, resulting in the primary segregations of undifferentiated Cosmic Substance into its septenary bases of evolution, compels us to regard the *protyle* * of each plane as only a *mediate* phase assumed by Substance in its passage from abstract, into full objectivity.

Cosmic Ideation is said to be non-existent during Pralayic periods, for the simple reason that there is no one, and nothing, to perceive its effects. There can be no manifestation of Consciousness, semi-consciousness, or even "unconscious purposiveness," except through the

* The term *Protyle* is due to Mr. Crookes, the eminent chemist, who has given that name to *pre-Matter*, if one may so call primordial and purely homogeneous substances, suspected, if not actually yet found, by Science in the ultimate composition of the atom. But the incipient segregation of primordial matter into atoms and molecules takes its rise subsequent to the evolution of the Seven *Protyles*. It is the last of these—having recently detected the possibility of its existence on our plane—that Mr. Crookes is in search of.

vehicle of matter; that is to say, on this our plane, wherein human consciousness *in its normal state* cannot soar beyond what is known as transcendental metaphysics, it is only through some molecular aggregation or fabric that Spirit wells up in a stream of individual or sub-conscious subjectivity. And as Matter existing apart from perception is a mere abstraction, both of these aspects of the ABSOLUTE—Cosmic Substance and Cosmic Ideation—are mutually inter-dependent. In strict accuracy—to avoid confusion and misconception—the term "Matter" ought to be applied to the aggregate of objects of possible perception, and "Substance" to *noumena;* for inasmuch as the phenomena of *our* plane are the creation of the perceiving Ego—the modifications of its own subjectivity—all the "states of matter representing the aggregate of perceived objects" can have but a relative and purely phenomenal existence for the children of our plane. As the modern Idealists would say, the co-operation of Subject and Object results in the Sense-object or phenomenon. But this does not necessarily lead to the conclusion that it is the same on all other planes; that the co-operation of the two on the planes of their septenary differentiation results in a septenary aggregate of phenomena which are likewise non-existent *per se*, though concrete realities for the Entities of whose experience they form a part, in the same manner as the rocks and rivers around us are real from the stand-point of a physicist, though unreal illusions of sense from that of the metaphysician. It would be an error to say, or even conceive such a thing. From the stand-point of the highest metaphysics, the whole Universe, gods included, is an illusion; but the illusion of him who is in himself an illusion differs on every plane of consciousness; and we have no more right to dogmatise about the possible nature of the perceptive faculties of an Ego on, say, the sixth plane, than we have to identify our perceptions with, or make them a standard for, those of an ant, in *its* mode of consciousness. The pure object apart from consciousness* is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures—to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thraldom of these senses—so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a

* Cosmic Ideation focussed in a principle or *upadhi* (basis) results as the consciousness of the individual Ego. Its manifestation varies with the degree of *upadhi*, *e.g.*, through that known as *Manas* it wells up as Mind-Consciousness; through the more finely differentiated fabric (sixth state of matter) of the *Buddhi* resting on the experience of Manas as its basis—as a stream of spiritual INTUITION.

knowledge of *things in themselves* (*or Substance*). That Ego, progressing in an arc of ascending subjectivity, must exhaust the experience of every plane. But not till the Unit is merged in the ALL, whether on this or any other plane, and Subject and Object alike vanish in the absolute negation of the Nirvanic State (negation, again, only *from our plane*), is scaled that peak of Omniscience—the Knowledge of things-in-themselves; and the solution of the yet more awful riddle approached, before which even the highest Dhyan Chohan must bow in silence and ignorance—the unspeakable mystery of that which is called by the Vedantins, the PARABRAHMAM.

Therefore, such being the case, all those who sought to give a name to the incognizable Principle have simply degraded it. Even to speak of Cosmic Ideation—save in its *phenomenal* aspect—is like trying to bottle up primordial Chaos, or to put a printed label on ETERNITY.

What, then, is the "primordial Substance," that mysterious object of which Alchemy was ever talking, and which became the subject of philosophical speculation in every age? What can it be finally, even in its phenomenal pre-differentiation? Even *that* is ALL in manifested Nature and—*nothing* to our senses. It is mentioned under various names in every Cosmogony, referred to in every philosophy, and shown to be, to this day, the ever grasp-eluding PROTEUS in Nature. We touch and do not feel it; we look at it without seeing it; we breathe it and do not perceive it; we hear and smell it without the smallest cognition that it is there; for it is in every molecule of that which in our illusion and ignorance we regard as Matter in any of its states, or conceive as a feeling, a thought, an emotion. . . . In short, it is the "*upadhi*," or vehicle, of every possible phenomenon, whether physical, mental, or psychic. In the opening sentences of *Genesis*, as in the Chaldean Cosmogony; in the *Purânas* of India, and in the *Book of the Dead* of Egypt, it opens everywhere the cycle of manifestation. It is termed "Chaos," and the face of the waters, incubated by the Spirit proceeding from the Unknown, under whatever name. (*See* "*Chaos, Theos, Kosmos.*")

The authors of the sacred Scriptures in India go deeper into the origin of things evolved than Thales or Job, for they say:—

"From INTELLIGENCE (called MAHAT in the Purânas) associated with IGNORANCE (Iswar, as a *personal* deity) *attended by its projective power*, in which the quality of dulness (*tamas*, insensibility) predominates, proceeds *Ether*—from ether, air; from air, heat; from heat, water; and from water, earth "with everything on it." "From THIS, from this same SELF, was the Ether produced," says the Veda. (*Taittirîya Upanishad II.* 1).

It becomes thus evident that it is not *this* Ether—sprung at the fourth

remove from an *Emanation* of Intelligence "associated with Ignorance" —which is the high principle, the *deific* Entity worshipped by the Greeks and Latins under the name of "*Pater omnipotens Æther*," and "*Magnus Æther*" in its collective aggregates. The septenary gradation, and the innumerable subdivisions and differences, made by the ancients between the powers of *Ether* collectively, from its outward fringe of effects, with which our Science is so familiar, up to the "Imponderable Substance," once admitted as the "Ether of Space," now about to be rejected, has been ever a vexing riddle for every branch of knowledge. The mythologists and symbologists of our day, confused by this incomprehensible glorification, on the one hand, and degradation on the other, of the same deified entity and in the same religious systems, are often driven to the most ludicrous mistakes. The Church, firm as a rock in each and all of her early errors of interpretation, has made of Ether the abode of her Satanic legions.* The whole hierarchy of the "Fallen" angels is there; the *Cosmocratores*—or the "world bearers," (according to Bossuet); *Mundi Tenentes*—the "world holders," as Tertullian calls them; and *Mundi Domini* "world dominations," or rather *dominators*, the *Curbati*, or "Curved," etc., who thus make of the stars and celestial orbs in their course—Devils!

The difference made between the seven states of Ether (itself one of the Seven Cosmic principles), while the Æther of the Ancients is *universal Fire*, may be seen in the injunctions by Zoroaster and Psellus, respectively. The former said: "Consult it only when it is without form or figure," *absque formâ et figurâ*, which means without flames or burning coals. "When it has a form—*heed it not*," teaches Psellus; "but when it is formless, obey it, for it is then *sacred fire*, and all it will reveal thee, shall be true."† This proves that Ether, itself an aspect of Akâsa, has in its turn several aspects or "principles."

All the ancient nations deified Æther in its imponderable aspect and potency. Virgil calls Jupiter, *Pater omnipotens Æther*, "the great Æther."‡ The Hindus have also placed it among their deities; under the name of Akâsa (the synthesis of Æther). And the author of the *Homoiomerian*

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* For it is thus that the Church has interpreted verse 12 in the VI. Chapter to the Ephesians. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world." Further on St. Paul mentions the spiritual *malices* ("wickedness" in English texts) SPREAD IN THE AIR—"*Spiritualia nequitiæ cœlestibus*," the Latin texts giving various names to these "malices," the innocent "Elementals." But the Church is right this time, though wrong in calling them all devils. The ASTRAL LIGHT or lower Ether *is* full of conscious and semi-conscious and unconscious entities; only the church has less *power* over them than over invisible microbes or mosquitoes.

† *Effatum* XVI. "Oracles of Zoroaster."

‡ *Georgica*. Book II.

System of philosophy, Anaxagoras of Clazomenæ, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless Ether where they were generated, whence they evolved, and whither they returned—an Occult teaching.

It thus becomes clear that it is from Ether in its highest synthetic aspect, once anthropomorphised, that sprung the first idea of a personal creative deity. With the philosophical Hindus the elements are *Tamas*, *i.e.*, "unenlightened by *intellect*, which they obscure."

We have now to exhaust the question of the mystical meaning of "Primordial Chaos" and of the Root-Principle, and show how they were connected in the ancient philosophies with Akâsa, wrongly translated Æther, and also with *Maya* (illusion)—of which *Ishwara* is the male aspect. We shall speak further on of the *intelligent* "principle," or rather of the invisible *immaterial* properties, in the visible and material elements, that "sprung from the *primordial* Chaos."

For, "What is the primordial Chaos but Æther?" it is asked in "Isis Unveiled." Not the *modern* Ether; not such as is recognised now, but such as *was* known to the ancient philosophers long before the time of Moses; but Æther, with all its mysterious and occult properties, containing in itself the germs of universal creation. *Upper* Æther or Akâsa, is the celestial virgin and mother of every existing form and being, from whose bosom, as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action. Æther is the Aditi of the Hindus, and it is Akâsa. Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant—Æther; or whence its mysterious origin? Who, we mean, that denies the spirit that works in it, and evolves out of it all visible forms?

It will be an easy task to show that the cosmogonical legends all over the world are based on a knowledge by the ancients of those sciences, which have allied themselves in our days in support of the doctrine of evolution; and that further research may demonstrate that those ancients were far better acquainted with the fact of evolution itself, embracing both its physical and spiritual aspects, than we are now. "With the old philosophers, evolution was a universal theorem, a doctrine embracing the *whole*, and an established principle; while our modern evolutionists are enabled to present us merely with speculative theoretics; with *particular*, if not wholly *negative* theorems. It is idle for the representatives of our modern wisdom to close the debate and pretend that the question is settled, merely because the obscure phraseology of the Mosaic, far later, account clashes with the definite exegesis of 'Exact Science'" ("*Isis Unveiled*").

If one turns to the "Laws (or Ordinances) of Manu," one finds the prototype of all these ideas. Mostly lost (to the Western world) in their original form, disfigured by later interpolations and additions, they have, nevertheless, preserved quite enough of their ancient Spirit to show its character. "Removing the darkness, the Self-existent Lord" (*Vishnu, Narayana, etc.*) becoming manifest, and "wishing to produce beings from his Essence, created, in the beginning, water alone. In that he cast seed. . . . . That became a golden Egg." (V. 6, 7, 8, 9.) Whence this Self-existent Lord? It is called THIS, and is spoken of as "Darkness, imperceptible, without definite qualities, undiscoverable as if wholly in sleep." (V. 5.) Having dwelt in that Egg for a whole divine year, he "who is called in the world Brahmâ," splits that Egg in two, and from the upper portion he forms the heaven, from the lower the earth, and from the middle the sky and "the perpetual place of waters." (12, 13.)

But there is, directly following these verses, something more important for us, as it corroborates entirely our esoteric teachings. From verse 14 to 36, evolution is given in the order described in the Esoteric philosophy. This cannot be easily gainsaid. Even Medhâtithi, the son of Viraswâmin, and the author of the Commentary, "the Manubhâsya," whose date, according to the western Orientalists, is 1,000 A.D., helps us with his remarks to the elucidation of the truth. He showed himself either unwilling to give out more, because he knew that truth which has to be kept from the profane, or else he was really puzzled. Still, what he does give out makes the septenary principle in men and nature plain enough.

Let us begin with Chapter I. of the "Ordinances" or "Laws" after the Self-existent Lord, the *unmanifesting* Logos of the Unknown "Darkness," becomes manifested in the golden Egg. It is from this "Egg," from——

(11.) That which is the undiscrete (undifferentiated) cause, eternal, which *Is and Is not*, from It issued that male who is called in the world Brahmâ. . . . .

Here we find, as in all genuine philosophical systems, even the "Egg" or the Circle (or Zero), boundless Infinity, referred to as IT,* and Brahmâ, the first *unit* only, referred to as the *male* god, *i.e.*, the fructifying Principle. It is ⓘ or 10 (ten) the Decade. On the plane of the Septenary *or our World* only, it is called Brahmâ. On that of the *Unified Decade* in the realm of Reality, this male Brahmâ is an illusion.

(14.) "From Self (*âtmanah*) he created mind, (1) *which is and is not;*

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* The ideal apex of the Pythagorean triangle: *vide* Sections in Vol. II., "Cross and Circle," and the "Earliest Symbolics of the Cross."

(2) and from mind, Ego-ism (Self-Consciousness) the ruler; (3) the Lord."

(1.) The mind is *Manas*. Medhâtithi, the commentator, justly observes here that it is the reverse of this and shows already interpolation and rearranging; for it is *Manas* that springs from *Ahamkara* or (Universal) Self-Consciousness, as *Manas* in the microcosm springs from Mahat, *or Maha-Buddhi* (Buddhi, in man). For Manas is dual, and as shown and translated by Colebrooke, "is *serving both for sense and action*, is an organ by affinity, being cognate with the rest." "The rest" means, here, that Manas, our *fifth* principle (the fifth, because the body was named the *first*, which is the reverse of the true philosophical order)* is in affinity both with Atma-Buddhi and with the lower four principles. Hence, our teaching: namely, that Manas follows Atma-Buddhi to Devachan, and that the lower (dregs, the residue of) Manas remains with Kama rupa, in *Limbus*, or Kama-loka, the abode of the "Shells."

(2.) Such is the meaning of *Manas*, which "*is, and is not.*"

(3.) Medhâtithi translates it as "the one conscious of the I," or Ego, not "ruler," as the Orientalists do. Thus they translate verse 16: "He also, having made the subtile parts of those six (the Great Self and the five organs of sense) of unmeasured brightness, to enter into the elements of Self (*Atmamâtrâsu*) created all beings."

When, according to Medhâtithi, it ought to read *mâtrâ-Chit* instead of "Atmamâtrâsu," and thus be made to say:—

"He having pervaded the subtile parts of those six, of unmeasured brightness, by elements of self, created all beings."

This latter reading must be the correct one, since he, the *Self*, is what we call Atmâ, and thus constitutes the seventh principle, the synthesis of the "*six*." Such is also the opinion of the editor of *Mânava-dharma Shâstra*, who seems to have intuitionally entered far deeper into the spirit of the philosophy than has the translator of the "Ordinances of Manu," the late Dr. Burnell. For he hesitates little between the text of Kulluka and the Commentaries of Medhâtithi. Rejecting the *tanmâtra*, or subtile elements, and the *âtmamâtrâsu* of Kulluka, he says, applying the principles to the Cosmic *Self*: "The six appear rather to be the *manas* plus the five principles of Ether, air, fire, water, earth;" "having united five portions of these six with the spiritual element (the *seventh*) he (thus) created all existing things;" *âtmamâtra* is therefore the spiritual atom as opposed to the elementary, not reflective "elements of himself." Thus he corrects the translation of verse—"17. As the subtile elements of bodily forms of This One depend on these six, so

* *Vide* A. Coke Burnell's translation, edited by Ed. W. Hopkins, Ph.D.

the wise call his form *çarira*" (sharira)—and he says that "Elements" mean here portions or parts (or principles), which reading is borne out by verse 19, which says :—

"19. This non-eternal (Universe) arises then from the Eternal, by means of the subtile elements of forms of *those seven* very glorious principles" (*purusha*).

Commenting upon which, according to Medhâtithi, the Editor remarks that "the five elements plus mind (*Manas*) and Self-Consciousness (Ahamkara)* are meant;" "subtile elements," as before (meaning) "five portions of form" (or principles). For verse 20 shows it, when saying of these (five elements, or "five portions of form" (*rupa*, *plus Manas* and Self-Consciousness) that they constitute the "*seven purusha*," or *principles*, called in the Purânas the "Seven Prâkritis."

Moreover, these "five elements" or "five portions" are spoken of in verse 27 as "those which are called the atomic destructible portions"—therefore "distinct from the atoms of the *nyâya*."

This creative Brahmâ, issuing from the mundane or golden egg, unites in himself both the male and the female principles. He is, in short, the same as all the creative Protologoi. Of Brahmâ, however, it could not be said, as of Dionysos: "πρωτόγονον διφυῆ τρίγονον Βακχεῖον Ἄνακτα Ἄγριον ἀρρητὸν κρύφιον δικέρωτα δίμορφον"—a lunar Jehovah—Bacchus truly, with David dancing nude before his *symbol* in the ark—because no licentious Dionysia were ever established in his name and honour. All such public worship was exoteric, and the great universal symbols were distorted universally, as those of Krishna are now by the Vallabachâryas of Bombay, the followers of the *infant* god. But are these popular gods the *true Deity?* Are *they* the Apex and synthesis of the sevenfold creation, man included? Never! Each and all are one of the rungs of that septenary ladder of Divine Consciousness, pagan as Christian. For Ain-Soph also is said to manifest through the *Seven Letters of Jehovah's name* who, having usurped the place of the Unknown Limitless, was given by his devotees his Seven Angels of the Presence—his *Seven Principles*. Yet they are mentioned in almost every school. In the pure Sankhya philosophy *mahat*, *ahamkara* and the five *tanmâtras* are called the *seven Prakritis* (or Natures), and they are counted from *Maha-Buddhi* or Mahat down to Earth. (See *Sánkhya Karika* III. and Commentaries.)

Nevertheless, however disfigured for Rabbinical purposes is the original *Elohistic* version by Ezra, however repulsive at times even the

* *Ahamkara*, as universal Self-Consciousness, has a triple aspect, as also *Manas*. For this conception of "I," or one's *Ego*, is either *sattwa*, "pure quietude," or appears as *rajas*, "active," or remains *tamas*, "stagnant," in darkness. It belongs to Heaven and Earth, and assumes the properties of either.

esoteric meaning in the Hebrew scrolls, which is far more so than its outward *veil* or *cloaking* may be*—once the *Jehovistic* portions are eliminated, the Mosaic Books are found full of purely occult and priceless knowledge, especially in the first six chapters.

Read by the aid of the Kabala one finds a matchless temple of occult truths, a well of deeply concealed beauty hidden under a structure, the *visible* architecture of which, its apparent symmetry notwithstanding, is unable to stand the criticism of cold reason, or to reveal its age, for it belongs to all the ages. There is more wisdom concealed under the exoteric *fables* of Purânas and Bible than in all the exoteric *facts* and science in the literature of the world, and more OCCULT true Science, than there is of exact knowledge in all the academies. Or, in plainer and stronger language, there is as much esoteric wisdom in some portions of the *exoteric* Purânas and Pentateuch, as there is of nonsense and of designed childish fancy in it, when read only in the dead-letter murderous interpretations of great dogmatic religions, and especially of sects.

Let anyone read the first verses of chapter i. of *Genesis* and reflect upon them. There "God" commands to *another* "god," *who does his bidding* —even in the *cautious* English Protestant translation of James the First's authorised edition.

In the "beginning," the Hebrew language having no word to express the idea of Eternity,† "God" fashions the *heaven* and the *Earth*; and the latter is "without form and void," while the former is no Heaven in fact, but the "Deep," *Chaos*, with darkness upon its face.‡

"And the *Spirit* of GOD moved upon the face of the Waters" (v. 2), or the great Deep of the Infinite Space. And this Spirit is *Nara-yana*, or Vishnu.

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* See "The Holy of Holies."

† The word "eternity," by which Christian theologians interpret the term "for ever and ever," does not exist in the Hebrew tongue—either as a word or meaning. *Oulam*, says Le Clerc, only imports a time when beginning or end is not known. "It does not mean "*infinite* duration," and the word *for ever* in the Old Testament, only signifies a "long time." Nor is the term "eternity" used in the Christian sense in the Purânas. For in Vishnu Purâna, it is clearly stated that by Eternity and Immortality only "existence to the end of the Kalpa" is meant (Book II. chap viii.).

‡ Orphic theogony is purely Oriental and Indian in its Spirit. The successive transformations it has undergone, have now separated it widely from the spirit of ancient Cosmogony, as may be seen by comparing it even with Hesiod's theogony. Yet the truly Aryan Hindu spirit breaks forth everywhere in both Hesiod's and the Orphic theogony. (See the remarkable work of James Darmesteter, *Cosmogonies Aryennes*, in his *Essais Orientaux*.) Thus the original Greek conception of Chaos is that of the Secret Wisdom Religion. In Hesiod, therefore, Chaos is infinite, boundless, endless and beginningless in duration, an abstraction at the same time as a visible presence. SPACE filled with darkness, which is primordial matter in its *pre-cosmic* state. For in its etymological sense, Chaos is Space, according to Aristotle, and Space is *the* ever Unseen and Unknowable Deity in our philosophy.

"And God said, Let there be a firmament. . ." (v. 6), and "God," the second, obeyed and "*made* the firmament" (v. 7). "And God said let there be light," and "there was light." Now the latter does not mean light at all, but in the Kabala, the androgyne "Adam Kadmon," or Sephira (*Spiritual light*), for they are one; or, according to the Chaldean "Book of Numbers," the *secondary* angels, the first being the Elohim who are the *aggregate* of that "fashioning" *god*. For to whom are those words of command addressed? And who is it who commands? That which commands is the *eternal Law*, and he who obeys, the *Elohim*, the known quantity acting in and with *x*, or the coefficient of the unknown quantity, the *Forces* of the ONE Force. All this is Occultism, and is found in the archaic STANZAS. It is perfectly immaterial whether we call these "Forces" the Dhyan Chohans, or the *Ophanim*, as St. John does.

"The one Universal Light, which to Man is *Darkness*, is ever existent," says the Chaldean "Book of Numbers." From it proceeds periodically the ENERGY, which is reflected in the "Deep" or Chaos, the store-house of future worlds, and, once awakened, stirs up and fructifies the latent Forces, which are the ever present eternal potentialities in it. Then awake anew the Brahmâs and Buddhas—the co-eternal Forces—and a new Universe springs into being. . . . .

In the *Sepher Jezireh*, the Kabalistic Book of Creation, the author has evidently repeated the words of Manu. In it, the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit.* "One is the Spirit of the living God, blessed be ITS name, which liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit;"† and this is the Kabalistic abstract Trinity, so unceremoniously anthropomorphised by the Christian Fathers. From this triple ONE emanated the whole Kosmos. First from ONE emanated number Two, or Air (the Father), the creative element; and then number THREE, *Water* (the Mother), proceeded from the air; *Ether* or *Fire* completes the mystic four, the Arba-il.‡ "When the Concealed of the Concealed wanted to reveal Himself, he first made a point (primordial point, or the first Sephiroth, air, or Holy Ghost), shaped into a sacred form (the ten Sephiroth, or the Heavenly man), and covered it with a rich and splendid garment, *that is the world*." §

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* The *manifested* Spirit; Absolute, Divine Spirit is one with absolute Divine Substance: Parabrahm and Mulaprakriti are one in essence. Therefore, Cosmic Ideation and Cosmic Substance in their primal character are one also.

† "Sepher Jezireh," chap. 1, Mishna ix.

‡ Ibid. It is from *Arba* that Abram is made to come.

§ "Sohar," I., 2a.

"He maketh the wind His messengers, flaming Fire His servants," says the Jezireh, showing the cosmical character of the later euhemerised Elements,* and that the Spirit permeates every atom in Kosmos.

This "primordial Substance" is called by some *Chaos:* Plato and the Pythagoreans named it the *Soul of the World* after it had been impregnated by the Spirit of *that* which broods over the Primeval Waters, or *Chaos.* It is by being reflected in it, say the Kabalists, that the brooding Principle *created* the phantasmagoria of a visible, manifested Universe. *Chaos*, before—*Ether*, after, the "reflection;" it is still the deity that pervades all Space and things. It is the invisible, imponderable Spirit of things and the invisible, but too tangible fluid that radiates from the fingers of the healthy magnetizer, for it is Vital Electricity—LIFE itself. Called in derision by the Marquis de Mirville "the nebulous Almighty," it is termed by the Theurgists and Occultists to this day "the living Fire"; and there is not a Hindu who practises at dawn a certain kind of meditation but knows its effects.† It is the "Spirit of

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* "Sepher Jezireh," Mishna ix., 10. Everywhere throughout the Acts, Paul calls the invisible Kosmic Beings the "Elements." (*See Greek Texts.*) But now the Elements are degraded into and limited to atoms of which nothing is known, so far, and which are only "children of necessity" as Ether is too—as we said in "ISIS." "The poor primordial elements have long been exiled, and our ambitious physicists run races to determine who shall add one more to the fledgling brood of the sixty and odd elementary substances." Meanwhile there rages a war in modern chemistry about terms. We are denied the right to call these substances "chemical elements," for they are not "primordial principles of self-existing essences out of which the universe was fashioned," according to Plato. Such ideas associated with the word *element* were good enough for the "old Greek philosophy," but modern science rejects them; for as Professor Crookes says, "they are unfortunate terms," and experimental science will have "nothing to do with any kind of essences except those which it can see, smell, or taste. It leaves others to the metaphysicians. . . ." We must feel grateful even for so much.

† Writing upon this subject in *Isis Unveiled* we said of it that it was: "The Chaos of the ancients, the Zoroastrian sacred fire, or the *Atash-Behram* of the Parsees; the Hermes-fire, the Elmes-fire of the ancient Germans; the lightning of Cybele; the burning torch of Apollo; the flame on the altar of Pan; the inextinguishable fire in the temple on the Acropolis, and in that of Vesta; the fire-flame of Pluto's helm; the brilliant sparks on the hats of the Dioscuri, on the Gorgon head, the helm of Pallas, and the staff of Mercury; the Egyptian Phtha-Ra; the Grecian *Zeus Cataibates* (the descending) of Pausanias; the pentacostal fire-tongues; the burning bush of Moses; the pillar of fire of the *Exodus*, and the "burning lamp" of Abram, the eternal fire of the "bottomless pit"; the Delphic oracular vapours; the Sidereal light of the Rosicrucians; the AKÂSA of the Hindu adepts; the Astral Light of Eliphas Lévi; the nerve-aura and the fluid of the magnetists; the *od* of the Reichenbach; the *Psychod* and ectenic force of Thury; the psychic force of Sergeant Cox, and the atmospheric magnetism of some naturalists; galvanism; and finally, electricity—all these are but various names for many different manifestations or effects of the same mysterious, all-pervading cause, the Greek *Archeus*." We now add—it is all this and much more.

Light" and *Magnes*. As truly expressed by an opponent, *Magus* and *magnes* are two branches growing from the same trunk and shooting forth the same resultants. And in this appellation of "living fire" we may also discover the meaning of the puzzling sentence in the *Zend-Avesta* saying that there is "a fire that gives knowledge of the future. Science and amiable speech," *i.e.*, develops an extraordinary eloquence in the sybil, the sensitive, and even some orators.

This "fire" is spoken of in all the Hindu Books, as also in the Kabalistic works. The *Zohar* explains it as the "white hidden fire, in the *Resha trivrah*" (the White Head), whose Will causes the fiery fluid to flow in 370 currents in every direction of the universe. It is identica with the "Serpent that runs with 370 leaps" of the *Siphrah Dzenioota*, which, when the "Perfect Man," the Metatron, *is raised*, *i.e.*, when the *divine* man indwells in the *animal* man, it, the Serpent, becomes *three spirits*, that is to say, is Atma-Buddhi-Manas, in our theosophical phraseology. (*Vide* Part II. in Vol. II., §§ 3, "The Many Meanings of the War in Heaven.")

Spirit, then, or Cosmic Ideation, and Cosmic Substance—one of whose *principles* is Ether—are *one*, and include the ELEMENTS, in the sense St. Paul attaches to them. These Elements are the veiled Synthesis standing for Dhyan Chohans, Devas, Sephiroth, Amshaspends, Archangels, etc., etc. The Ether of science—the *Ilus* of Berosus, or the *Protyle* of Chemistry—constitutes, so to speak, the *rude* material (relatively) out of which the above-named "Builders," following the plan traced out for them eternally in the DIVINE THOUGHT, fashion the systems in the Cosmos. They are "myths," we are told. "No more so than Ether and the Atoms," we answer. The two latter are *absolute* necessities of physical science; the "Builders" are as absolute a necessity of metaphysics. We are twitted with: "You *never saw them*." We ask the materialists: "Have you ever seen Ether, *or your Atoms*, or, again, your FORCE?" Moreover, one of the greatest Western Evolutionists of our modern day, the coadjutor of Darwin, Mr. A. R. Wallace, when discussing the inadequacy of Natural Selection alone to account for the physical form of Man, admits the guiding action of "higher intelligences" as a "*necessary* part of the great laws which govern the material Universe" ("*Contributions to Theory of Natural Selection*").

These "higher intelligences" are the Dhyan Chohans of the *Occultists*.

Indeed, there are few Myths in any religious system worthy of the name, but have an *historical* as well as a *scientific* foundation. "Myths," justly observes Pococke, "are now proved to be fables, *just in proportion as we misunderstand* them; *truths*, in proportion as *they were once understood*."

The one prevailing, most distinct idea—found in all ancient teaching,

with reference to Cosmic Evolution and the first "creation" of our Globe with all its products, organic and *inorganic* (strange word for an Occultist to use)—is that the whole Kosmos has sprung from the DIVINE THOUGHT. This thought impregnates matter, which is co-eternal with the ONE REALITY; and all that lives and breathes evolves from the emanations of the ONE *Immutable*—Parabrahm = Mulaprakriti, the eternal one-root. The former of these is, so to say, the aspect of the central point turned inward into regions quite inaccessible to human intellect, and is absolute abstraction; whereas, in its aspect as *Mulaprakriti* —the eternal root of all,—it gives one some hazy comprehension at least of the Mystery of Being.

"Therefore, it was taught in the *inner* temples that this visible universe of spirit and matter is but the concrete image of the ideal abstraction; it was built on the model of the first DIVINE IDEA. Thus our universe existed from Eternity in a latent state. The soul animating this purely spiritual universe is the central sun, the highest deity itself. It was not the *One* who built the concrete form of the idea, but the first-begotten; and as it was constructed on the geometrical figure of the dodecahedron,* the first-begotten 'was pleased to employ twelve thousand years in its creation.' The latter number is expressed in the Tyrrhenian cosmogony,† which shows man created in the sixth millenium. This agrees with the Egyptian theory of 6,000 'years'‡ and with the Hebrew computation. But it is the exoteric form of it. The *secret* computation explains that the 'twelve thousand and the 6,000 years' are YEARS OF BRAHMA—one *day* of Brahmâ being equal to 4,320,000,000 years. Sanchoniathon§ in his *Cosmogony*, declares that when the wind (spirit) became enamoured of its own principles (the chaos), an intimate union took place, which connection was called *pothos*, and from this sprang the seed of all. And the chaos knew not its own production, for it was *senseless;* but from its embrace with the wind was generated Môt, or the ilus (mud).‖ From this proceeded the spores of creation and the generation of the universe.

"Zeus-Zen (æther), and Chthonia (the chaotic earth) and Metis (the water), his wives; Osiris and Isis-Latona—the former god also representing ether—the first emanation of the Supreme Deity, Amun, the primeval source of light; the goddess earth and water again; Mithras,¶ the rock-born god, the symbol of the male mundane-fire, or the personified primordial light, and Mithra, the fire-goddess, at once his mother and his wife: the pure element of fire (the active or male principle) regarded as light and heat, in conjunction with earth and water, or matter (female, or passive, elements of Cosmical generation)

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* Plato: "Timæus."

† "Suidas" v. Tyrrhenia."

‡ The reader will understand that by "years" is meant "ages," not mere periods of thirteen lunar months each.

§ See the Greek translation by Philo Byblus.

‖ Cory: "Ancient Fragment."

¶ Mithras was regarded among the Persians as the *Theos ekpetros*—god of the rock.

Mithras is the son of Bordj, the Persian mundane mountain,* from which he flashed out as a radiant ray of light. Brahmâ, the fire-god, and his prolific consort; and the Hindu *Agni*, the refulgent deity from whose body issue a thousand streams of glory and *seven* tongues of flame, and in whose honour certain Brahmans preserve to this day a *perpetual* fire; Siva, personated by the mundane mountain of the Hindus, the *Meru*: these terrific fire-gods, who are said in the legend to have descended from heaven, like the Jewish Jehovah, in a *pillar of fire*, and a dozen other Archaic double-sexed deities, all loudly proclaim their hidden meaning. And what could these dual myths mean but the pyscho-chemical principle of primordial creation? The *first Evolution* in its triple manifestation of spirit, force and matter; the divine *correllation* at its starting point, allegorized as the marriage of *Fire* and water, products of electrifying spirit, union of the male active principle with the female passive element, which become the parents of their tellurian child, cosmic matter, the *prima materia*, whose soul is Æther, and whose shadow is the ASTRAL LIGHT!" (ISIS UNVEILED).

The fragments of the systems that have now reached us are rejected as absurd fables. Nevertheless, occult Science—having survived even the great Flood that submerged the antediluvian giants and with them their very memory, save in the Secret Doctrine, the Bible and other Scriptures—still holds the Key to all the world problems.

Let us apply that Key to the rare fragments of long-forgotten cosmogonies and try by their scattered parts to re-establish the once Universal Cosmogony of the Secret Doctrine. The Key fits them all. No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same TREE OF KNOWLEDGE.

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* Bordj is called a fire-mountain—a volcano; therefore it contains fire, rock, earth and water: the male, or active and the female, or passive, elements. The myth is suggestive.

§ IV.

CHAOS—THEOS—KOSMOS.

THESE three are the containment of Space; or, as a learned Kabalist has defined it, "Space, the all containing uncontained, is the primary embodiment of simply Unity. . . . boundless extension."* But, he asks again, "boundless extension of what?"—and makes the correct reply—"The *unknown container of all, the Unknown FIRST CAUSE.*" This is a most correct definition and answer, most esoteric and true, from every aspect of occult teaching.

SPACE, which, in their ignorance and iconoclastic tendency to destroy every philosophic idea of old, the modern wiseacres have proclaimed "an abstract idea" and a *void*, is, in reality, the container and *the body of the Universe* with its seven principles. It is a body of limitless extent, whose *PRINCIPLES*, in Occult phraseology—each being in its turn a septenary—manifest in our phenomenal world only the grossest fabric of *their sub-divisions.* "No one has ever seen the Elements in their fulness," the Doctrine teaches. We have to search for our Wisdom in the original expressions of the primeval people and in their synonyms. Even the latest of them—the Jews—show in their Kabalistic teachings this idea, *e.g.*, the seven-headed Serpent of Space, called "the great Sea." "In the beginning, the *Alhim* created the heavens and the earth; the 6 (Sephiroth). . . . They created six, and on these all things are based. And those (six) depend upon *the seven forms of the cranium* up to Dignity of all Dignities (*Siphrah Dzeniioota*, i, § 16), see part ii., vol. ii. "Ancient Divisions and the Mystic Numbers."

Now *Wind, Air and Spirit* have ever been synonymous with every nation. Pneuma (Spirit) and Anemos (the wind) with the Greeks, *Spiritus* and *Ventus* with the Latins, were convertible terms even if dissociated from the original idea of the breath of life. In the "Forces" of Science we see but the *material effect of the spiritual affect* of one or the other of the four primordial Elements, transmitted to us by the 4th Race, as we shall transmit Ether (or rather the gross subdivision of it) in its fulness to the Sixth Root Race. This is explained in the text of this and the following Book.

"Chaos" is called *senseless* by the ancients, because it represented and contained in itself (Chaos and Space being synonymous) all the Elements in their rudimentary, undifferentiated State. They made of Ether, the fifth element, the synthesis of the other four; for the Æther of the Greek philosophers is not its dregs—of which indeed they knew more

* "New Aspects of Life," by Henry Pratt, M.D.

than science does now—which are rightly enough supposed to act as an agent for many forces that manifest on Earth. Their Æther was the *Akâsa* of the Hindus; the Ether accepted in physics is but one of its subdivisions, on our plane,—the *Astral Light* of the Kabalists with all its *evil* as well as good effects.

On account of the Essence of Æther, or the Unseen Space, being held divine as the supposed veil of Deity, it was regarded as the medium between this life and the next one. The ancients considered that when the directing active "Intelligences" (the gods) retired from any portion of Ether *in our Space*—the four realms which they superintend—then that particular place was left in the possession of evil, so called by reason of the absence of the *Good* from it.

"The existence of spirit in the common mediator, the ether, is denied by materialism; while theology makes of it a personal god. But the Kabalist holds that both are wrong, saying that in ether, the elements represent but matter—the blind cosmic forces of nature; while Spirit represents the intelligence which directs them. The Aryan, Hermetic, Orphic, and Pythagorean cosmogonical doctrines, as well as those of Sanchoniathon and Berosus, are all based upon one irrefutable formula, viz., that the æther and chaos, or, in the Platonic language, mind and matter, were the two primeval and eternal principles of the universe, utterly independent of anything else. The former was the all-vivifying intellectual principle; the chaos, a shapeless liquid principle, without 'form or sense,' from the union of which two sprung into existence the universe, or rather the universal world, the first androgynous deity—the chaotic matter becoming its body, and ether its soul. According to the phraseology of a *Fragment of Hermias*, 'chaos, from this union with spirit, obtaining *sense*, shone with pleasure, and thus was produced the *Protogonos* (the first-born) light.'* This is the universal trinity, based on the metaphysical conceptions of the ancients, who, reasoning by analogy, made of man, who is a compound of intellect and matter, the microcosm of the macrocosm, or great universe." *(Isis Unveiled.)*

"*Nature abhors Vacuum*" said the Peripatetics, who comprehended perhaps, though materialists in their way, why Democritus, with his instructor Leucippus, taught that the first principles of all things contained in the Universe were atoms and a *vacuum*. The latter means simply *latent* Deity or force; which, before its first manifestation when it became WILL—communicating the first impulse to these atoms—was the great *Nothingness*, Ain-Soph, or NO-THING; was, therefore, to every sense, a Void—or CHAOS.

That Chaos, however, became the "Soul of the World," according to Plato and the Pythagoreans. According to Hindu teaching, Deity in the shape of Æther (Akâsa) pervades all things; and it was called there-

* Damascius, in the "Theogony," calls it Dis, "the disposer of all things." Cory, "Ancient Fragments," p. 314.

fore by the theurgists "the living fire," the "Spirit of Light," and sometimes *Magnes*. It was the highest Deity itself which, according to Plato, built the Universe in the geometrical form of the Dodecahedron; and its "first begotten" was born of Chaos and Primordial Light (the Central Sun). This "First-Born," however, was only the aggregate of the Host of the "Builders," the first constructive Forces, who are called in ancient Cosmogonies the *Ancients* (born of the Deep, or Chaos) and the "First Point." He is the Tetragrammaton, so-called, at the head of the Seven lower Sephiroth. This was the belief of the Chaldees. "These Chaldeans," writes Philo, the Jew, speaking very flippantly of the first instructors of his ancestors, "were of opinion that the Kosmos, *among the things that exist* (?) is a single point, either being itself God (Theos) or that in it is God, comprehending the soul of all things." (See his "*Migration of Abraham*," 32.)

Chaos-Theos-Kosmos are but the three aspects of their synthesis—SPACE. One can never hope to solve the mystery of this *Tetraktis* by holding to the dead-letter even of the old philosophies, as now extant. But, even in these, CHAOS-THEOS-KOSMOS=SPACE, are identified in all Eternity, as the One Unknown Space, the last word about which will, perhaps, never be known before our seventh Round. Nevertheless, the allegories and metaphysical symbols about the primeval and *perfect* CUBE, are remarkable even in the exoteric Purânas.

There, also, Brahmâ is the *Theos*, evolving out of *Chaos*, or the great "Deep," the waters, over which Spirit=SPACE, personified by *ayana*—the Spirit moving over the face of the future boundless Kosmos—is silently hovering, in the first hour of re-awakening. It is also Vishnu, sleeping on Ananta-Sacha, the great Serpent of Eternity, of which Western theology, ignorant of the Kabala, the only key that opens the secrets of the Bible, has made—the Devil. It is the first *triangle* or the Pythagorean *triad*, the "God of the *three* Aspects," before it is transformed through its perfect quadrature of the infinite Circle into the "four-faced Brahmâ."

"Of him who is and yet is not, from the not-being, Eternal Cause, is born the Being-Purusha," says Manu, the legislator.

In *Isis Unveiled*, it is said that :—

"In the Egyptian mythology, Kneph, the Eternal *Unrevealed* God, is represented by a snake emblem of Eternity encircling a water urn, with its head hovering over the waters, which it incubates with its breath. In this case the serpent is the Agathodæmon, the good spirit: in its opposite aspect, it is the Kakodæmon—the bad one. In the Scandinavian *Eddas*, the honey dew, the fruit of the gods and of the creative busy Yggdrasill (bees), falls during the hours of night, when the atmosphere is impregnated with humidity; and in the Northern mythologies, as the passive principle of creation, it typifies the

creation of the universe *out of water;* this dew is the astral light in one of its combinations, and possesses creative as well as destructive properties. In the Chaldean legend of Berosus, Oannes or Dagon, the man-fish, instructing the people, shows the infant world created out of *water*, and all beings originating from this *prima materia*. Moses teaches that only earth and *water* can bring a living soul: and we read in the Scriptures that herbs could not grow until the Eternal caused it to *rain* upon earth. In the Mexican *Popol-Vuh*, man is created out of *mud* or clay (*terre glaise*), taken from under the water. Brahmâ creates the great Muni (or first man) seated on his lotus, only after having called into being *spirits* who thus enjoyed over mortals a priority of existence, and he creates him out of *water*, *air* and *earth*. Alchemists claim that the primordial or pre-Adamic earth, when reduced to its first substance, is in its *second* stage of transformation like clear water, the first being the *alkahest* proper. This primordial substance is said to contain within itself the essence of all that goes to make up man; it has not only all the elements of his physical being, but even the "breath of life" itself in a latent state, ready to be awakened. This it derives from the "incubation" of the "Spirit of God" upon the face of the waters—CHAOS: in fact, this substance is chaos itself. From this it was that Paracelsus claimed to be able to make his "homunculi;" and this is why Thales, the great natural philosopher, maintained that *water* was the principle of all things in nature.* . . . Job says, in chap. xxvi. 5, that "dead things are formed from under the waters, and inhabitants thereof." In the original text, instead of "dead things," it is written dead *Rephaim* (giants or mighty primitive men), from whom "Evolution" may one day trace our present race."

"In the primordial state of the creation," says Polier's *Mythologie des Indous*, "the rudimental universe, submerged in water, reposed in the bosom of Vishnu. Sprung from this chaos and darkness, Brahmâ, the architect of the world, poised on a lotus-leaf, floated (moved) upon the waters, unable to discern anything but water and darkness." Perceiving such a dismal state of things, Brahmâ soliloquises in consternation: "Who am I? Whence came I?" Then he hears a voice:† "Direct your thoughts to Bhagavat." Brahmâ, rising from his natatory position, seats himself upon the lotus in an attitude of contemplation, and reflects upon the Eternal, who, pleased with this evidence of piety, disperses the primeval darkness and opens his understanding. "After this Brahmâ issues from the universal egg (infinite chaos) as *light*, for his understanding is now opened, and he sets himself to work: he *moves* on the eternal waters, with the spirit of God within himself; and in his capacity of *mover* of the waters he is Vishnu, or *Narayana*." This is

* With the Greeks, the "River-gods," all of them the Sons of the primeval ocean (Chaos in its masculine aspect), were the respective ancestors of the Hellenic races. For them the OCEAN was the father of the Gods; and thus they had anticipated in this connection the theories of Thales, as rightly observed by Aristotle (Metaph. I., 3, 5).

† The "Spirit," or hidden voice of the *Mantras*, the active manifestation of the latent Force, or occult potency.

exoteric, of course, yet in its main idea as identical as possible with the Egyptian cosmogony, which shows in its opening sentences Athtor,* or Mother Night (which represents illimitable darkness), as the primeval element which covered the infinite abyss, animated by water and the universal spirit of the Eternal, dwelling alone in Chaos. Similarly in the Jewish Scriptures, the history of the creation opens with the spirit of God and his creative emanation—another Deity.†

The Zohar teaches that it is the primordial elements—the trinity of Fire, Air and Water—the four cardinal points, and all the Forces of Nature, which form collectively the VOICE of the WILL *Memrab*, or the "Word," the Logos of the Absolute Silent ALL. "The indivisible point, limitless and unknowable" spreads itself over the endless space, and thus forms a veil (the Mulaprakriti of Parabraham) which conceils this Abolute point. (*Vide infra*).

In the cosmogonies of all the nations it is the "Architects" synthesized by Demiurgos (in the Bible the "Elohim"), who fashion Kosmos out of Chaos, and who are the collective *Theos*, "male-female," Spirit and matter. "By a series (*yom*) of foundations (*hasoth*) the Alhim caused earth and heaven to be" (Gen. ii., 4). In the Bible it is first *Alhim*, then Jahva-Alhim, and finally Jehovah—after the separation of the sexes in chapter iv. of Genesis. It is noticeable that nowhere, except in the later, the *last* Cosmogonies of our Fifth race, is the ineffable and unutterable NAME‡—the symbol of the Unknown Deity, which was used only in the MYSTERIES—used in connection with the "Creation" of the Universe. It is the "Movers," the "Runners," the *theoi* (from θέειν, "to run"), who do the work of formation, the "Messengers" of the manvantaric law, who have now become in Christianity the "messengers" (malachim); and it seems the same in Hinduism or early Brahmanism. For it is not Brahmâ who creates in the *Rig Veda*, but the Prajâpati, the "Lords of Being," who are the *Rishis;* the word *Rishi* (according to Professor Mahadeo Kunte) being connected with the word to move, to lead on, applied to them in their terrestrial character, when, as Patriarchs, they lead their hosts on the Seven Rivers.

Moreover, the very word "God" in the singular, embracing all the gods—or *theos* from *theoi*—came to the "superior" civilized nations from a strange source, one entirely and as pre-eminently *phallic* as the

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* Orthography of the "Archaic Dictionary."

† We do not mean the current or accepted Bible, but the *real* Jewish one, now explained kabalistically.

‡ It is "unutterable" for the simple reason that it is non-existent. It never was a *name*, nor any *word* at all, but an Idea that could not be expressed. A substitute was created for it in the century preceding our era.

sincere, open-spoken *lingham* of India. The attempt to derive God from the Anglo-Saxon synonym "good" is an abandoned idea, for in no other language, in all of which the term varies more or less, from the Persian Khoda down to the Latin *Deus*, has an instance been found of a name of God being derived from the attribute of *Goodness*. To the Latin races it comes from the Aryan *Dyaus* (the Day); to the Slavonian, from the Greek Bacchus (*Bagh-bog*); and to the Saxon races directly from the Hebrew *Yodh* or *Jod*. The latter is י, the number-letter 10, male and female, and Jod the phallic *hook*:—hence the Saxon *Godh*, the Germanic *Gott*, and the English *God*. This symbolic term may be said to represent the Creator of physical "Humanity," on the *terrestrial* plane; but surely it had nothing to do with the formation or "Creation" of Spirit, gods, or Kosmos!

Chaos-Theos-Kosmos, the triple deity, is *all in all*. Therefore, it is said to be male and female, good and evil, positive and negative: the whole series of contrasted qualities. When latent (in pralaya) it is incognizable and becomes the *unknowable Deity*. It can be known only in its active functions; hence as *matter-Force* and *living Spirit*, the correlations and outcome, or the expression, on the visible plane, of the ultimate and ever-to-be unknown UNITY.

In its turn this triple unit is the producer of the four primary "Elements,"* which are known in our visible terrestrial nature as the seven (so far the *five*) Elements, each divisible into forty-nine (or seven times seven) sub-elements, with about seventy of which Chemistry is acquainted. Every Cosmical Element such as Fire, Air, Water, Earth, partaking of the qualities and defects of their Primaries, are in their nature Good and Evil, Force (or Spirit) and Matter, etc., etc.; and each, therefore, is at one and the same time Life and Death, Health and Disease, Action and Reaction. (*See Section XIV.*, "*The Four Elements.*") They are ever and constantly forming matter under the never-ceasing impulse of the ONE Element (the *incognizable*), represented in the world of phenomena by Æther, or "the immortal gods who give birth and life to all."

In "the Philosophical writings of Solomon Ben Yehudah Ibn Gebirol" (translated in Mr. Isaac Myer's *Kabbalah*, just published) it is said on the structure of the Universe, "R. Yehudah began, it is written:—'Elohim said: Let there be a firmament in the midst of the waters.' Come, see, at the time that the Holy. . . . created the World, He

* The Cosmic Tabernacle of Moses, erected by him in the Desert, was *square*, representing the four cardinal points and the four Elements, as Josephus tells his readers (*Antiq.* I, *viii ch.*, *xxii.*) It is the idea taken from the pyramids in Egypt and in Tyre, where the pyramids became pillars, the Genii, or Angels have their abodes in the four respective points (*See* § *xiv.*; "*The Four Elements.*")

created 7 heavens above, 7 earths below, 7 seas, 7 days, 7 rivers, 7 weeks, 7 years, 7 times, and 7,000 years that the world has been. The Holy *is the seventh* of all," etc. (p. 415).

This, besides showing a strange identity with the cosmogony of the Purânas (*e.g.*, Vishnu Purâna 1st Book), corroborates with regard to number seven, all our teachings as briefly given in "Esoteric Buddhism."

The Hindus have an endless series of allegories to express this idea. In the primordial Chaos, before it became developed into the *Seven Oceans* (Sapta Samudra)—emblematical of the *seven gunas* (conditioned qualities) composed of *trigunas* (Satwa, Rajas and Tamas, see Purânas)—lie latent both *Amrita* (immortality) and *Visha* (poison, death, evil). This allegory is found in the "Churning of the Ocean" by the gods. *Amrita* is beyond any guna, for it is UNCONDITIONED *per se;* yet when fallen into the phenomenal creation it got mixed up with EVIL, *Chaos*, with latent *theos* in it, and before *Kosmos* was evolved. Hence, one finds Vishnu—standing here for eternal Law—periodically calling forth Kosmos into activity—"churning out of the *primitive* Ocean (boundless Chaos) the *Amrita* of Eternity, reserved only for the gods and devas; and he has to employ in the task *Nagas* and *Asuras*—demons in exoteric Hinduism. The whole allegory is highly philosophical, and we find it repeated in every philosophical System. Plato, having fully embraced the ideas of Pythagoras—who had brought them from India—compiled and published them in a form more intelligible than the mysterious numerals of the Greek Sage. Thus the *Kosmos* is "the Son" with Plato, having for his father and mother the Divine Thought and Matter.*

"The Egyptians," says Dunlap, † "distinguish between an older and younger Horus; the former the *brother* of Osiris, the latter the *son* of Osiris and Isis." The first is the *Idea* of the world remaining in the Demiurgic Mind, "born in darkness before the creation of the world." The second Horus is this "Idea" going forth from the *Logos*, becoming clothed with matter, and assuming an actual existence. ‡

"The Mundane God, eternal, boundless, young and old, of winding form," § say the *Chaldean oracles*.

This "winding form" is a figure to express the vibratory motion of the Astral Light, with which the ancient priests were perfectly well acquainted, though its name was invented by the Martinists.

Now Cosmolatry has the finger of scorn pointed at its superstitions by modern Science, which ought, however, as advised by a French

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* Plutarch, "Isis and Osiris," l., vi.

† "Spirit History of Man," p. 88.

‡ Mover's "Phoinizer," 268.

§ Cory, "Fragments," 240.

savant, before laughing at it "to remodel entirely its own system of cosmo-pneumatological education." *Satis eloquentiæ, sapientiæ parvum.* Cosmolatry like Pantheism may be made to yield in its ultimate expression the words applied to Vishnu . . . . "He is only the *ideal* Cause of the *Potencies* to be created in the work of creation; and from him proceed the potencies to be created, after they have become the real cause. *Save that one ideal cause*, there is no other to which the world can be referred. . . . . *Through the potency of that cuse*, every created thing comes by its proper nature." (*Original Sanskrit Texts, Part iv., pp.* 32, 33.)

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§ V.

ON THE HIDDEN DEITY, ITS SYMBOLS AND GLYPHS.

THE Logos or Creative deity, the "Word made Flesh," of every religion, has to be traced to its ultimate source and Essence. In India, it is a Proteus of 1,008 divine names and aspects in each of its *personal* transformations, from Brahmâ-Purusha down through the Seven *divine* Rishis and ten *semi*-divine Prajâpati (also Rishis) to the *divine-human* Avatars. The same puzzling problem of the "One in many" and the multitude in One, is found in other Pantheons, in the Egyptian, the Greek and the Chaldeo-Judaic, the latter having made confusion still more confused by presenting its Gods as euhemerizations, in the shapes of Patriarchs. The latter are now accepted by those who reject Romulus as a myth, and are represented as living and *historical* Entities. *Verbum satis sapienti.*

In the Zohar, En-Soph is also the ONE, and the infinite Unity. This was known to the very few learned Fathers of the Church, who were aware that Jehovah was but a *third rate* potency and no "highest" God. But while complaining bitterly of the Gnostics and saying . . . "our Heretics hold . . . that PROPATOR is known but to the *Only begotten* Son * (who is Brahmâ among the rest) that is to the mind" (*nous*), Irenæus never mentioned that the Jews did the same in their real *secret* books. Valentinus, "the profoundest doctor of the Gnosis," held that "there was a perfect AION who existed before Bythos, or Buthon (the first father of unfathomable nature, which is the second Logos) called Propator." It is thus AION, who springs as a Ray from Ain-Soph (who *does not create*), and AION, who creates, or *through* whom, rather, everything is created, or evolves.

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* As Mulaprakriti is known only to Iswar, the LOGOS, as he is called now by Mr. T. Subba Row, of Madras. (See his *Bhagavadgita* Lectures.)

For, as the Basilidians taught, "there was a supreme god, *Abraxax*, by whom was created mind" (*Mahat*, in Sanskrit, *Nous* in Greek). "From Mind proceeded the word, *Logos*, from the word, Providence (Divine Light, rather), then from it Virtue and Wisdom in Principalities, Powers, Angels, etc., etc." By these (Angels) the 365 Æons were created. "Amongst the lowest, indeed, and those who made this world, he (Basilides) sets last of all the God of the Jews, whom he denies to be God (and very rightly), affirming he is one of the angels" (*Ibid.*). Here, then, we find the same system as in the Purânas, wherein the Incomprehensible drops a seed, which becomes the golden egg, from which Brahmâ is produced. Brahmâ produces Mahat, etc., etc. True Esoteric philosophy, however, speaks neither of "creation" nor of "evolution" in the sense the exoteric religions do. All these personified Powers are not evolutions from one another, but so many aspects of the one and sole manifestation of the ABSOLUTE all. The same system as the gnostic prevails in the Sephirothal aspects of Ain-Soph, yet, as *these aspects are in Space and Time*, a certain order is maintained in their successive appearances. Therefore, it becomes impossible not to take notice of the great changes that the *Zohar* has undergone under the handling of generations of Christian Mystics. For, even in the metaphysics of the Talmud, the "lower Face" (or "Lesser Countenance"), the microprosopus, in fact, could never be placed on the plane of the same abstract ideal as the Higher, or "Greater Countenance," macroprosopus. The latter is, in the Chaldean Kabala, a pure abstraction; the Word or LOGOS, or DABAR (in Hebrew), which Word, though it becomes in fact a plural number, or "Words"—D(a)B(a)RIM, when it reflects itself, or falls into the aspect of a Host (of angels, or Sephiroth, "numbers") is still collectively ONE, and on the ideal plane a nought—0, a "No-thing." IT is without form or being, "with no likeness with anything else." (*Franck*, "*Die Kabbala*," *p.* 126.) And even Philo calls the Creator, the *Logos* who stands next God, "*the* SECOND GOD," and "the second God who is his (Highest God's) WISDOM" (*Philo. Quæst. et Solut*). Deity is not God. It is NOTHING, and DARKNESS. It is nameless, and therefore called *Ain-Soph*—"the word *Ayin* meaning nothing." *See Franck* "*Die Kabbala*," *p.* 153. *See also Section XII.*, "*Theogony of the Creative Gods.*" The "Highest God" (the unmanifested LOGOS) is its Son.

Nor are most of the gnostic systems, which come down to us mutilated by the Church Fathers, anything better than the distorted shells of the original speculations. Nor were they *open* to the public or reader, at any time; *i.e.*, had their hidden meaning or esotericism been revealed, it would have been no more an esoteric teaching, and this could never be. Alone Marcus (the chief of the Marcosians, 2nd century), who taught

that deity had to be viewed under the symbol of *four syllables*, gave out more of the esoteric truths than any other Gnostic. But even he was never well understood. For it is only on the surface or dead letter of his *Revelation* that it appears that God is a quaternary, to wit: "the Ineffable, the Silence, the Father, and Truth,"—in reality it is quite erroneous, and divulges only one more esoteric riddle. This teaching of Marcus was that of the early Kabalists and ours. For he makes of Deity, the number 30 *in* 4 *syllables*, which, translated esoterically, means a Triad or *Triangle*, and a Quaternary or a square, in all *seven*, which, on the lower plane made the seven divine or secret letters of which the God-name is composed. This requires demonstration. In his "Revelation," speaking of divine mysteries expressed by means of letters and numbers, Marcus narrates how the "Supreme Tetrad came down unto me (him) from the region which cannot be seen nor named, *in a female form*, because *the world would have been unable to bear her appearing under a male figure*," and revealed to him "the generation of the universe, *untold before to either* gods or men."

This first sentence already contains a double meaning. Why should a female figure be more easily borne or listened to by the world than a male figure? On the very face of it this appears nonsensical. Withal it is quite simple and clear to one who is acquainted with the mystery-language. *Esoteric Philosophy*, or the Secret Wisdom, was symbolized by a female form, while a male figure stood for the *Unveiled* mystery. Hence, the world not being ready to receive, could not bear it, and the Revelation of Marcus had to be given allegorically. Then he writes:

"When first the Inconceivable, the Beingless and Sexless (the Kabalistic Ain-Soph) began to be in labour (*i.e.*, when the hour of manifesting Itself had struck) and desired that Its Ineffable should be born (the first Logos, or Æon, or Aion), and its invisible should be clothed with form, its mouth opened and uttered the word like unto itself. This word (logos) manifested itself in the form of the Invisible One. The uttering of the (ineffable) name (through the word) came to pass in this manner. He (the Supreme Logos) uttered the first word of his name, which is a *syllable of four letters*. Then the second syllable was added, *also of four letters*. Then the third, composed of *ten* letters; and after this the fourth, which contains *twelve* letters. The whole name consists thus of *thirty letters* and of *four syllables*. Each letter has its own accent and way of writing, but neither understands nor ever beholds that form of the whole Name,—no; not even the power of the letter that stands next to Itself (to the Beingless and the Inconceivable.)* All these sounds when united are the collective Beingless,

* Iswara, or the Logos, cannot see Parabrahmam, but only Mulaprakriti, says the lecturer, in the Four Lectures on Bhagavatgita. (See *Theosophist*, Feb., 1887.)

unbegotten Æon, and *these* are the Angels that are ever beholding the face of the Father* (the Logos, the "second God," who stands next God, "the Inconceivable," according to Philo).

This is as plain as ancient esoteric secresy would make it. It is as Kabalistic, but less veiled than the Zohar in which the mystic names or attributes are also four syllabled, twelve, forty-two, and even seventy-two syllabled words! The *Tetrad* shows to Marcus the TRUTH in the shape of a naked woman, and letters every limb of that figure, calling her head Ω, her neck Ψ, shoulders and hands Γ, and X, etc., etc. In this Sephira is easily recognised, the Crown (*Kether*) or head being numbered *one;* the brain or Chochmah, 2; the heart, or Intelligence (Binah), 3; and the other seven Sephiroth representing the limbs of the body. The Sephirothal Tree is the Universe, and Adam Kadmon represents it in the West as Brahmâ represents it in India.

Throughout, the 10 Sephiroth are represented as divided into the three higher, or the spiritual *Triad*, and the lower Septenary. The true Esoteric meaning of the sacred number seven is cleverly veiled in the *Zohar;* yet was betrayed by the double way of writing "in the beginning" or *Be-resheeth*, and Be-raishath, the latter the "Higher, or *Upper* Wisdom." As shown by Mr. Macgregor Mathers in his *Kabbalah* (p. 47), and in the *Qabbalah* of Mr. T. Myer (p. 233), both of these Kabalists being supported by the best ancient authorities, these words have a dual and secret meaning. *Braisheeth bara Elohim* means that the *six*, over which stands the *seventh* Sephiroth, belong to the lower material class, or, as the anthor says: "Seven . . . . are applied to the Lower Creation, and three to the spiritual man, the Heavenly Prototypic or first Adam."

When the Theosophists and Occultists say that God is no BEING, for IT is nothing, *No-Thing*, they are more reverential and religiously respectful to the Deity than those who call God a HE, and thus make of Him a gigantic MALE.

He who studies the Kabala will soon find the same idea in the ultimate thought of its authors, the earlier and great Hebrew Initiates, who got this secret Wisdom at Babylonia from the Chaldean Hierophants, while Moses got his in Egypt. The Zohar cannot well be judged by its after translations in Latin and other tongues, as all those ideas were, of course, softened and made to fit in with the views and *policy* of its Christian arrangers; but in truth its ideas are identical with those of all other religious systems. The various Cosmogonies show that the Archaic Universal Soul was held by every nation as the "Mind" of the Demiurgic Creator; and that it

* The "Seven Angels of the Face," with the Christians.

was called the "Mother," *Sophia* with the Gnostics (or the female Wisdom), the *Sephira* with the Jews, Saraswati or Vâch, with the Hindus, *the Holy Ghost being a female Principle.*

Hence, born from it, the *Kurios* or Logos was, with the Greeks, the "God, mind" (*nous*). "Now Koros (*Kurios*) signifies the pure and unmixed nature of intellect—wisdom," says Plato in "Cratylus"; and Kurios is Mercury, the Divine Wisdom, and "mercury is the Sol" (Sun) ("*Arnobius*" vi., xii.), from whom Thot-Hermes received this divine Wisdom. While, then, the *Logoi* of all countries and religions are correlative (in their sexual aspects) with the female Soul of the World or the "Great Deep;" the deity, from which these *two in one* have their being, is ever concealed and called the "Hidden One," connected only indirectly with Creation,* as it can act only through the Dual Force emanating from the Eternal Essence. Even Æsculapius, called the "Saviour of all," is identical, according to ancient classics, with *Phta*, the Egyptian Creative Intellect (or Divine Wisdom), and with Apollo, Baal, Adonis and Hercules (*see Dunlap's "Mystery of Adonis," pp.* 23 *and* 95); and Phta is, in one of its aspects, the "Anima Mundi," the Universal Soul of Plato, the "Divine Spirit" of the Egyptians, the "Holy Ghost" of the early Christians and Gnostics, and the *Akâsa* of the Hindus, and even, in its lower aspect, the *Astral Light.* For *Phta* was originally the "God of the Dead," he in whose bosom they were received, hence the *Limbus* of the Greek Christians, or the Astral Light. It is far later that *Phta* was classed with the Sun-gods, his name signifying "he who opens," as he is shown to be the first to unveil the face of the dead mummy, to call the soul to *life in his bosom.* (See *Maspero's "Bulaq Museum."*) KNEPH, the Eternal *Unrevealed*, is represented by the snake-emblem of eternity encircling a water-urn, with its head hovering *over the "waters" which it incubates with its breath*—another form of one and the same idea of "Darkness," its ray moving on the waters, &c. As "Logos-Soul," this *permutation* is called Phta; as Logos-Creator, he becomes *Imhot-pou*, his son, "the god of the handsome face." In their primitive characters these two were the first Cosmic Duad, *Noot*, "space or *Sky*," and *Noo*, "the primordial Waters," the Androgyne Unity, above whom was the *Concealed* BREATH of Kneph. And all of them had the aquatic animals and plants sacred to them, the *ibis*, the *swan*, the *goose*, the *crocodile*, and the *lotus*.

Returning to the Kabalistic deity, this Concealed Unity is then איוסזף = τό πάν = ἄπειρος, Endless, Boundless, non-Existent, איך so

* We use the term as one accepted and sanctioned by use, and therefore more comprehensible to the reader.

long as the *Absolute* is within *Oulom*,* the boundless and termless time, as such, En-Soph cannot be the Creator or even the modeller of the Universe, nor can he be *Aur* (light). Therefore En-Soph is also Darkness. The *immutably* Infinite and the *absolutely* Boundless can neither will, think, nor act. To do this it has to become finite, and *it* does so, by its ray penetrating into the mundane egg—infinite space—and emanating from it as a finite god. All this is left to the ray latent in the one. When the period arrives, the absolute will expands naturally the force within it, according to the Law of which it is the inner and ultimate Essence. The Hebrews did not adopt the egg as a symbol, but they substituted for it the "Duplex heavens," for, translated correctly, the sentence "God made the heavens and the earth" would read:—"In and out of his own essence as a womb (the mundane egg), God created the two heavens." But the Christians have chosen as the symbol of their Holy Ghost, the dove.

"Whosoever acquaints himself with הד the Mercaba and the *lahgash* (secret speech or incantation), will learn the secret of secrets." *Lahgash* is nearly identical in meaning with *Vâch*, the hidden power of the Mantras.

When the active period has arrived, from within the eternal essence of Ain-Soph, comes forth Sephira, the active Power, called the Primordial Point, and the Crown, *Kether*. It is only through her that the "Un-bounded Wisdom" could give a concrete form to the abstract Thought. Two sides of the upper triangle by which the ineffable Essence and the universe—its manifested bodv —are symbolized, the right side and the base are composed of unbroken lines; the third, the left side, is dotted. It is through the latter that emerges Sephira. Spreading in every direction, she finally encompasses the whole triangle. In this emanation the triple triad is formed. From the invisible Dew falling from the higher *Uni-triad* (thus leaving 7 sephiroths only), the "Head" Sephira *creates* primeval waters, *i.e.*, Chaos takes shape. It is the first stage towards the solidification of spirit which through various modifications will produce earth. "*It requires earth and water to make a living soul*," says Moses. It requires the image of an aquatic bird to connect it with water, the female element of procreation with the egg and the bird that fecundates it.

When Sephira emerges like an active power from within the latent Deity, she is female; when she assumes the office of a creator, she becomes a male; hence, she is androgyne. She is the "Father and

* With the ancient Jews, as shown by Le Clerc, the word *Oulom* meant only a time whose beginning or end is not known. The term "eternity," properly speaking, did not exist in the Hebrew tongue with the meaning, for instance, applied by the Vedantins to Parabrahm.

Mother Aditi," of the Hindu Cosmogony and of *the Secret Doctrine*. If the oldest Hebrew scrolls had been preserved, the modern Jehovah-worshipper would have found that many and uncomely were the symbols of the *creative* god. The frog in the moon, typical of his generative character, was the most frequent. All the birds and animals now held "unclean" in the Bible had been the symbols of the Deity in days of old. It was because they were too sacred that a mask of uncleanness was placed over them, in order to preserve them from destruction. The brazen serpent was not a bit more poetical than the goose or swan, if symbols are to be accepted *à la lettre*.

In the words of the *Zohar*: "The Indivisible Point, which has no limit and cannot be comprehended because of its purity and brightness, expanded *from without*, forming a brightness that served the indivisible Point as a veil;" yet the latter also "*could not be viewed in* consequence of its immeasurable light. It too *expanded from without*, and this expansion was its garment. Thus through a constant *upheaving* (motion) finally the world originated" (*Zohar I.* 20*a*). The Spiritual substance sent forth by the Infinite Light is the *first* Sephira or *Shekinah:* Sephira *exoterically* contains all the other nine Sephiroths in her. *Esoterically* she contains but two,* *Chochmah* or *Wisdom*, "a masculine, *active* potency whose divine name is *Jah* (י ה)," and BINAH, a feminine passive potency, Intelligence, represented by the divine name Jehovah (י ה ו ה); which two potencies form, with Sephira the third, the Jewish trinity or the Crown, KETHER. These two Sephiroths called Father, *Abba*, and Mother *Amona*, are the duad or the double-sexed *logos* from which issued the other seven Sephiroths. (See *Zohar*.) This first Jewish triad (Sephira, Chochmah, and Binah) is the Hindu *Trimurti*.* However veiled, even in the *Zohar*, and more still in the exoteric Pantheon of India, every particular connected with one is reproduced in the other. The *Prajâpati* are the Sephiroths. Ten with Brahmâ they dwindle to seven, when the Trimurti, and the Kabalistic triad, are separated from the rest. The seven Builders (Creators) become the seven *Prajâpati*, or the seven Rishis, in the same order as the Sephiroths become the Creators; then the Patriarchs, etc. In both Secret Systems, the One Universal Essence is incomprehensible and *inactive* in its absoluteness, and can be connected with the building of the Universe only in an indirect way. In both, the primeval Male-female or androgynous Principle, and their ten and seven Emanations (Brahmâ-Virâj and Aditi-Vâch on the one part and the Elohim-Jehovah, or Adam-Adami (Adam Kadmon) and Sephira Eve on the

* In the Indian Pantheon the double-sexed Logos is Brahmâ, the Creator, whose seven "mind born" sons are the primeval Rishis—the "Builders."

other), with their Prajâpati and Sephiroths, represent in their totality, first of all the Archetypal man, the *Proto-logos;* and only in their secondary aspect do they become Cosmic powers, and astronomical or sidereal bodies. If Aditi is the mother of the gods, *Deva-Matri*, Eve is the mother of all living; they are the *Sakti* or generative power in their female aspect of the "Heavenly man," and they are all compound Creators. Says a "*Gupta Vidya*" Sûtra: "In the beginning, a ray issuing from Paramârthika (*the one* and only true existence), it became manifested in Vyavahârika (conventional existence) which was used as a *Vahan* to descend into the Universal Mother, and to cause her to expand (swell, *brih*)." And in the *Zohar* it is stated: "The Infinite Unity, formless and without similitude, after the form of the heavenly man was created, used it. The Unknown Light* (Darkness) used the אדמצואה (heavenly form) as a chariot מדבבה through which to descend, and wished to be called by this form, which is the sacred name Jehovah."

As the Zohar says: "In the beginning was the Will of the King, prior to any other existence. . . . It (the Will) sketched the forms of all things that had been concealed but now came into view. And there went forth as a sealed secret from the head of Ain Soph, a nebulous spark of matter, without shape or form. . . . Life is drawn from below, and from above the source renews itself, the sea is always full and spreads its waters everywhere." Thus the deity is compared to a shoreless sea, to water which is "the fountain of life" (Zohar iii., 290). "The seventh palace, the fountain of life, is the first in the order from above" (ii. 261). Hence the Kabalistic tenet on the lips of the very Kabalistic Solomon, who says in Proverbs ix., 1: "Wisdom hath builded her house; it hath hewn out its *seven* pillars."

Whence then, all this identity of ideas, if there was no primeval UNIVERSAL Revelation? The few points shown are like a few straws in a hayrick, in comparison to that which will be shown as the work proceeds. If we turn to that most hazy of all Cosmogonies—the Chinese, even there the same idea is found. *Tsi-tsai* (the Self-Existent) is the unknown Darkness, the root of the *Wuliang-sheu* (Boundless Age), Amitabhe, and Tien (heaven) come later on. The "great Extreme" of Confucius gives the same idea, his "straws" notwithstanding. The latter are a source of great amusement to the missionaries. These laugh at every "heathen" religion, despise and hate that of their

* Says Rabbi Simeon: "Ah, companions, companions, man as an emanation was both man and woman, as well on the side of the '*Father*' as on the side of the '*Mother*.' And this is the sense of the words: 'And Elohim spoke; Let there be Light, and it was Light' . . . and this is the *two-fold man*." ("*Auszüge aus dem Sohar*," p. 13, 15.) Light, then, in *Genesis* stood for the Androgyne Ray or "Heavenly Man."

brother Christians of other denominations, and yet one and all accept *à la lettre* their own *Genesis*. If we turn to Chaldea we find in it *Anu*, the concealed deity, the One, whose name, moreover, shows it to be of Sanskrit origin. *Anu*, which means in Sanskrit "atom," aníyámsam anîyasâm (smallest of the small), is a name of Parabrahm in the Vedantic philosophy; Parabrahm being described as smaller than the smallest atom, and greater than the greatest sphere or universe: "*Anagraniyam and Mahatorvavat.*" This is what George Smith gives as the first verses of the Akkadian *Genesis* as found in the Cuneiform Texts on the "*Lateras Coctiles.*" There also, we find *Anu* the passive deity or En-Soph, *Bel*, the Creator, the Spirit of God (Sephira) moving on the face of the waters, hence water itself, and *Hea*, the Universal Soul or wisdom of the three combined.

The first eight verses read thus:

1. When above, were not raised the heavens;
2. And below on the earth a plant had not grown up.
3. The abyss had not broken its boundaries.
4. The chaos (or water) Tiamat (the sea) was the producing mother of the whole of them. (This is the Cosmical Aditi and Sephira.)
5. Those waters at the beginning were ordained but—
6. A tree had not grown, a flower had not unfolded.
7. When the gods had not sprung up, any one of them.
8. A plant had not grown, and order did not exist.

This was the chaotic or ante-genetic period—the double Swan and the Dark Swan, which becomes white, when Light is created.*

The symbol chosen for the majestic ideal of the Universal Principle will seem little calculated to answer its sacred character. A goose, or even a swan, may appear unfit, no doubt, to represent the grandeur of the Spirit. Nevertheless, it must have had some deep occult meaning, since it figures not only in every cosmogony and world religion, but even was chosen by the mediæval Christians, the Crusaders, as the *vehicle* of the Holy Ghost supposed to lead the army to Palestine, to wrench the Tomb of the Saviour from the hands of the Saracen. If we are to credit Professor Draper's statement in his "Intellectual Development of Europe," the Crusaders, led on by Peter the Hermit, were preceded, at the head of the army, by the Holy Ghost under the shape of a white gander in company of a goat. The Egyptian God of Time, Seb, carries a goose on his head. Jupiter assumes the form of a swan and Brahmâ also, because the root of all this is that mystery of mysteries—the MUNDANE EGG. (See preceding §).

* The Seven Swans that are believed to land from Heaven into Lake Mansarovara, are in the popular fancy the Seven Rishis of the Great Bear, who assume that form to visit the locality where the Vedas were written.

One has to learn the reason of a symbol before one depreciates it. The dual element of Air and Water is that of the ibis, swan, goose and pelican, of crocodiles and frogs, lotus flowers and water lilies, &c.; and the result is the choice of the most unseemly symbols among the modern as much as the ancient mystics. Pan, the great god of nature, was generally figured in connection with aquatic birds, geese especially, and so were other gods. If, later on, with the gradual degeneration of religion, the gods to whom geese were sacred, became Priapic deities, it does not stand to reason that water fowls were made sacred to Pan and other Phallic deities as some scoffers even of antiquity would have it (*see Petronii Satyrica*, cxxxvi.); but that the abstract and divine power of procreative nature had become grossly anthropomorphized. Nor does the Swan of Leda show "Priapic doings and her enjoyment thereof," as Mr. Hargrave Jennings chastely expresses it; for the myth is but another version of the same philosophical idea of cosmogony. Swans are frequently found associated with Apollo, as they are the emblems of water and fire (sun-light also), before the separation of the Elements.

Our modern symbologists might profit by some remarks made by a well-known writer, Mrs. Lydia Maria Child. "From time immemorial an emblem has been worshipped in Hindostan as the type of creation, or the origin of life. . . . Siva or the Mahadeva being not only the reproducer of human forms, but also the fructifying principle, the generative power that pervades the Universe. The maternal emblem is likewise a religious type. This reverence for the production of life, introduced into the worship of Osiris the sexual emblems. Is it strange that they regarded with reverence the great mystery of human birth? Were they impure thus to regard it? Or are *we* impure that do not so regard it? But *no clean and thoughtful mind* could so regard them. . . . We have travelled far, and unclean have been the paths, since those old Anchorites first spoke of God and the soul in the solemn depths of their first sanctuaries. Let us not smile at their mode of tracing the infinite and the incomprehensible Cause throughout all the mysteries of nature, lest by so doing we cast the shadow of our own grossness on their patriarchal simplicity." ("*Progress of Religious Ideas*," *Vol.* 1, *p.* 17, *et seq.*)

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§ VI.

THE MUNDANE EGG.

WHENCE this universal symbol? The Egg was incorporated as a sacred sign in the cosmogony of every people on the Earth, and was revered both on account of its form and its inner mystery. From the earliest mental conceptions of man, it was known as that which represented most successfully the origin and secret of being. The gradual development of the imperceptible germ within the closed shell; the inward working, without any apparent outward interference of force, which from a latent *nothing* produced an active *something*, needing nought save heat; and which, having gradually evolved into a concrete, living creature, broke its shell, appearing to the outward senses of all a self-generated, and self-created being—must have been a standing miracle from the beginning.

The secret teaching explains the reason for this reverence by the Symbolism of the prehistoric races. The "First Cause" had no name in the beginnings. Later it was pictured in the fancy of the thinkers as an ever invisible, mysterious Bird that dropped an Egg into Chaos, which Egg becomes the Universe. Hence Brahm was called Kalahansa, "the swan in (Space and) Time." He became the "Swan of Eternity," who lays at the beginning of each Mahamanvantara a "Golden Egg." It typifies the great Circle, or O, itself a symbol for the universe and its spherical bodies.

The second reason for its having been chosen as the symbolical representation of the Universe, and of our earth, was its form. It was a Circle and a Sphere; and the ovi-form shape of our globe must have been known from the beginning of symbology, since it was so universally adopted. The first manifestation of the Kosmos in the form of an egg was the most widely diffused belief of antiquity. As Bryant shows (iii., 165), it was a symbol adopted among the Greeks, the Syrians, Persians, and Egyptians. In chap. liv. of the Egyptian Ritual, Seb, the god of Time and of the Earth, is spoken of as having laid an egg, or the Universe, "an egg conceived at the hour of the great one of the Dual Force" (Sec. V., 2, 3, etc.).

Ra is shown like Brahmâ gestating in the Egg of the Universe. The deceased is "resplendent in the Egg of the land of mysteries" (zxii., 1). For, this is "the Egg to which is given life among the gods" (xlii., 11). "It is the Egg of the great clucking Hen, the Egg of Seb, who issues from it like a hawk" (lxiv., 1, 2, 3; lxxvii., 1).

With the Greeks the Orphic Egg is described by Aristophanes, and was part of the Dionysiac and other mysteries, during which

the Mundane Egg was consecrated and its significance explained; Porphyry showing it a representation of the world, Ἑρμήνευει δέ τὸ ὠὸν κόσμον. Faber and Bryant have tried to show that the egg typified the ark of Noah, which, unless the latter is accepted as purely allegorical and symbolical, is a wild belief. It can have typified the ark only as a synonym of the moon, the *argha* which carries the universal seed of life; but had surely nothing to do with the ark of the Bible. Anyhow, the belief that the universe existed in the beginning in the shape of an egg was general. And as Wilson has it: "A similar account of the first aggregation of the elements in the form of an egg is given in all the (Indian) Purânas, with the usual epithet Haima or Hiranya, 'golden' as it occurs in Manu." Hiranya, however, means "resplendent," "shining," rather than "golden," as proven by the great Indian scholar, the late Swami Dayanand Sarasvati, in his unpublished polemics with Professor Max Müller. As said in the Vishnu Purâna: "Intellect (Mahat) . . . the (unmanifested) gross elements inclusive, formed an egg . . . and the lord of the universe himself abided in it, in the character of Brahmâ. In that egg, O Brahman, were the continents, and seas and mountains, the planets and divisions of the universe, the gods, the demons and mankind." (*Book* i., *ch.* 2.) Both in Greece and in India the first visible male being, who united in himself the nature of either sex, abode in the egg and issued from it. This "first born of the world" was Dionysius, with some Greeks; the god who sprang from the mundane egg, and from whom the mortals and immortals were derived. The god Ra is shown in the *Ritual* (Book of the Dead, xvii., 50) beaming in his egg (the Sun), and he starts off as soon as the god *Shoo* (the Solar energy) awakens and gives him the impulse. "He is in the Solar egg, the egg to which is given life among the gods" (*Ibid*, xlii., 13). The Solar god exclaims: "I am the creative soul of the celestial abyss. None sees my nest, none can break my egg, I am the Lord!" (*Ibid*, LXXXV.).

In view of this circular form, the "|" issuing from the "○," or the egg, or the male from the female in the androgyne, it is strange to find a scholar saying—on the ground that the most ancient Indian MSS. show no trace of it—that the ancient Aryans were ignorant of the decimal notation. The 10, being the sacred number of the universe, was secret and esoteric, both as the unit and cipher, or *zero*, the circle. Moreover, Professor Max Müller says that "the two words *cipher* and *zero*, which are but one, are sufficient to prove that our figures are borrowed from the Arabs.* Cipher is the Arabic "cifron," and means

* See Max Müller's "Our Figures."

empty, a translation of the Sanscrit name of nought "synya," he says.* The Arabs had their figures from Hindustan, and never claimed the discovery for themselves.† As to the Pythagoreans, we need but turn to the ancient manuscripts of Boethius's *Geometry*, composed in the sixth century, to find among the Pythagorean numerals‡ the 1 and the *nought*, as the first and final ciphers. And Porphyry, who quotes from the Pythagorean *Moderatus*,‖ says that the numerals of Pythagoras were "hieroglyphical symbols, by means whereof he explained ideas concerning the nature of things," or the origin of the universe.

Now, if, on the other hand, the most ancient Indian manuscripts show as yet no trace of decimal notation in them, and Max Müller states very clearly that until now he has found but nine letters (the initials of the Sanscrit numerals) in them; on the other hand, we have records as ancient to supply the wanted proof. We speak of the sculptures and the sacred imagery in the most ancient temples of the far East. Pythagoras derived his knowledge from India; and we find Professor Max Müller corroborating this statement, at least so far as to allow the *Neo*-Pythagoreans to have been the first teachers of "ciphering," among the Greeks and Romans; that "they at Alexandria, or in Syria, became acquainted with the Indian figures, and adapted them to the Pythagorean abacus" (our figures). This cautious admission implies that Pythagoras himself was acquainted with but *nine* figures. Thus we might reasonably answer that, although we possess no certain proof (*exoterically*) that the decimal notation was known by Pythagoras, who lived on the very close of the archaic ages,§ we have yet sufficient evidence to show that the full numbers, as given by Boethius, were known to the Pythagoreans, even before Alexandria was built.¶ This evidence we find in Aristotle, who says that "some philosophers hold that ideas and numbers are of the same nature, and amount to TEN in all."** This, we believe, will be sufficient to show that the decimal notation was known among them at least as early as four centuries B.C., for Aristotle does not seem to treat the question as an innovation of the "Neo-Pythagoreans."

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* A Kabalist would be rather inclined to believe that as the Arabic *cifron* was taken from the Indian *Synya*, nought, so the Jewish Kabalistic Sephiroth (*Sephrim*) were taken from the word cipher, not in the sense of emptiness but the reverse—that of creation by number and degrees in their evolution. And the Sephiroth are 10 or ⓘ.

† See Max Müller's "Our Figures."

‡ See King's "Gnostics and their Remains," plate xiii.

‖ "Vita Pythag."

§ 608 B.C.

¶ This city was built 332 B.C.

** "Metaph." vii., F.

But we know more than that : *we know* that the decimal system must have been known to the mankind of the earliest archaic ages, since the whole astronomical and geometrical portion of the secret sacerdotal language was built upon the number 10, or the combination of the male and female principles, and since the Pyramid of "Cheops" is built upon the measures of this decimal notation, or rather upon the digits and their combinations with the *nought*. Of this, however, sufficient was said in *Isis Unveiled*, and it is useless to repeat and return to the same subject.

The symbolism of the Lunar and Solar Deities is so inextricably mixed up, that it is next to impossible to separate such glyphs as the egg, the lotus, and the "sacred" animals from each other. The *ibis*, for instance, sacred to Isis, who is often represented with the head of that bird, sacred also to Mercury or Thoth, because that god assumed its form while escaping from Typhon,—the *ibis* was held in the greatest veneration in Egypt. There were two kinds of ibises, Herodotus tells us (Lib. II. c. 75 *et seq.*) in that country: one *quite black*, the other black and white. The former is credited with fighting and exterminating the winged serpents which came every spring from Arabia and infested the country. The other was sacred to the moon, because the latter planet is white and brilliant on her external side, dark and black on that side which she never turns to the earth. Moreover, the *ibis* kills land serpents, and makes the most terrible havoc amongst the eggs of the crocodile, and thus saves Egypt from having the Nile infested by those horrible Saurians. The bird is credited with doing so in the moonlight, and thus being helped by *Isis*, as the moon, her sidereal symbol. But the nearer esoteric truth underlying these popular myths is, that Hermes, as shown by Abenephius (*De cultu Egypt.*), watched under the form of that bird over the Egyptians, and taught them the occult arts and sciences. This means simply that the *ibis religiosa* had and has "magical" properties in common with many other birds, the albatross pre-eminently, and the mythical white swan, the swan of Eternity or Time, the KALAHANSA.

Were it otherwise, indeed, why should all the ancient peoples, who were no more fools than we are, have had such a superstitious dread of killing certain birds? In Egypt, he who killed an *ibis*, or the golden hawk—the symbol of the Sun and Osiris—risked and could hardly escape death. The veneration of some nations for birds was such that Zoroaster, in his precepts, forbids their slaughter as a heinous crime. We laugh in our age at every kind of divination. Yet why should so many generations have believed in divination by birds, and even in zoomancy, said by Suidas to have been imparted by Orpheus, who taught how to perceive in the yoke and white of

the egg, under certain conditions, that which the bird born from it would have seen around it during its short life. This occult art, which demanded 3,000 years ago the greatest learning and the most abstruse mathematical calculations, has now fallen into the depths of degradation: it is old cooks and fortune-tellers who read their future to servant-girls in search of husbands, by means of the white of an egg in a glass.

Nevertheless, even Christians have to this day their sacred birds; for instance, the dove, the symbol of the Holy Ghost. Nor have they neglected the sacred animals. The *Evangelical* zoolatry—the Bull, the Eagle, the Lion, and the Angel (in reality the Cherub, or Seraph, the fiery-winged Serpent), is as much pagan as that of the Egyptians or the Chaldeans. These four animals are, in reality, the symbols of the four elements, and of the four *lower* principles in man. Nevertheless, they correspond physically and materially to the four constellations that form, so to speak, the *suite* or *cortège* of the Solar God, and occupy during the winter solstice the four cardinal points of the zodiacal circle. These four "animals" may be seen in many of the Roman Catholic New Testaments where the *portraits* of the evangelists are given. They are the animals of Ezekiel's Mercabah.

As truly stated by Ragon, "the ancient Hierophants have combined so cleverly the dogmas and symbols of their religious philosophies, that these symbols can be fully explained only by the combination and knowledge of *all* the keys." They can be only *approximately* interpreted, even if one finds out three out of these seven systems: the *anthropological*, the *psychic*, and the *astronomical*. The two chief interpretations, the highest and the lowest, the spiritual and the physiological, they preserved in the greatest secrecy until the latter fell into the dominion of the profane. Thus far, with regard only to the *pre-historic* Hierophants, with whom that which has now become purely (or impurely) phallic, was a science as profound and as mysterious as biology and physiology are now. This was their exclusive property, the fruit of their studies and discoveries. The other two were those which dealt with the creative gods (theogony), and with creative man, *i.e.*, the ideal and the practical mysteries. These interpretations were so cleverly veiled and combined, that many were those who, while arriving at the discovery of one meaning, were baffled in understanding the significance of the others, and could never unriddle them sufficiently to commit dangerous indiscretions. The highest, the first and the fourth—theogony in relation to anthropogony—were almost impossible to fathom. We find the proofs of this in the Jewish "Holy Writ."

It is owing to the serpent being oviparous, that it became a symbol of wisdom and an emblem of the Logoi, or the *self-born*. In the temple of Philœ in Upper Egypt, an egg was artificially prepared of clay made of

various incenses, and it was made to hatch by a peculiar process, when a *cerastes* (the horned viper) was born. The same was done in antiquity for the cobra in the Indian temples. The *creative* God emerges from the egg that issues from the mouth of Kneph—as a winged serpent—because the Serpent is the symbol of the All-wisdom. With the Hebrews he is glyphed by the "flying or fiery serpents" of the Wilderness and Moses, and with the Alexandrian mystics he becomes the Ophio-Christos, the Logos of the Gnostics. The Protestants try to show that the allegory of the Brazen Serpent and of the "fiery serpents" has a direct reference to the mystery of Christ and Crucifixion *; but it has a far nearer relation, in truth, *to the mystery of generation*, when dissociated from the egg with the central germ, or the *circle with its central point*. The *brazen Serpent* had no such holy meaning as that; nor was it, in fact, glorified above the "*fiery serpents*" *for the bite of which it was only a natural remedy*. The symbological meaning of the word "brazen" being the feminine principle, and that of fiery, or "gold," the male one.†

In the *Book of the Dead*, as just shown, reference is often made to the Egg. Ra, the mighty one, remains in his Egg, during the struggle between the "children of the rebellion" and *Shoo* (the Solar Energy and the Dragon of Darkness) (ch. xvii.). The deceased is resplendent in his

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* And this *only* because the brazen serpent was lifted on a pole! It had rather a reference to Mico the Egyptian egg standing upright supported by the sacred *Tau*; since the Egg and the Serpent are inseparable in the old worship and symbology of Egypt, and since both the Brazen and "fiery" serpents were *Saraphs*, the "burning fiery" messengers, or the serpent Gods, the *nagas* of India. It was a purely phallic symbol without the egg, while when associated with it—it related to cosmic creation.

† "Brass was a metal symbolizing the *nether world* . . . . that of the womb where life should be given . . . The word for serpent was in Hebrew *Nakash*, but this is the same term for *brass*." It is said in Numbers (xxi.) that the Jews complained of the Wilderness *where there was no water* (*v.* 5); after which "the Lord sent fiery serpents" to bite them, when, to oblige Moses, he gives him as a remedy the *brazen serpent* on a pole to look at; after which "any man when he beheld the serpent of brass . . . . *lived*" (?). After that the "Lord," gathering the people together at the well of Beer, gives them water, (14-16), and grateful Israel sang this song, "Spring up, O Well," (*v.* 17). When, after studying symbology, the Christian reader comes to understand the innermost meaning of these three symbols—*water, brazen, the serpent*, and a few more—*in the sense given to them in the Holy Bible*, he will hardly like to connect the sacred name of his Saviour with the "Brazen Serpent" incident. The Seraphim שרפים (fiery winged serpents) are no doubt connected with, and inseparable from, the idea "of the serpent of eternity—God," as explained in Kenealy's Apocalypse. But the word cherub also meant serpent, in one sense, though its direct meaning is different; because the *Cherubim* and the Persian winged γρύφες "griffins"—the guardians of the golden mountain—are the same, and their compound name shows their character, as it is formed of כר (kr) *circle*, and אוב "aub," or ob—serpent—therefore, a "serpent in a circle." And this settles the phallic character of the Brazen Serpent, and justifies Hezekiah for breaking it. (*See II. Kings*, 18, 4). *Verbum sat. sapienti.*

Egg when he crosses to the land of mystery (xxii. i.). He is the Egg of Seb (liv. 1—3). . . . The Egg was the symbol of life in *immortality* and eternity; as also the glyph of the generative matrix; and the *tau*, associated with it, only of life and birth in *generation*. The Mundane Egg was placed in *Khnoom*, the "Water of Space," or the feminine *abstract* principle (Khnoom becoming, with the *fall* of mankind into generation and phallicism, Ammon, the *creative* God); and when *Phtah*, the "fiery god," carries the Mundane egg in his hand, then the symbolism becomes quite terrestrial and concrete in its significance. In conjunction with the hawk, the symbol of Osiris-Sun, the symbol is dual: it relates to both lives—the mortal and the immortal. In Kircher's *Œdipus Egyptiacus* (vol. iii., p. 124) one can see, on the papyrus engraved in it, an egg floating above the mummy. This is the symbol of hope and the promise of a *second birth* for the *Osirified* dead; his Soul, after due purification in the Amenti, will gestate in this egg of immortality, to be reborn from it into a new life on earth. For this Egg, in the esoteric Doctrine, is the *Devachan*, the abode of Bliss; the winged scarabeus being alike a symbol of it. The "winged globe" is but another form of the egg, and has the same significance as the scarabeus, the *Khopiroo* (from the root *Khoproo* "to become," "to be reborn,") which relates to the rebirth of man, as well as to his spiritual regeneration.

In the Theogony of Mochus, we find Æther first, and then the air, from which Ulom, the *intelligible* (νοήτος) deity (the visible Universe of Matter) is born out of the Mundane Egg. (Möver's *Phoinizer*, p. 282.)

In the *Orphic* Hymns, the Eros-Phanes evolves from the divine Egg, which the *Æthereal Winds* impregnate, wind being "the Spirit of the unknown Darkness"—"the spirit of God" (as explains K. O. Müller, 236); the divine "Idea," says Plato, "who is said to move Æther."

In the Hindu *Katakopanishad*, Purusha, the divine spirit, already stands before the original matter, "from whose union springs the great soul of the world," Maha-Atma, Brahmâ, the Spirit of Life,* etc., etc.† Besides this there are many charming allegories on this subject scattered through the sacred books of the Brahmins. In one place it is the female creator who is first a germ, then a drop of heavenly dew, a pearl, and then an egg. In such cases—of which there are too many to enumerate them separately—the Egg gives birth to the four elements within the fifth, Ether, and is covered with seven coverings, which become later on the seven upper and the seven lower worlds. Breaking in two, the shell becomes the heaven, and the meat in the egg the earth, the white forming the terres

* The latter appellations are all identical with *Anima Mundi*, or the "Universal Soul," the astral light of the Kabalist and the Occultist, or the "Egg of Darkness."

† Weber, "Akad Vorles," pp. 213, 214 *et seq.*

trial waters. Then again, it is Vishnu who emerges from within the egg with a lotus in his hand. Vinata, a daughter of Daksha and wife of Kasyapa ("the Self-born sprung from Time," one of the seven "creators" of our world), brought forth an egg from which was born Garuda, the vehicle of Vishnu, the latter allegory having a relation to our Earth only, as Garuda is the Great Cycle.

The egg was sacred to Isis; the priests of Egypt never ate eggs on that account.*

Diodorus Siculus states that Osiris was born from an Egg, like Brahmâ. From Leda's Egg Apollo and Latona were born, as also Castor and Pollux—the bright Gemini. And though the Buddhists do not attribute the same origin to their Founder, yet, no more than the ancient Egyptians or the modern Brahmins, do they eat eggs, lest they should destroy the germ of life latent in them, and commit thereby Sin. The Chinese believe that their first man was born from an egg, which *Tien*, a god, dropped down from heaven to earth into the waters.† This symbol is still regarded by some as representing the idea of the origin of life, which is a scientific truth, though the human *ovum* is invisible to the naked eye. Therefore we see respect shown to it from the remotest past, by the Greeks, Phœnicians, Romans, the Japanese, and the Siamese, the North and South American tribes, and even the savages of the remotest islands.

With the Egyptians, the concealed god was Ammon (*Mon*). All their gods were dual: the scientific *reality* for the Sanctuary; its double, the fabulous and mythical Entity, for the masses. For instance, as observed in "Chaos, Theos, Kosmos," the older Horus was the *Idea* of the world remaining in the demiurgic mind "born in Darkness before the creation of the world;" the *second* Horus‡ was the same *Idea* going forth from the *Logos*, becoming clothed with matter and assuming an actual existence. (Compare *Möver's "Phoinizer," p.* 268.) The same with *Khnoum* and Ammon;‖ both are represented ram-headed, and both often confused, though their functions are different. Khnoum is "the modeller of men," fashioning men and things out of the Mundane Egg on a potter's wheel;

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* Isis is almost always represented holding a lotus in one hand and in the other a circle and the Cross (*crux ansata*), the Egg being sacred to her.

† The Chinese seem to have thus anticipated Sir William Thomson's theory that the first living germ had dropped to the Earth from some passing comet. Query! why should this be called *scientific* and the Chinese idea a superstitious, foolish theory?

‡ Horus—the "older," or *Haroiri*, is an ancient aspect of the solar god, contemporary with *Ra* and *Shoo*; Haroiri is often mistaken for Hor (Horsusi), Son of Osiris and Isis. The Egyptians very often represented the rising Sun under the form of Hor the older, rising from a full-blown lotus, the Universe, when the solar disc is always found on the hawk-head of that god. Haroiri is Khnoum.

‖ Ammon or *Mon*, the "hidden," the Supreme Spirit.

Ammon-Ra, the generator, is the secondary aspect of the concealed deity. Khnoum was adored at Elephanta and Philœ,* Ammon at Thebes. But it is Emepht, the One, Supreme *Planetary* principle, who blows the egg out of his mouth, and who is, therefore, Brahmâ. The shadow of the deity, Kosmic and universal, of that which broods over and permeates the egg with its vivifying Spirit until the germ contained in it is ripe, was the *mystery* god whose name was unpronounceable. It is is Phtah, however, "he who opens," the opener of life and Death,† who proceeds from the egg of the world to begin his dual work. (*Book of Numbers.*)

According to the Greeks, the phantom form of the Chemis (*Chemi*, ancient Egypt) which floats on the ethereal waves of the Empyrean Sphere, was called into being by Horus-Apollo, the Sun god, who caused it to evolve out of the Mundane egg.‡

In the Scandinavian Cosmogony—placed by Professor Max Müller, in point of time, as "far anterior to the Vedas" in the poem of Voluspa (the song of the prophetess), the Mundane egg is again discovered in the phantom-germ of the Universe, which is represented as lying in the *Ginnungagap*—the cup of illusion *(Maya)* the boundless and void abyss. In this world's matrix, formerly a region of night and desolation, *Nebelheim* (the mist-place, the *nebular* as it is called now, in the astral light) dropped a *ray of cold light* which overflowed this cup and froze in it. Then the *Invisible* blew a scorching wind which dissolved the frozen waters and cleared the mist. These waters (chaos), called the streams of *Elivagar*, distilling in vivifying drops, fell down and created the earth and the giant *Ymir*, who only had "the semblance of man" (the Heavenly man), and the cow, *Audhumla* (the "mother" or astral light, Cosmic Soul) from whose udder flowed *four* streams of milk (the four cardinal points: the four heads of the four rivers of Eden, etc., etc.) and which "four" allegorically are symbolized by the *cube* in all its various and mystical meanings.

The Christians—especially the Greek and Latin Churches—have fully adopted the symbol, and see in it a commemoration of life eternal,

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* His triadic goddesses are *Sati* and *Anouki*.

† *Phtah* was originally the god of death, of *destruction*, like Siva. He is a *solar* god only by virtue of the sun's fire killing as well as vivifying. He was the national god of Memphis, the radiant and "fair-faced God." (See *Saqquarah Bronzes, Saitic Epoch.*)

‡ The *Brahmanda Purâna* contains the mystery about Brahmâ's golden egg fully; and this is why, perhaps, it is inaccessible to the Orientalists, who say that this Purâna, like the Skanda, is "no longer procurable in a collective body," but "is represented by a variety of Khandas and Mahatmyas professing to be derived from it." The "Brahmanda Purâna" is described as "that which is declared in 12,200 verses, the magnificence of the egg of Brahmâ, and in which an account of the future Kalpas is contained as revealed by Brahmâ." Quite so, and much more, perchance.

of salvation and of resurrection. This is found in and corroborated by the time-honoured custom of exchanging "Easter Eggs." From the *anguinum*, the "Egg" of the "pagan" Druid, whose name alone made Rome tremble with fear, to the red Easter Egg of the Slavonian peasant, a cycle has passed. And yet, whether in civilized Europe, or among the abject savages of Central America, we find the same archaic, primitive thought; if we only search for it and do not disfigure—in the the haughtiness of our fancied mental and physical superiority—the original idea of the symbol.

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§ VII.

THE DAYS AND NIGHTS OF BRAHMÂ.

THIS is the name given to the Periods called MANVANTARA (*Manu-antara*, or between the Manus) and PRALAYA (Dissolution); one referring to the active periods of the Universe, the other to its times of relative and complete *rest*—according to whether they occur at the end of a "Day," or an "Age" (a life) of Brahmâ. These periods, which follow each other in regular succession, are also called *Kalpas*, small and great, the minor and the *Maha Kalpa;* though, properly speaking, the Maha Kalpa is never a "day," but a whole life or age of Brahmâ, for it is said in the Brahmâ Vaivarta: "Chronologers compute a Kalpa by the Life of Brahmâ; minor Kalpas, as Saṁvarta and the rest, are numerous." In sober truth they are infinite; as they have never had a commencement, *i.e.*, there never was a *first* Kalpa, nor will there ever be a *last* one, in Eternity.

One *Parardha*—in the ordinary acceptation of this measure of time—or half of the existence of Brahmâ (in the present *Maha Kalpa*) has already expired; the last Kalpa was the Padma, or that of the Golden Lotos; the present one being *Vârâha** (the "boar" incarnation, or *Avatar*).

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* There is a curious piece of information in the Buddhist esoteric traditions. The exoteric or *allegorical* biography of Gautama Buddha shows this great Sage dying of an indigestion of *pork and rice*, a very prosaic end, indeed, having little of the solemn element in it. This is explained as an allegorical reference to his having been born in the "Boar," or Vârâha-Kalpa when Brahmâ assumed the form of that animal to raise the Earth out of the "Waters of Space." And as the Brahmins descend direct from Brahmâ and are, so to speak, identified with him; and as they are at the same time the mortal enemies of Buddha and Buddhism, we have the curious allegorical hint and combination. Brahminism (of the Boar, or *Vârâha Kalpa*) has slaughtered the religion of Buddha in India, swept it away from its face; therefore Buddha, identified with his philosophy, is said to have died from the effects of eating of the flesh of a wild hog.

By the scholar who studies the Hindu religion from the Purânas, one thing is to be especially noted. He must not take literally, and in one sense only, the statements therein found; since those which especially concern the Manvantaras or Kalpas have to be understood in their several references. So, for instance, these periods relate in the same language to both the great and the small periods, to Maha Kalpas and to minor Cycles. The *Matsya*, or Fish Avatar, happened before the Vârâha or Boar Avatar; the allegories, therefore, must relate to both the *Padma* and the present manvantara, and also to the minor cycles which took place since the reappearance of our Chain of Worlds and Earth. And, as the Matsya Avatar of Vishnu and Vaivasvata's Deluge are correctly connected with an event that happened on our Earth during this Round, it is evident that while it may relate to pre-cosmic events (in the sense of *our* Kosmos or Solar system) it has reference in our case to a distant geological period. Not even Esoteric philosophy can claim to know, except by analogical inference, that which took place before the reappearance of our Solar System and previous to the last *Maha Pralaya*. But it teaches distinctly that after the first geological disturbance in the Earth's axis which ended in the sweeping down to the bottom of the Seas of the whole second Continent, with its primeval races—of which successive "Earths" or Continents Atlantis was the fourth—there came another disturbance by the axis resuming as rapidly its previous degree of inclination; when the Earth was indeed *raised once more* out of the Waters, and—as above so it is below; and *vice versâ*. There were "gods" on Earth in those days—gods, and not men, as we know them now, says the tradition. As will be shown in Book II., the computation of periods in exoteric Hinduism refers to both the great cosmic and the small terrestrial events and cataclysms, and the same may be shown for names. For instance Yudishthira—the first King of the *Sacea*, who opens the Kali Yuga era, which has to last 432,000 years—"an actual King and man who lived 3,102 years B.C.," applies also, name and all, to the great Deluge at the time of the first sinking of Atlantis. He is the "Yudishthira * born on the mountain of the hundred peaks at the extremity of

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The idea alone of one who established the most rigorous vegetarianism and respect for animal life—even to refusing to eat eggs as *vehicles of a latent future life*—dying of a meat indigestion, is absurdly contradictory and has puzzled more than one Orientalist But this explanation, unveiling the allegory, explains all the rest. The *Vârâha*, however, is no simple boar, and seems to have meant at first some antediluvian lacustrine animal 'delighting to sport in water." (*Vâyu Purâna.*)

* According to Colonel Wilford, the conclusion of the "Great War" was B.C. 1370. (*See A. R., Vol. 9, p.* 116); according to Bentley, 575 B.C.!! We may hope, perhaps, that before the end of this century, the Mahabharatean epics will be found and proclaimed identical with the wars of the great Napoleon.

the world *beyond which nobody can go*" and "immediately after the flood." (*See Royal Asiat. Soc., Vol.* 9, *p.* 364.) We know of no "Flood" 3,102 years B.C.—not even that of Noah, for, agreeably with Judæo-Christian chronology, it took place 2,349 years B.C.

This relates to an esoteric division of time and a mystery explained elsewhere, and may therefore be left aside for the present. Suffice to remark at this juncture that all the efforts of imagination of the Wilfords, Bentleys, and other would-be Œdipuses of esoteric Hindu Chronology have sadly failed. No computation of either the Four Ages, or the Manvantaras, has ever been unriddled by our very learned Orientalists, who have therefore cut the Gordian Knot by proclaiming the whole "a figment of the Brahmanical brain." So be it, and may the great scholars rest in peace. This "figment" is given in the Preliminary Sections which preface *Anthropogenesis* in Book II., and with esoteric additions.

Let us see, however, what were the three kinds of *pralayas*, and what is the *popular* belief about them. For once it agrees with Esotericism.

Of the *pralaya* before which fourteen Manvantaras elapse, having over them as many presiding Manus, and at whose close occurs the "incidental" or Brahmâ's dissolution, it is said in *Vishnu Purâna*, in condensed form, that "at the end of a thousand periods of four ages, which complete a day of Brahmâ, the earth is almost exhausted. The eternal *Avyaya* (Vishnu) assumes then the character of Rudra (the destroyer, Siva) and re-unites all his creatures to himself. He enters the Seven rays of the Sun and drinks up all the waters of the globe; he causes the moisture to evaporate, thus drying up the whole Earth. Oceans and rivers, torrents and small streams, are all exhaled. Thus fed with abundant moisture the seven solar rays become sevens suns by dilation, and they finally set the world on fire. Hari, the destroyer of all things, who is 'the flame of time, *Kalâgni*,' finally consumes the Earth. Then Rudra, becoming Janardana, breathes clouds and rain."

There are many kinds of *Pralaya*, but three chief ones are specially mentioned in old Hindu books; and of these, as Wilson shows:—The first is called NAIMITTIKA * "occasional" or "incidental," caused by the intervals of "Brahmâ's Days;" it is the destruction of creatures, of all that lives and has a form, but not of the substance which remains in *statu quo* till the new DAWN in that "Night." The

* In the *Vedanta* and *Nyâya* "nimitta" (from which "Naimittika") is rendered as the *efficient* cause, when antithesized with *upadana* the physical or material cause. In the Sankhya *pradhâna* is a cause inferior to Brahmâ, or rather Brahmâ being himself a cause, is superior to Pradhâna. Hence "incidental" is wrongly translated, and ought to be translated, as shown by some scholars, "Ideal" cause, and even *real* cause would have been better.

other is called PRAKRITIKA—and occurs at the end of the *Age* or Life of Brahma, when everything that exists is resolved into the primal element, to be remodelled at the end of that longer night. But the third, *Atyantika*, does not concern the Worlds or the Universe, but only the individualities of some people ; it is thus individual pralaya or NIRVANA ; after having reached which, there is no more future existence possible, no rebirth till after the *Maha Pralaya*. The latter night, lasting as it does 311,040,000,000,000 years, and having the possibility of being almost doubled in case the lucky *Jivanmukti* reaches Nirvana at an early period of a Manvantara, is long enough to be regarded as *eternal*, if not endless. The *Bhagavata* (XII., iv, 35) speaks of a fourth kind of pralaya, the *Nitya* or constant dissolution, and explains it as the change which takes place imperceptibly in everything in this Universe from the globe down to the atom—without cessation. It is growth and decay (life and death).

When the Maha Pralaya arrives, the inhabitants of Swar-loka (the upper sphere) disturbed by the conflagration, seek refuge "with the Pitris, their progenitors, the Manus, the Seven Rishis, the various orders of celestial Spirits and the Gods, in Maharloka." When the latter is reached also, the whole of the above enumerated beings migrate in their turn from Maharloka, and repair to Jana-loka in "*their subtile forms, destined to become re-embodied, in similar capacities as their former, when the world is renewed at the beginning of the succeeding Kalpa* ;" (Vâyu Purâna).

" . . . . These clouds, mighty in size, and loud in thunder, fill up all space (Nabhas-tala)," goes on Vishnu Purâna.—(Book VI., ch. iii.) "Showering down torrents of water, these clouds quench the dreadful fires, and then they rain uninterruptedly for a hundred (divine) years, and deluge the whole world (Solar System). Pouring down, in drops as large as dice, these rains overspread the earth, and fill the middle region (*Bhuvaloka*) and inundate heaven. The world is now enveloped in darkness, and all things animate, or inanimate, having perished, the clouds continue to pour down their waters" . . . "and the Night of Brahmâ reigns supreme over the scene of desolation . . . . ."

This is what we call in the Esoteric Doctrine a "Solar Pralaya" . . . When the waters have reached the region of the Seven Rishis, and the world (our Solar System) is one ocean, they stop. The breath of Vishnu becomes a strong wind, which blows for another hundred (divine) years until all clouds are dispersed. The wind is then reabsorbed: and "THAT, of which all things are made, the Lord by whom all things exist, He who is inconceivable, without beginning, the beginning of the universe, reposes, sleeping upon Sesha (the Serpent of Infinity) in the midst of the deep. The *Adikrit*

(Creator?) *Hari*, sleeps upon the ocean of Space in the form of Brahmâ—glorified by Sanaka* and the *Siddha* (Saints) of Jana-loka, and contemplated by the holy denizens of Brahmâ-loka, anxious for final liberation, involved in mystic slumber, the celestial personification of his own illusions. . . ." This is the *Pratisanchara* (dissolution?) termed incidental because *Hari* is its incidental (ideal) Cause. . . . .† When the Universal Spirit wakes, the world revives; when he closes his eyes, all things fall upon the bed of mystic slumber. In like manner, as 1,000 great ages constitute a Day of Brahmâ (in the original it is Padma-yoni, the same as *Abjayoni*—"lotos-born," not Brahmâ), so his Night consists of the same period. "Awaking at the end of his night, the unborn . . . creates the Universe anew. . . ." (*Vishnu Purâna.*)

This is "incidental" pralaya; what is the Elemental Dissolution? "When by dearth and fire," says Pârâsara to Maitreya, "all the worlds and Pâtâlas (hells) are withered up . . .‡ the progress of elemental dissolution is begun. Then, first the waters swallow up the property of Earth (which is the rudiment of smell), and earth deprived of this property proceeds to destruction—and becomes one with water . . . . when the Universe is thus pervaded by the waves of the watery Element, its rudimentary flavour is locked up by the elements of fire . . . on account of which the waters themselves are destroyed . . . and become one with fire; and the Universe is therefore, entirely filled with flame (ethereal) which gradually overspreads the whole world. While Space is one flame, the element of wind seizes upon the rudimental property or form, which is the cause of light, and that being withdrawn (*pralina*) all becomes of the nature of air. The rudiment of form being destroyed, and *Vibhâvasu* (fire?) deprived of its rudiment, air extinguishes fire and spreads over space, which is deprived of light when fire merges into air. Air, then, accompanied by sound, which is the source of Ether, extends everywhere throughout the ten regions . . . . until Ether seizes upon cohesion (*Sparsa*—Touch?) its rudimental property, by the loss of which, air is destroyed, and KHA remains unmodified; devoid of form, flavour, touch (*Sparsa*), and smell, it exists, embodied (*mûrttimat*) and vast, and pervades the whole Space. Akâsa, whose characteristic property and rudiment is sound (the "Word"), occupies the whole containment of Space. Then the origin (Noumenon?) of the Elements (*Bhutadi*), devours sound (collective *Demiurgos*); and the hosts of Dhyan Chohans, and all the existing

* The chief *Kumâra* or Virgin-god (a Dhyan Chohan) who refuses to create. A prototype of St. Michael, who refuses to do the same.

† See concluding lines in Section, "Chaos, Theos, Kosmos."

‡ This prospect would hardly suit Christian theology, which prefers an eternal, everlasting hell for its followers.

Elements* are at once merged into their original. The primary Element, Consciousness, combined with *tamasa* (spiritual darkness) is itself disintegrated by MAHAT (the Universal Intellect), whose characteristic property is *Buddhi*, and earth and Mahat are the inner and outer boundaries of the Universe." Thus as (in the beginning) "were the seven forms of Prakriti (nature) reckoned from Mahat to earth, so *these seven* successively re-enter into each other."†

"The Egg of Brahmâ (*Sarva-mandala*) is dissolved in the waters that surround it, with its seven zones (*dwipas*) seven oceans, seven regions, and their mountains; the investure of water is drunk by the fire; the (*stratum* of) fire is absorbed by (that of) air; air blends itself with ether (Akâsa); the *Bhutadi* (the origin, or rather the *cause*, of the primary element) devours the ether and is (itself) destroyed by Mahat (the Great, the Universal mind), which along with all these is seized upon by Prakriti and disappears. The Prakriti is essentially the same, whether discrete or indiscrete; only that which is discrete is finally absorbed by and lost in the indiscrete. PUMS (*Spirit*) also, which is one, pure, imperishable, eternal, all-pervading, is a portion of that Supreme spirit which is all things. That Spirit (*Sarvesa*) which is other than (embodied) Spirit, and in which there are no attributes of name, species (*nâman* and *jati*, or *rupa*, hence body rather than species), or the like—remains as the sole existence (SATTÂ). . . Prakriti and Purusha both resolving finally into SUPREME SPIRIT. . . ." (*From Vishnu Purâna*, Wilson's mistakes being here corrected, and original words put in brackets).

This is the final PRALAYA ‡—the Death of Kosmos—after which its Spirit rests in Nirvana, or in THAT for which there is neither Day nor Night. All the other pralayas are periodical and follow, in regular succession, the Manvantaras, as the night follows the day of every human creature, animal, and plant. The cycle of creation of the *lives* of Kosmos is run down, the energy of the manifested "Word" having

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* The term "Elements" must be understood here to mean not only the visible and physical Elements, but also that which St. Paul calls Elements—the spiritual, intelligent Potencies—Angels and Demons in their Manvantaric form.

† When this description is correctly understood by Orientalists in its esoteric significance then it will be found that this Cosmic correlation of World-Elements may explain the correlation of physical forces better than those now known. At any rate, theosophists will perceive that Prakriti has *seven forms*, or principles, "reckoned from Mahat to Earth." The "Waters" mean here the Mystic "mother"; the Womb of abstract nature, in which the manifested Universe is conceived. The Seven "zones" have reference to the Seven Divisions of that Universe, or the Noumena of the Forces that bring it into being. It is all allegorical.

‡ As it is the *Maha*, the Great, or so-called *final* PRALAYA which is here described, every thing is re-absorbed into its original ONE Element—the "Gods themselves, Brahmâ and the rest" being said to die and disappear during that long NIGHT.

its growth, culmination, and decrease, as have all things temporary, however long their duration. The Creative Force is Eternal as Noumenon; as a phenomenal manifestation in its aspects, it has a *beginning* and must, therefore, have an end. During that interval it has its periods of activity and its periods of rest. And these are the "Days and the nights of Brahmâ." But Brahma, the Noumenon, never rests, as IT never changes and ever IS, though IT cannot be said to be anywhere. . . . .

The Jewish Kabalists felt this necessity of *immutability* in an eternal, infinite Deity, and therefore applied the same thought to the anthropomorphic god. The idea is poetical and very appropriate in its application. In the *Zohar* we read as follows :—

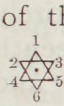
"As Moses was keeping a vigil on Mount Sinai, in company with the deity, who was concealed from his sight by a cloud, he felt a great fear overcome him, and suddenly asked: 'Lord, where art thou . . . . sleepest thou, O Lord? . . .' And the *Spirit* answered him: 'I never sleep: were I to fall asleep for a moment BEFORE MY TIME, all the creation would crumble into dissolution in one instant.'"

"*Before my time*" is very suggestive. It shows the God of Moses to be only a temporary substitute, like Brahmâ the male, a substitute and an aspect of THAT which is immutable, and which therefore can take no part in the "days," or in the "nights," nor have any concern whatever with reaction or dissolution.

While the Eastern Occultists have seven modes of interpretation, the Jews have only four—namely, the real-mystical; the allegorical; the moral; and the literal or *Pashut*. The latter is the key of the exoteric Churches and not worth discussion. Read in the first, or mystical key, here are several sentences which show the identity of the foundations of construction in every Scripture. It is given in Mr. T. Myer's excellent book on the Kabalistic works he seems to have well studied. I quote *verbatim*. "*B'raisheeth barah elohim ath hash ama yem v'ath haa'retz—i.e.*, 'In the beginning the God(s) created the heavens and the earth;" (the meaning of which is:) the six Sephiroth of Construction,* over which B'raisheeth stands, *all belong Below*. It created six (and) on these stand all Things. And those depend upon *the seven forms of the Cranium* up to the Dignity of all Dignities. And the second 'Earth' does not come into calculation, therefore it has been said: 'And from it (that Earth) which underwent the curse, came it forth.' . . . . 'It (the Earth) was without form and void; and darkness was over the face of the Abyss, and the Spirit of elohim . . . . was breathing (*me' racha 'phath*)—*i.e.*, hovering, brooding over, moving. . . . . Thirteen depend on thirteen

* The "Builders" of the Stanzas.

(forms) of the most worthy Dignity. Six thousand years hang (are referred to) in the first six words. The seventh (thousand, the millenium) above it (the cursed Earth) is that which is strong by Itself. And it was rendered entirely desolate during twelve hours (one . . . . Day) as is written. . . . . In the thirteenth, It (the Deity) shall restore all . . . . and everything shall be renewed as before; and all those six shall continue . . . . etc." (*Qabbalah*, p. 233, from *Siphrah Dzeniuta*, c. i., § 16, *s.* 9.)

The "Sephiroth of Construction" are the six Dhyan Chohans, or Manus, or Prajâpati, synthesized by the seventh "B'raisheeth (the First Emanation or *Logos*), and who are called, therefore, the Builders of the Lower or physical Universe" all belong Below. These *six*  whose essence is *of the Seventh*—are the *Upadhi*, the base or fundamental stone on which the objective Universe is built, the *noumenoi* of all things. Hence they are, at the same time, the Forces of nature, the Seven Angels of the Presence, the sixth and seventh principles in man; the spirito-psycho-physical spheres of the Septenary chain, the Root Races, etc., etc. They all "depend upon the Seven forms of the Cranium" up to the highest. The "*second* Earth" "does not come into calculation" because it is *no Earth*, but the Chaos or Abyss of Space in which rested the paradogmatic, or model universe in ideation of the OVER-SOUL brooding over it. The term "Curse" is here very misleading, for it means simply *doom* or *destiny*, or *that fatality which sent it forth* into the objective state. This is shown by that "Earth" under the "Curse" being described as "without form and void," in whose abysmal depths the "Breath" of the Elohim (collective Logoi) produced or photographed the first divine IDEATION *of the things to be*. This process is repeated after every *Pralaya* before the beginnings of a new Manvantara, or period of sentient individual being. "Thirteen depend on thirteen forms," refers to the thirteen periods personified by the thirteen Manus, with Swayambhûva the fourteenth (13, instead of 14, being an additional *veil*): those fourteen Manus who reign within the term of a Mahayuga, a "Day" of Brahmâ. These (thirteen-fourteen) of the objective Universe depend on the thirteen (fourteen) *paradigmatic*, *ideal* forms. The meaning of the "Six thousand *years*" which "hang in the first six words," has again to be sought in the Indian Wisdom. They refer to the primordial six (seven) "Kings of Edom" who typify the worlds (or spheres) of our chain during the first Round, as well as the primordial men of this Round. They are the septenary *pre-Adamic* (or before the Third, *Separated* Race) first Root-race. As they were *shadows*, and senseless (they had not eaten yet of the fruit of the Tree of Knowledge), they could not see the

Parguphim, or "Face could not see Face" (primeval men were unconscious), "therefore, the primordial (seven) Kings died," *i.e.*, were destroyed (*vide Sepherah Djeniouta*). Now, who are they? They are the Kings who are "the Seven Rishis, certain (secondary) divinities, Sakra (Indra), Manu, and the Kings his Sons, who *are created and perish at one period*," as said in Vishnu Purâna (Book I. chap. iii.). For the seventh ("thousand") (*not the millennium of exoteric Christianity, but that of Anthropogenesis*) represents both the "seventh period of creation," that of physical man (Vishnu Purâna), and the seventh Principle—both macrocosmic and microcosmic,—as also the *pralaya* after the Seventh period, the "Night" which has the same duration as the "Day" of Brahmâ. "It was rendered entirely desolate during twelve hours, as is written." It is in the Thirteenth (twice six and the Synthesis) that everything shall be restored "and the *six* will continue."

Thus the author of the *Qabbalah* remarks quite truly that "Long before his (Ibn Gebirol's) time . . . many centuries before the Christian era, there was in Central Asia a 'Wisdom Religion;' fragments of which subsequently existed among the learned men of the archaic Egyptians, the ancient Chinese, Hindus, etc. . . ." and that . . . . . "The Qabbalah most likely originally came from Aryan sources, through Central Asia, Persia, India and Mesopotamia, for from Ur and Haran came Abraham and many others into Palestine" (p. 221). And such was the firm conviction of C. W. King, the author of "The Gnostics and their Remains."

Vamadeva Modelyar (*Modely*) describes the coming "night" most poetically. Though it is given in *Isis Unveiled*, it is worthy of repetition.

"Strange noises are heard, proceeding from every point . . . These are the precursors of the Night of Brahmâ; *dusk rises at the horizon*, and the Sun passes away behind the thirteenth degree of Macara (sign of the Zodiac), and will reach no more the sign of the *Minas* (zodiacal *pisces*, or fish). The gurus of the pagodas appointed to watch the *rasi-chakr* (Zodiac), may now break their circle and instruments, for they are henceforth useless.

"Gradually light pales, heat diminishes, uninhabited spots multiply on the earth, the air becomes more and more rarified; the springs of waters dry up, the great rivers see their waves exhausted, the ocean shows its sandy bottom and plants die. Men and animals decrease in size daily. Life and motion lose their force, planets can hardly gravitate in space; they are extinguished one by one, like a lamp which the hand of the chokra (servant) neglects to replenish. Sourya (the Sun) flickers and goes out, matter falls into dissolution (pralaya), and Brahmâ merges back into Dayus, the Unrevealed God, and, his task being

accomplished, he falls asleep. Another day is passed, night sets in, and continues until the future dawn.

"And now again he re-enters into the golden egg of His Thought, the germs of all that exist, as the divine Manu tells us. During His peaceful rest, the animated beings, endowed with the principles of action, cease their functions, and all feeling (manas) becomes dormant. When they are all absorbed in the SUPREME SOUL, this Soul of all the beings sleeps in complete repose till the day when it resumes its form, and awakes again from its primitive darkness."*

As the "*Satya-yuga*" is always the first in the series of the four ages or Yugas, so the Kali ever comes the last. The *Kali yuga* reigns now supreme in India, and it seems to coincide with that of the Western age. Anyhow, it is curious to see how prophetic in almost all things was the writer of Vishnu Purâna when foretelling to Maitreya some of the dark influences and sins of this Kali Yug. For after saying that the "barbarians" will be masters of the banks of the Indus, of Chandrabhaga and Kasmera, he adds:

"There will be contemporary monarchs, reigning over the earth—kings of churlish spirit, violent temper, and ever addicted to falsehood and wickedness. They will inflict death on women, children, and cows; they will seize upon the property of their subjects, and *be intent upon the wives of others;* they will be of unlimited power, their lives will be short, their desires insatiable. . . . People of various countries intermingling with them, will follow their example; and the barbarians being powerful (in India) in the patronage of the princes, while purer tribes are neglected, the people will perish (or, as the Commentator has it, 'The Mlechchas will be in the centre and the Aryas in the end.')† Wealth and piety will decrease until the world will be wholly depraved. Property alone will confer rank; wealth will be the only source of devotion; passion will be the sole bond of union between the sexes; falsehood will be the only means of success in litigation; and women will be objects merely of sensual gratification. . . . . *External types will be the only distinction of the several orders of life;* . . . . . a man if rich will be reputed pure; dishonesty (*anyaya*) will be the universal means of subsistence, weakness the cause of dependence, menace and presumption will be substituted for learning; liberality will be devotion; mutual assent, marriage; fine clothes, dignity. He who is the strongest will reign; the people, unable to bear the heavy burthen, *Khara bhara* (the load of taxes) will take refuge among the valleys. . . . Thus, in the Kali age will decay constantly proceed, until

* See Jacquolliot's "*Les Fils de Dieu*"; l'Inde des Brahmes, p. 230.

† If this is not prophetic, what is?

the human race approaches its annihilation (*pralaya*). . . . When the close of the Kali age shall be nigh, a portion of that divine being which exists, of its own spiritual nature . . . shall descend on Earth . . . (*Kalki Avatar*) endowed with the eight superhuman faculties. . . . He will re-establish righteousness on earth, and the minds of those who live at the end of Kali Yuga shall be awakened and become as pellucid as crystal. The men who are thus changed . . . *shall be the seeds of human beings*, and shall give birth to a race who shall follow the laws of the Krita age, the age of purity. As it is said, 'When the sun and moon and the lunar asterism Tishya and the planet Jupiter are in one mansion, the Krita (or Satya) age shall return.'"

". . . . Two persons, Devapi, of the race of Kuru and Moru, of the family of Ikshwaku, continue alive throughout the four ages, residing at Kalapa.* They will return hither in the beginning of the Krita age . . . Moru† the son of Sighru through the power of Yoga is still living . . . . and will be the restorer of the Kshattriya race of the Solar dynasty."‡ (*Vayu Purâna*, Vol. III, *p.* 197).

Whether right or wrong with regard to the latter prophecy, the *blessings* of Kali Yuga are well described, and fit in admirably even with that which one sees and hears in Europe and other civilized and Christian lands in full XIXth, and at the dawn of the XXth century of our great era of ENLIGHTENMENT.

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* Matsya Purâna gives Katapa.

† Max Müller translates the name as Morya, of the Morya dynasty, to which Chandragupta belonged (see Sanscrit Literature). In Matsya Purâna, chapter cclxxii, the dynasty of ten Moryas (or Maureyas) is spoken of. In the same chapter, cclxxii, it is stated that the Moryas will one day reign over India, after restoring the Kshattriya race many thousand years hence. Only that reign will be purely Spiritual and "not of this world." It will be the kingdom of the next Avatar. Colonel Tod believes the name Morya (or *Maureyas*) a corruption of Mori, a Rajpoot tribe, and the commentary on Mahavansa thinks that some princes have taken their name Maurya from their town called Mori, or, as Professor Max Müller gives it, Morya-Nagara, which is more correct, after the original Mahavansa. Vachaspattya, we are informed by our Brother, Devan Badhadur R. Ragoonath Rao, of Madras, a Sanscrit Encyclopedia, places Katapa (Kalapa) on the northern side of the Himalayas, hence in Tibet. The same is stated in chapter xii. (Skanda) of Bhagavat, Vol. III, p. 325.

‡ The Vayu Purâna declares that Moru will re-establish the Kshattriya in the Nineteenth coming Yuga. (*See "Five years of Theosophy," p.* 483. *"The Moryas and Koothoomi."*)

§ VIII.

THE LOTUS, AS A UNIVERSAL SYMBOL.

THERE are no ancient symbols, without a deep and philosophical meaning attached to them ; their importance and significance increasing with their antiquity. Such is the LOTUS. It is the flower sacred to nature and her Gods, and represents the abstract and the Concrete Universes, standing as the emblem of the productive powers of both spiritual and physical nature. It was held sacred from the remotest antiquity by the Aryan Hindus, the Egyptians, and the Buddhists after them ; revered in China and Japan, and adopted as a Christian emblem by the Greek and Latin Churches, who made of it a messenger as the Christians do now, who replace it with the water lily.* It had, and still has, its mystic meaning which is identical with every nation on the earth. We refer the reader to Sir William Jones. † With the Hindus, the lotus is the emblem of the productive power of nature, through the agency of fire and water (spirit and matter). "Eternal!" says a verse in the Bhagavad Gita, "I see Brahm the creator enthroned in thee above the lotus!"; and Sir W. Jones shows, as noted in the Stanzas, that the seeds of the lotus contain, even before they germinate, perfectly-formed leaves, the miniature shapes of what one day, as perfected plants, they will become. The lotus, in India, is the symbol of prolific earth, and what is more, of Mount Meru. The four angels or genii of the four quarters of Heaven (the Maharajahs, see *Stanzas*) stand each on a lotus. The lotus is the two-fold type of the Divine and human hermaphrodite, being of dual sex, so to say.

The spirit of Fire (or Heat), which stirs up, fructifies, and develops into concrete form everything (from its ideal prototype), which is born of WATER or primordial Earth, evolved Brahmâ—with the Hindus. The lotus flower, represented as growing out of Vishnu's navel—that God resting on the waters of space and his Serpent of Infinity—is the most graphic allegory ever made : the Universe evolving from the central Sun, the POINT, the ever-concealed germ. Lakshmi, who is the

* In the Christian religion Gabriel, the Archangel, holding in his hand a spray of water lilies, appears to the Virgin Mary in every picture of the Annunciation. This spray typifying fire and water, or the idea of creation and generation, symbolizes *precisely the same idea as the lotus* in the hand of the Bodhisat who announces to Maha-Maya, Gautama's mother, the birth of the world's Saviour, Buddha. Thus also, Osiris and Horus were represented by the Egyptians constantly in association with the lotus-flower, the two being Sun-gods or Fire (the Holy Ghost being still typified by 'tongues of fire"), (Acts).

† See Sir William Jones' "Dissertations Relating to Asia."

female aspect of Vishnu,* and who is also called *Padma*, the lotus, is likewise shown floating at "Creation," on a lotus flower, and during the "churning of the ocean" of space, springing from the "sea of milk," like Venus from the froth.

> " . . . Then seated on a lotus
> Beauty's bright goddess, peerless Srî, arose
> Out of the waves . . ."

sings an English Orientalist and poet (Sir Monier Williams).

The underlying idea in this symbol is very beautiful, and it shows, furthermore, its identical parentage in all the religious systems. Whether in the lotus or water-lily shape it signifies one and the same philosophical idea—namely, the emanation of the objective from the subjective, divine Ideation passing from the abstract into the concrete or visible form. For, as soon as DARKNESS—or rather that which is "darkness" for ignorance—has disappeared in its own realm of eternal Light, leaving behind itself only its divine manifested Ideation, the creative Logoi have their understanding opened, and they see in the ideal world (hitherto concealed in the divine thought) the archetypal forms of all, and proceed to copy and build or fashion upon these models forms evanescent and transcendent.

At this stage of action, the Demiurge † is not yet the Architect. Born in the twilight of action, he has yet to first perceive the plan, to realise the ideal forms which lie buried in the bosom of Eternal Ideation, as the future lotus-leaves, the immaculate petals, are concealed within the seed of that plant. . . . .

In chapter lxxxi. of the *Ritual* (*Book of the Dead*), called "Transformation into the Lotus," a head emerging from this flower, the god exclaims: "I am the pure lotus, emerging from the Luminous one. . . . . I carry the messages of Horus. I am the pure lotus which comes from the Solar Fields. . . . ."

The lotus-idea may be traced even in the Elohistic chapter, the 1st of *Genesis*, as stated in *Isis*.

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* Lakshmi is Venus—Aphrodite, and, like the latter, she sprang from the froth of the ocean with a lotus in her hand. In the Ramayana she is called Padma.

† In Esoteric philosophy the Demiurge or *Logos*, regarded as the CREATOR, is simply an abstract term, an idea, like "army." As the latter is the all-embracing term for a body of active forces or working units—soldiers—so is the Demiurge the qualitative compound of a multitude of Creators or Builders. Burnouf, the great Orientalist, has seized the idea perfectly when saying that Brahmâ does *not* create the earth, any more than the rest of the universe. "Having evolved himself from the soul of the world, once separated from the first cause, he evaporates with, and emanates all nature out of himself. He does not stand above it, but is mixed up with it; Brahmâ and the universe form one Being, each particle of which is in its essence Brahmâ himself, who proceeded out of himself."

It is in this idea that we must look for the origin and explanation of the verse in the Jewish cosmogony, which reads: "And God said, Let the earth bring forth . . . . the fruit-tree yielding fruit after his kind, whose seed is in itself." In all the primitive religions, the "Son of the Father" is the creative God—*i.e.*, His thought made visible; and before the Christian era, from the Trimurti of the Hindus down to the three kabalistic heads of the scriptures as explained by the Jews, the triune godhead of each nation was fully defined and substantiated in its allegories.

Such is the cosmic and ideal significance of this great symbol with the Eastern peoples. But, applied to practical and exoteric worship—which had also its esoteric symbology—the lotus became in time the carrier and container of a more terrestrial idea. No dogmatic religion has ever escaped the sexual element in it; and to this day it soils the moral beauty of the root idea. The following is quoted from the same Kabalistic MSS. already mentioned:—

"Pointing to like signification was the lotus growing in the waters of the Nile. Its mode of growth peculiarly fitted it as a symbol of the generative activities. The flower of the lotus, which is the bearer of the seed for reproduction, as the result of its maturing, is connected by its placenta-like attachment with mother-earth, or the womb of Isis, through the water of the womb, that is, the river Nile, by means of the long cord-like stalk, the umbilicus. Nothing can be plainer than the symbol, and to make it perfect in its intended signification, a child is sometimes represented as seated in or issuing from the flower.* Thus Osiris and Isis, the children of Chronos, or time without end, in the developement of their nature-forces, in this picture become the parents of man under the name Horus. . ." (See § X., "Deus Lunus.")

"We cannot lay too great stress upon the use of this generative function as a basis for a symbolical language and a scientific art-speech. Thought upon the idea leads at once to reflection upon the subject of creative cause. In its workings Nature is observed to have fashioned a wonderful piece of living mechanism governed by an added living soul; the life development and history of which soul, as to its whence, its present, and its whither, surpasses all efforts of the human intellect.† The new born is an ever-recurring miracle, an evidence that

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* In Indian Purânas it is Vishnu, the first, and Brahmâ, the second logos, or the ideal and practical creators, who are respectively represented, one as manifesting the lotus, the other as issuing from it.

† Not the "efforts" of the trained psychic faculties of an Initiate into Eastern metaphysics, and the mysteries of creative Nature. It is the profane of the past ages who have degraded the pure ideal of cosmic creation into an emblem of mere human reproduction and sexual functions: it is the esoteric teachings, and the initiates of the Future, whose mission it is, and will be, to redeem and ennoble once more the primitive conception so sadly profaned by its crude and gross application to exoteric dogmas and personations by theological and ecclesiastical religionists. The silent worship of abstract or *noumenal* Nature, the only divine manifestation, is the one ennobling religion of Humanity.

within the workshop of the womb an intelligent creative power has intervened to fasten a living soul to a physical machine. The amazing wonderfulness of the fact attaches a holy sacredness to all connected with the organs of reproduction, as the dwelling and place of evident constructive intervention of deity."

This is a correct rendering of the underlying ideas of old, of the purely pantheistic conceptions, *impersonal* and reverential, of the archaic philosophers of the prehistoric ages. Not so, however, when applied to sinful humanity, to the gross ideas attached to personality. Therefore, no pantheistic philosopher would fail to find the remarks that follow the above and which represent the anthropomorphism of Judean symbology, other than dangerous for the sacredness of true religion, and fitting only our materialistic age, which is the direct outcome and result of that anthropomorphic character. For this is the key-note to the entire spirit and essence of the Old Testament. "Therefore," goes on the MSS., treating of the symbolism of art-speech of the Bible :—

"The locality of the *womb* is to be taken as the MOST HOLY PLACE, the SANCTUM SANCTORUM, and the *veritable* TEMPLE OF THE LIVING GOD.* With man the possession of the woman has always been considered as an essential part of himself, to make one out of two, and jealously guarded as sacred. Even the part of the ordinary house or home consecrated to the dwelling of the wife was called the *penetralia*, the secret or sacred, and hence the metaphor of the Holy of Holies of sacred constructions taken from the idea of the sacredness of the organs of generation. Carried to the extreme of description † by metaphor, this part of the house is described in the Sacred Books as the "between the thighs of the house," and sometimes the idea is carried out constructively in the great door-opening of Churches placed inward between flanking buttresses."

No such thought "carried to the extreme" ever existed among the old primitive Aryans. This is proven by the fact that in the Vedic period their women were not placed apart from men in *penetralia*, or "Zenanas." Their seclusion began when the Mahomedans—the next heirs to Hebrew symbolism after Christian ecclesiasticism—had conquered the land and gradually enforced their ways and customs upon the Hindus. The pre- and *post*-Vedic woman was as free as man ; and no impure terrestrial thought was ever mixed with the religious symbo-

* Surely the words of the old Initiate into the *primitive* mysteries of Christianity, "*Know ye not ye are the Temple of God*" (1 *Corinth. iii.* 16) could not be applied in *this* sense to *men ?* The meaning may have been, and *was* so, undeniably, in the minds of the Hebrew compilers of the *Old* Testament. And here is the abyss that lies between the symbolism of the New Testament and the Jewish canon. This gulf would have remained and ever widened, had not Christianity—especially and most glaringly the Latin Church—thrown a bridge over it ? Modern Popery has now spanned it entirely, by its dogma of the two immaculate conceptions, and the anthropomorphic and at the same time idolatrous character it has conferred upon the Mother of its God.

† It was so carried *only* in the Hebrew Bible, and its servile copyist, Christian theology.

logy of the early Aryans. The idea and application are purely Semitic. This is corroborated by the writer of the said intensely learned and Kabalistic revelation himself, when he closes the above-quoted passages by adding :—

"If to these organs as symbols of creative cosmic agencies the idea of the origin of measures as well as of time-periods can be attached, then indeed, in the constructions of the Temples as Dwellings of Deity, or of Jehovah, that part designated as the Holy of Holies, or the Most Holy place, should borrow its title from the recognised sacredness of the generative organs, considered as symbols of measures as well as of creative cause. With the ancient WISE, *there was no name and no idea, and no symbol* of A FIRST CAUSE." . . . .

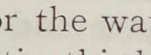
Most decidedly not. Rather never give a thought to it and leave it for ever *nameless*, as the early Pantheists did, than degrade the sacredness of that *Ideal of Ideals*, by dragging down its symbols into such anthropomorphic forms! Here again one perceives the immense chasm between Aryan and Semitic religious thought: two opposite poles—Sincerity and Concealment. With the Brahmins, who have never invested with an "original Sin" element the natural procreative functions of mankind, it is a *religious duty* to have a son. A Brahmin, in days of old, having accomplished his mission of human creator, retired to the jungle and passed the rest of his days in religious meditations. He had accomplished his duty to nature as mortal man and its co-worker, and henceforth gave all his thoughts to the spiritual immortal portion in himself, regarding the terrestrial as a mere illusion, an evanescent dream—which it is. With the Semite, it was different. He invented a temptation of flesh in a garden of Eden; showed his God (esoterically, the Tempter and the Ruler of Nature) CURSING *for ever* an act, which was in the logical programme of that nature.* All this exoterically, as in the *cloak* and dead letter of Genesis and the rest; and at the same time *esoterically* he regarded the supposed *sin* and FALL as an act so sacred, as to choose the organ, the perpetrator of the *original sin*, as the fittest and most sacred symbol to represent that God, who is shown as branding its entering into function as disobedience and everlasting SIN!

Who can ever fathom the paradoxical depths of the Semitic mind? And this paradoxical element, *minus* its innermost significance, has now passed entirely into Christian theology and dogma!

Whether the early Fathers of the Church knew the esoteric meaning of the Hebrew (Old) Testament, or whether only a few of them were aware of it, while the others remained ignorant of the secret, is for

* The same idea is carried out exoterically in the incidents of Egypt. The Lord God tempts sorely Pharoah and "plagues him with great plagues," lest the king should escape punishment, and thus afford no pretext for one more triumph to his "Chosen people."

posterity to decide. One thing is certain, at any rate. As the esotericism of the New Testament agrees perfectly with that of the Hebrew Mosaic Books; and since, at the same time, a number of purely Egyptian symbols and pagan dogmas in general—the Trinity for example—have been copied by, and incorporated into, the Synoptics and St. John, it becomes evident that the identity of those symbols was known to the writers of the New Testament, whoever they were. They must have been aware also of the priority of the Egyptian esotericism, since they have adopted several such symbols that typify purely Egyptian conceptions and beliefs—in their outward and inward meaning—and which are not to be found in the Jewish Canon. One of such is the water-lily in the hands of the Archangel in the early representations of his appearance to the Virgin Mary; and these symbolical images are preserved to this day in the iconography of the Greek and Roman Churches. Thus water, fire, the Cross, as well as the Dove, the Lamb, and other sacred animals, with all their combinations, yield esoterically an identical meaning, and must have been accepted as an improvement upon Judaism pure and simple.

For the Lotus and Water are among the oldest symbols, and in their origin are purely Aryan, though they became common property during the branching-off of the fifth race. Let us give an example. Letters, as much as numbers, were all mystic, whether in combination or each taken separately. The most sacred of all is the letter M. Is is both feminine and masculine, or androgyne, and is made to symbolize WATER, the great deep, in its origin. It is mystic in all the languages, Eastern and Western, and stands as a glyph for the waves, thus:  . In the Aryan Esotericism, as in the Semitic, this letter has always stood for the waters; *e.g.*, in Sanskrit MAKARA—the tenth sign of the Zodiac—means a crocodile, or rather an aquatic monster associated always with water. The letter MA is equivalent to and corresponds with number 5—composed of a *binary*, the symbol of the two sexes separated, and of the *ternary*, symbol of the third life, the progeny of the *binary*. This, again, is often symbolised by a *Pentagon*, the latter being a sacred sign, a divine Monogram. MAITREYA is the secret name of the *Fifth* Buddha, and the *Kalki* Avatar of the Brahmins—the last MESSIAH who will come at the culmination of the Great Cycle. It is also the initial letter of the Greek Metis or *Divine Wisdom*; of *Mimra*, the "word" or *Logos*; and of *Mithras* (the *Mihr*), the *Monad*, *Mystery*. All these are born in, and from, the great Deep, and are the Sons of *Maya*—the *Mother;* in Egypt, *Mouth*, in Greece *Minerva*(divine wisdom), *Mary*, or *Miriam*, *Myrrha*, etc.; of the Mother of the Christian Logos, and of *Maya*, the mother of Buddha. *Madhava* and *Madhavi* are the titles of the most important gods and goddesses of the Hindu Pantheon. Finally, *Mandala* is in

Sanskrit "a circle," or an orb (the ten divisions of the *Rig Veda*). The most sacred names in India begin with this letter generally—from *Mahat*, the first manifested intellect, and *Mandara*, the great mountain used by the gods to churn the *Ocean*, down to *Mandakin*, the heavenly *Ganga* (Ganges), *Manu*, etc., etc.

Shall this be called a coincidence? A strange one it is then, indeed, when we find even Moses—found in the water of the Nile—having the symbolical consonant in his name. And Pharaoh's daughter "called his name Moses . . . because," she said, "*I drew him out of* WATER" (*Exod. ii.*, 10.)* Besides which the Hebrew sacred name of God *applied to this letter M* is *Meborach*, the "Holy" or the "Blessed," and the name for the water of the *Flood* is *M'bul*. A reminder of the "*three* Maries" at the Crucifixion and their connection with *Mar*, the Sea, or *Water*, may close this example. This is why in Judaism and Christianity the *Messiah* is always connected with Water, Baptism, the *Fishes* (the sign of the Zodiac called *Meenam* in Sanskrit), and even with the *Matsya* (fish) Avatar, and the Lotus—the symbol of the womb, or the water-lily, which is the same.

In the relics of ancient Egypt, the greater the antiquity of the votive symbols and emblems of the objects exhumed, the oftener are the lotus flowers and the water found in connection with the Solar Gods. The god *Khnoom*—the moist power—water, as Thales taught it, being the principle of all things, sits on a throne enshrined in a lotus (Saitic epoch, *Serapeum*). The god Bes stands on a lotus, ready to devour his progeny. (*Ibid*, Abydos.) Thot, the god of mystery and Wisdom, the sacred Scribe of Amenti, wearing the Solar disc as head gear, sits with a bull's head (the sacred bull of Mendes being a form of Thot) and a human body, on a full blown lotus. (*IVth Dynasty.*) Finally it is the goddess *Hiquet*, under her shape of a frog, who rests on the lotus, thus showing her connection with water. And it is this frog-symbol, undeniably the most ancient of their Egyptian deities, from whose unpoetical shape the Egyptologists have been vainly trying to unravel her mystery and functions. Its adoption in the Church by the early Christians shows that they knew it better than our modern Orientalists. The "frog or toad goddess" was one of the chief cosmic deities connected with creation, on account of her amphibious nature, and chiefly because of her apparent resurrection, after long ages of solitary life enshrined in old walls, in rocks, etc. She not only participated in the organization of the world, together with *Khnoom*, but was also connected with *the*

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* Even to the seven daughters of the *Midian* priest, who, coming to draw the *water*, had Moses *water* their flock, for which service the Midian gives to Moses Zipporah (*sippara* = the *shining* wave) as wife (*Exod. ii.*) All this has the same secret meaning.

*dogma of resurrection.** There must have been some very profound and sacred meaning attached to this symbol, since, notwithstanding the risk of being charged with a disgusting form of zoolatry, the early Egyptian Christians adopted it in their Churches. A frog or toad enshrined in a lotus flower, or simply without the latter emblem, was the form chosen *for the Church lamps*, on which were engraved the words "I am the resurrection" "'Εγώ εἰμι ἀνάστασις."† These frog goddesses are also found on all the mummies.

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§ IX.

THE MOON, DEUS LUNUS, PHŒBE.

THIS archaic symbol is the most poetical of all symbols, as also the most philosophical. The ancient Greeks brought it into prominence, and the modern poets have worn it threadbare. The Queen of Night, riding in the majesty of her peerless light in heaven, throwing all, even Hesperos, into darkness, and spreading her silver mantle over the whole sidereal world, has ever been a favourite theme with all the poets of Christendom, from Milton and Shakespeare down to the latest versifier. But the refulgent lamp of night, with her suite of stars unnumbered, spoke only to the imagination of the profane. Until lately, Religion and Science had nought to do with the beautiful mythos. Yet, the cold chaste moon, she, in the words of Shelley—

> . . . . "Who makes all beautiful on which she smiles
> That wandering shrine of soft, yet icy flame,
> Which ever is transformed, yet still the same,
> And warms, but not illumines." . . . .

stands in closer relations to Earth than any other sidereal orb. The Sun is the giver of life to the whole planetary system; the Moon is the giver of life to our globe; and the early races understood and knew it, even in their infancy. She is the Queen and she is the King, and was King Soma before she became transformed into Phœbe and the chaste Diana. She is pre-eminently the deity of the Christians, through the Mosaic and Kabalistic Jews, though the civilized world may have remained ignorant of the fact for long ages; in fact, ever since the

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* With the Egyptians it was the resurrection in rebirth after 3,000 years of purification, either in Devachan or "the fields of bliss."

† Such "frog-goddesses" may be seen at Bulaq, in the Cairo Museum. For the statement about the Church lamps and inscriptions it is the learned ex-director of the Bulaq Museum, Mr. Gaston Maspero, who must be held responsible. (*See his "Guide du Visiteur au Musée de Bulaq," p.* 146.)

last initiated Father of the Church died, carrying with him into his grave the secrets of the pagan temples. For the "Fathers"—such as Origen or Clemens Alexandrinus—the Moon was Jehovah's living symbol: the giver of Life and the giver of Death, the disposer of being—in *our* World. For, if Artemis was *Luna* in Heaven, and, with the Greeks, Diana on Earth, who presided over child-birth and *life:* with the Egyptians, she was Hekat (Hecate) in Hell, the goddess of Death, who ruled over magic and enchantments. More than this: as the personified moon, whose phenomena are triadic, Diana-Hecate-Luna is *the three in one.* For she is *Diva triformis, tergemina, triceps*—three heads on one neck,* like Brahmâ-Vishnu-Siva. Hence she is the prototype of our Trinity, which has not always been entirely male. The number seven, so prominent in the Bible, so sacred in its seventh (Sabbath) day, came to the Jews from Antiquity, deriving its origin from the four-fold number 7 contained in the 28 days of the lunar month, each septenary portion thereof being typified by one quarter of the moon.

It is worth the trouble of presenting in this work a bird's-eye view of the origin and development of the lunar myth and *worship* in historical antiquity, on our side of the globe. Its earlier origin is untraceable by *exact* science, rejecting as it does tradition; while for Theology, which, under the guidance of the crafty Popes, has put a brand on every fragment of literature that does not bear the *imprimatur* of the Church of Rome, its archaic history is a sealed book. Whether the Egyptian or the Aryan Hindu religious philosophy is the more ancient—and the Secret Doctrine says it is the latter—does not much matter in this instance, as the lunar and solar "worship" are the most ancient in the world. Both have survived, and prevail to this day throughout the whole world, with some openly, with others—*e.g.*, in Christian symbolics—secretly. The cat, a lunar symbol, was sacred to Isis, herself the Moon in one sense, as Osiris was the Sun. The cat is often seen on the top of the *Sistrum* in the hand of the goddess. This animal was held in great veneration in the city of Bubaste, which went into deep mourning after the death of every sacred cat, because Isis, as the Moon, was particularly worshipped in this city of mysteries. The astronomical symbolism connected with it has already been given in Section I. of "Symbolism," and no one has better described it than Mr. G. Massey, in his Lectures and in "The Natural Genesis." The eye of the cat, it is said, seems to follow the lunar phases in its growth and decline, and its orbs shine like two stars in the darkness of night. Hence the mythological allegory which shows Diana hiding under the shape of a cat in the Moon, when, in company with other deities, she was seeking to

* The goddess Τρίμορφος in the statuary of Alcamenes.

escape the pursuit of *Typhon* (*Vide* the *Metamorphoses of Ovid*). The moon in Egypt was both the "Eye of Horus" and the "Eye of Osiris," the Sun.

The same with the *Cynocephalus*. The dog-headed ape was a glyph to symbolise the sun and moon, in turn, though the Cynocephalus *is more a Hermetic than a religious symbol*. For it is the hieroglyph of Mercury, the planet, as of the Mercury of the Alchemical philosophers, "as," say the Alchemists, "Mercury has to be ever *near Isis, as her minister*, as without Mercury neither Isis nor Osiris can accomplish anything in the GREAT WORK." Cynocephalus, whenever represented with the Caduceus, the Crescent, or the Lotus, is a glyph of the "philosophical" Mercury; but when seen with a reed, or a roll of parchment, he stands for Hermes, the secretary and adviser of Isis, as Hanuman filled the same office with Rama.

Though the regular Sun-Worshippers, the Parsis, are few, yet not only is the bulk of the Hindu mythology and history based upon and interblended with these two worships, but so is also the Christian religion itself. From their origin down to our modern day it has coloured the theologies of both the Roman Catholic and Protestant Churches. The difference, indeed, between the Aryan Hindu and the Aryan European faiths is very small, if only the fundamental ideas of both are taken into consideration. Hindus are proud of calling themselves *Suryas* and *Chandravansas* (of the *Solar* and *Lunar* dynasties). The Christians pretend to regard it as idolatry, and yet they adhere to a religion entirely based upon the solar and lunar worships. It is useless and vain for the Protestants to exclaim against the Roman Catholics for their "Mariolatry," based on the ancient cult of lunar goddesses, when they themselves worship Jehovah, pre-eminently a *lunar* god, and when both Churches have accepted in their theologies the "*Sun*"-Christ and the lunar trinity.

What is known of Chaldæan Moon-Worship, of the Babylonian god, *Sin*, called by the Greeks "Deus Lunus," is very little, and that little is apt to mislead the profane student who fails to grasp the esoteric significance of the symbols. As popularly known to the ancient profane philosophers and writers (for those who were initiated were pledged to silence) the Chaldæa were the worshippers of the moon under *her* (and *his*) various names, just as were the Jews, who came after them.

In the unpublished MSS. on the Art Speech, already mentioned, giving a key to the formation of the ancient (symbolical) language, a logical *raison d'être* is brought forward for this double worship. It is written by a wonderfully well-informed and acute scholar and Mystic, who gives it in the comprehensive form of a hypothesis. The latter, however, becomes forcibly a proven fact in the history of religious

evolution in human thought, to anyone who has ever had a glimpse into the secret of ancient Symbology. Thus, he says :—

"One of the first occupations among men, connected with those of actual necessity, would be the perception of time periods,* marked on the vaulted arch of the heavens sprung and rising over the level floor of the horizon, or the plain of still water. These would come to be marked as those of day and night, of the phases of the moon, of its stellar or synodic revolutions, and of the period of the solar year with recurrence of the seasons, and with the application to such periods of the natural measure of day or night, or of the day divided into the light and the dark. It would also be discovered that there was a longest and shortest solar day, and two solar days of equal day and night, within the period of the solar year; and the points in the year of these could be marked with the greatest precision in the starry groups of the heavens or the constellations, subject to that retrograde movement thereof, which in time would require a correction by intercalation, as was the case in the description of the Flood, where correction of 150 days was made for a period of 600 years, during which confusion of landmarks had increased. . . . This would naturally come to pass . . . . with all races in all time; and such knowledge must be taken to have been inherent in the human race, prior to what we call the historic period. . . . ."

On this basis, the author seeks for some natural physical function possessed in common by the human race, and connected with the periodical manifestations, such that "the connection between the two kinds of phenomena . . . became fixed in popular usage." He finds it "(*a*) in the feminine physiological phenomena every lunar month of 28 days, or "4 weeks of 7 days each, so that 13 occurrences of the period should happen in 364 days, which is the solar week year of 52 weeks of 7 days each. (*b*) The quickening of the fœtus is marked by a period of 126 days, or 18 weeks of 7 days each. (*c*) That period which is called "the period of viability" is one of 210 days, or 30 weeks of 7 days each. (*d*) The period of parturition is accomplished in 280 days, or a period of 40 weeks of 7 days each, or 10 lunar months of 28 days each, or of 9 calendar months of 31 days each, counting on the royal arch of heavens for the measure of the period of traverse from the darkness of the womb to the light and glory of conscious existence, that continuing inscrutable mystery and miracle . . . Thus the observed periods of time marking the workings of the birth function would naturally become a basis of astronomical calculation . . . We may almost affirm . . . that this was the mode of reckoning among all nations, either independently, or intermediately and indirectly by tuition. It was the mode with the Hebrews, for even to-day they calculate the calendar by means of the 354 and 355 of the lunar year, and we possess a special evidence that it was the mode with the ancient Egyptians, as to which this is the proof :—

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* Ancient Mythology includes ancient Astronomy as well as Astrology. The planets were the hands pointing out, on the dial of our solar system, the hours of certain periodical events. Thus, Mercury was *the messenger* appointed to keep time during the daily solar and lunar phenomena, and was otherwise connected with the God and Goddess of Light.

"The basic idea underlying the religious philosophy of the Hebrews was that God contained all things within himself * ; and that man was his image, man including woman . . . The place of the man and woman with the Hebrews was among the Egyptians occupied by the bull and the cow, sacred to Osiris and Isis,† who were represented, respectively, by a man having a bull's head, and a woman having the head of a cow, which symbols were worshipped. Notoriously Osiris was the Sun and the river Nile, the tropical year of 365 days, which number is the value of the word *Neilos*, and the bull, as he was also the principle of fire and of life-giving force, while Isis was the Moon, the bed of the river Nile, or the Mother Earth, for the parturient energies of which water was a necessity, the lunar year of 354—364 days, the time-maker of the periods of gestation, and the cow marked by, or with, the crescent new moon." . . . .

"But the use of the cow of the Egyptians for the women of the Hebrews was not intended as of any radical difference of signification, but a concurrence in the teaching intended, and merely as a substitution of a symbol of common import, which was this, viz., the period of parturition with the cow and the woman was held to be the same, or 280 days, or ten lunar months of four weeks each. And in this period consisted the essential value of this animal symbol, whose mark was that of the crescent moon.‡ . . . These parturient and natural periods are found to have been subjects of symbolism all over the world. They were thus used by the Hindus, and are found to be most plainly set forth by the ancient Americans, in the Richardson and Gest tablets, in the Palenque Cross; and manifestly lay at the base of the formation of the calendar forms of the Mayas of Yucatan, the Hindus, the Assyrians, and the ancient Babylonians, as well as the Egyptians and old Hebrews. The natural symbols . . . would be either the phallus or the phallus and yoni, . . . or *male* and *female*. Indeed, the words translated by the generalizing terms male and female, in the 27th verse of the 1st chapter of Genesis are . . . *sacr* and *n'cabrah*, or literally, phallus and yoni,‖ while the representation of the phallic emblems would barely indicate the genital members of the human body, when their functions and the development of the seed-vesicles emanating from them was considered; then would come into indication a mode of measures of lunar time, and, through lunar, of solar time." . . .

This is the physiological or anthropological key to the Moon symbol. The key that opens the mystery of theogony, or the evolution of the Manvantaric gods, is more complicated, and has nothing phallic in it. All is mystical and divine there. But the Jews, beyond connecting Jehovah directly with the Moon as a generative god, preferred to ignore the higher hierarchies, and have made of some of them (zodiacal constellations and planetary gods) their Patriarchs, thus euhemerizing the

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* A caricatured and dwarfed Vedantin notion of Parabrahmam containing within *itself* the whole Universe as being that boundless Universe itself, and *there existing nothing outside of itself*.

† Just as they are to this day in India, the bull of Siva and the cow representing several *Sakti*—goddesses.

‡ Hence the worship of the moon by the Hebrews.

‖ "*Male and female*, created he them."

purely theosophical idea and dragging it down to the level of sinful humanity. *(See section "Holy of Holies" in the "Symbolism" of Book II.)* The MSS. from which the above is extracted explains very clearly to what hierarchy of gods Jehovah belonged, and who this Jewish GOD was; for it shows in clear language that which the writer has always insisted upon—namely, that the God with which the Christians have burdened themselves was no better than the lunar symbol of the reproductive or generative faculty in nature. They have ever ignored even the Hebrew secret god of the Kabalists, Ain-Soph, as grand as Parabrahmam in the earliest Kabalistic and mystical conceptions. But it it not the Kabala of Rosenroth that can ever give the true original teachings of Simeon-Ben-Iochai, as metaphysical and philosophical as any. And how many are there among the students of the Kabala who knew anything of them except in their distorted Latin translations. Let us glance at the idea which led the ancient Jews to adopt a substitute for the ever UNKNOWABLE, and which has misled the Christians into mistaking the substitute for the reality.

"If to these organs (phallus and yoni) as symbols of creative cosmic agencies the idea of . . . . time periods can be attached, then, indeed, in the construction of Temples as Dwellings of Deity, or of Jehovah, that post designated as the Holy of Holies, or the most High Place, should borrow its title from the recognized sacredness of the generative organs, considered as symbols of measures as well as of creative Cause."

"With the ancient wise, there was no name, and no idea, and no symbol, of a First Cause.* With the Hebrews, the indirect conception of such was couched in a term of negation of comprehension—viz., *Ain-Soph*, or the Without Bounds. But the symbol of *its first comprehensible manifestation*, was the conception of a circle with its diameter line. . . . . (See the Proem of Book I., Part I.) to carry at once a geometric, phallic, and astronomic idea . . . . for the one takes its birth from the nought or the Circle, without which it could not be, and from one, or primal one, spring the nine digits, and, geometrically, all plane shapes. So in the Kabala this Circle, with its diameter line, is the picture of the ten Sephiroth or Emanations, composing the Adam Kadmon, the Archetypal Man, the creative origin of all things. . . . . This idea of connecting the circle and its diameter line, that is, number ten, with the signification of the reproductive organs, and the Most Holy Place, was carried out constructively in the King's Chamber, or Holy of Holies, of the great Pyramid, in the Tabernacle of Moses, and in the Holy of Holies of the Temple of Solomon. . . . . It is *the picture of a double-womb*, for in Hebrew the letter *hé* ה is at the same time the number 5 and symbol of the womb, and twice 5 is 10, or the phallic number."

This "double womb" also shows the duality of the idea carried from

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* Because it was too sacred. It is referred to as THAT in the Vedas: it is the "Eternal Cause," and cannot, therefore, be spoken of as a "First Cause," a term implying the absence of any cause, at one time.

the highest, spiritual, down to the lowest or terrestrial plane; and by the Jews limited to the latter. With them, therefore the number 7 has acquired the most prominent place in their exoteric religion, a cult of external forms and empty rituals; as their Sabbath, for instance, the seventh day sacred to their deity, the moon, symbolical of the generative Jehovah. While with other nations the number seven was typical of theogonic evolution, of cycles, cosmic planes, and the Seven Forces and Occult Powers in Kosmos, as a boundless whole, whose first upper triangle was unreachable to the finite intellect of man—while other nations, therefore, busied themselves, in their forcible limitation of Kosmos in Space and Time, only with its septenary manifested plane, the Jews centred this member solely in the moon, and based all their sacred calculations thereupon. Hence we find the thoughtful author of the MSS. just quoted, remarking, in reference to the metrology of the Jews that: "If 20,612 be multiplied by $\frac{4}{3}$ *the product will afford a base for the ascertainment of the mean revolution of the moon*, and if this product be again multiplied by $\frac{4}{3}$, this continued product will afford a base for finding the exact period of the mean solar year, . . . this form . . . becoming, for the finding of astronomical periods of time, of very great service." This double number (male and female) is symbolized also in some well-known idols: *e.g.*, "Ardanari-Iswara, the Isis of the Hindus, Eridanus, or Ardan, or the Hebrew Jordan, *or source of descent*. She is standing on a lotus-leaf flowing on the water. But the signification is, that it is androgyne or hermaphrodite, that is *phallus* and *yoni* combined, the number 10, the Hebrew letter *Jod* י, the *containment of Jehovah*. She, or rather she-he, gives the minutes of the same circle of 360 degrees."

"Jehovah," in its best aspect is Binah, "the Upper mediating Mother, the *Great Sea* or Holy Spirit;" therefore rather a synonym of Mary, the Mother of Jesus, than of his Father; that "Mother, being the Latin *Mare*" the Sea is here also, Venus, the *Stella del Mare*, or "Star of the Sea."

The ancestors of the mysterious Akkadians—the *Chandra* or *Indo-vansas*, the Lunar Kings whom tradition shows reigning at Prayag (Allahabad) ages before our era—had come from India, and brought with them the worship of their forefathers, of Soma, and his son Budha, which afterwards became that of the Chaldeans. Yet such adoration, apart from popular Astrolatry and Heliolatry, was in no sense *idolatry*. No more, at any rate, than the modern Roman Catholic symbolism which connects their Virgin Mary—the *Magna Mater* of the Syrians and Greeks—with the Moon.

Of this worship, the most pious Roman Catholics feel quite proud,

and loudly confess to it. In a *Mémoire* to the French Academy, the Marquis De Mirville says :—

"It is only natural that, as an unconscious prophecy, Ammon Ra should be *his mother's husband*, since the *Magna Mater* of the Christians *is precisely the spouse of that son she conceives*. . . . We (Christians) *can understand now why Neithis throws radiance on the sun, while remaining the Moon*, since the VIRGIN, who is the QUEEN OF HEAVEN, *as Neith was*, clothes herself in her radiance, and clothes in his turn the CHRIST-SUN. "*Tu vestis solem et te sol vestit.*" . . . is sung by the Roman Catholics during their service, and he adds :—

"We (Christians) understand also how it is that the famous inscription at Sais should have stated that 'none has ever lifted my peplum (veil),' considering that this sentence, literally translated, *is the summary of what is sung in the Church on the day of the immaculate conception.*" (ARCHÆOLOGY OF THE VIRGIN MOTHER," p. 117.)

Surely nothing could be more sincere than this! It justifies entirely what Mr. Gerald Massey has said in his Lecture on "Luniolatry, Ancient and Modern":—

"The man in the moon (Osiris-Sut, Jehovah-Satan, Christ-Judas, and other Lunar twins) is often charged with bad conduct. . . . In the lunar phenomena the moon was one as *the* moon, which was two-fold in sex, and three-fold in character—as mother, child, and adult male. Thus the child of the moon became the consort of his own mother! It could not be *helped* if there was to be any reproduction. He was compelled to be his own father! These relationships were repudiated by later sociology, and the primitive man in the moon got tabooed. Yet, in its latest, most inexplicable phase, this has become the central doctrine of the grossest superstition the world has seen, for these lunar phenomena and their humanly represented relationships, the incestuous included, are the very foundations of the Christian Trinity in Unity. Through ignorance of the symbolism, the simple representation of early time has become the most profound religious mystery in modern Luniolatry. The Roman Church, without being in any wise ashamed of the proof, portrays the Virgin Mary arrayed with the sun, and the horned moon at her feet, holding the lunar infant in her arms—as child and consort of the mother moon. The mother, child, and adult male, are fundamental."

"In this way it can be proved that our Christology is mummified mythology, and legendary lore, which have been palmed off upon us in the *Old* Testament and the New, as divine revelation uttered by the very voice of God."

A charming allegory is found in the *Zohar*, one which unveils better than anything ever did the true character of Jehovah or YHVH in the primitive conception of the Hebrew Kabalists. It is now found in the philosophy of I'bn Gebirol's Kabbalah, translated by Isaac Myer. "In the introduction written by R'Hez'quee-yah, which is very old," says our author, "and forms part of our Brody edition of the Zohar (1, 5*b*. *sq*.) is an account of a journey taken by R. El'azar, son of R. Shim-on b. Io'hai, and Rabbi Abbah." They met a man with a heavy burden and asked his name; but he refused to give it and proceeded to explain to them Thorah

(Law). "They asked: "Who caused thee thus to walk and carry such a heavy load?' He answered: 'The letter י, (Yod, which=10, and is the symbolical letter of Kether and the essence and germ of the Holy name יהוה YHVH) . . . . They said to him: 'If thou wilt tell us the name of thy father, we will kiss the dust of thy feet.' He replied: 'As to my father, *he had his dwelling in the Great Sea, and was a fish therein*' (like Vishnu and Dagon or Oannes), 'which (first) destroyed the great sea.' . . . . . and he was great and mighty and 'Ancient of Days,' until he swallowed all the other fishes in the (Great) Sea . . . R. El'azar listened and said to him: 'Thou art the Son of the Holy Flame, thou art the Son of Rab Ham—'*nun*-ah Sabah [the old: the *fish* in Aramaic or Chaldee is *nun* (*noon*)] thou art the Son of the Light of the Thorah," (*Dharma*) etc. Then the author explains that the feminine Sephiroth, *Binah*, is termed by the Kabalist the great sea: therefore Binah, whose divine names are Jehovah, *Yah*, and Elohim, is simply the Chaldean Tiamat, the female power, the Thalatth of Berosus, who presides over the Chaos, and was made out later by Christian theology to be the serpent and the Devil. She-He (Yah-hovah) is the supernal (Heh, and Eve). This Yah-hovah then, or Jehovah, is identical with our Chaos—Father, Mother, Son,—on the material plane and in the purely physical World. *Demon* and *Deus* at one and the same time; the sun and moon, good and evil, God and Demon.

Lunar magnetism generates life, preserves and destroys it, psychically as well as physically. And if, astronomically, she is one of the seven planets of the ancient world, in theogony she is one of the regents thereof; with Christians now as much as with Pagans, the former referring to her under the name of one of their archangels, and the latter under that of one of their gods.

Therefore the meaning of the "fairy tale" translated by Chwolson from an old Chaldean MSS. translated into Arabic, about Qû-tâmy being instructed by the *idol* of the moon, is easily understood (*vide* Book III.) Seldenus tells us the secret as well as Maimonides (*More Nevochim*, Book III., ch. xxx). The worshippers of the *Teraphim* (the Jewish Oracles) "carved images and claimed that the light of the principal stars (planets) permeating these through and through, the angelic VIRTUES (or the regents of the stars and planets) conversed with them, teaching them many most useful things and arts." And Seldenus explains that the *Teraphim* were built and composed after the position of certain planets, those which the Greeks called στοιχεῖα, and according to figures that were located in the sky and called ἀλεξητῆροι, or the *tutelary* gods. Those who traced out the στοιχεῖα were called στοιχειωματιχοὶ, or the diviners by the στοιχεῖα. (*De Diis Syriis*, *Teraph*, II. Synt. p. 31) *vide infra*, the *Teraphim*.

It is such sentences, however, in the "Nabathean agriculture," that

have frightened the men of science and made them proclaim the work "either an *apocrypha* or a fairy tale, unworthy of the notice of an Academician." At the same time, as shown, zealous Roman Catholics and Protestants tore it metaphorically to pieces; the former because "it described the worship of demons," the latter because it is "ungodly." They are all wrong, once more. It is *not* a fairy tale; and as far as regards pious Churchmen, the same worship may be shown in the Scriptures, however disfigured by translation. Solar and Lunar worship, as well as that of the Stars and Elements, are traced, and figure in the Christian theology; defended by Papists, they are stoutly denied by the Protestants only at their own risk and peril. Two instances may be given.

Ammianus Marcellinus teaches that ancient divinations were always accomplished with the help of the Spirits of the Elements, "*Spiritus elementorum*, and in Greek πνεύματα τῶν στοιχείων" (1. I., 21).

But it is found now that the planets, the Elements, and the Zodiac, were figured not only in Heliopolis by the twelve stones called "mysteries of the elements," *elementorum arcana*, but also in Solomon's temple, and, as pointed out by various writers, in several old Italian churches and even at *Notre Dame de Paris* where they can be seen to this day.

No symbol—the sun included—was more complex in its manifold meanings than the lunar symbol. The sex was, of course, dual. With some it was male, *e.g.*, the Hindu "King Soma," and the Chaldean *Sin;* with other nations it was female, the beauteous goddesses Diana-Luna, I'lythia, Lucina. In Tauris, human victims were sacrificed to Artemis, a form of the lunar goddess; the Cretans called her Dictynna, and the Medes and Persians Anaïtis, as shown by an inscription of Koloé: Ἀρτέμιδι Ἀνάειτι. But, we are now concerned chiefly with the most chaste and pure of the virgin goddesses, Luna-Artemis, to whom Pamphos was the first to give the surname of Καλλίστη, and of whom Hippolitus wrote: Καλλίστα πολὺ παρθενῶν. (See Pausanias viii., 35, 8.) This Artemis-Lochia, the goddess that presided at conception and childbirth (Iliad, Pausanias, etc., etc.), is, in her functions and as the triple Hecate, the Orphic deity, the predecessor of the God of the Rabbins and pre-Christian Kabalists, and his lunar type. The goddess Τρίμορφος was the personified symbol of the various and successive aspects represented by the moon in each of her three phases; and this interpretation was already that of the Stoics (Cornut. *De Nat*, D. 34, 1), while the Orpheans explained the epithet (Τρίμορφος) by the three kingdoms of nature over which she reigned. Jealous, blood-thirsty, revengeful and exacting, Hecate-Luna is a worthy counterpart of the "jealous God" of the Hebrew prophets.

The whole riddle of the solar and lunar worship, as now traced in the churches, hangs indeed on this world-old mystery of lunar phenomena. The correlative forces in the "Queen of Night," that lie latent for modern science, but are fully active to the knowledge of Eastern adepts, explain well the thousand and one images under which the moon was represented by the ancients. It also shows how much more profoundly learned in the Selenic mysteries were the ancients than are now our modern astronomers. The whole Pantheon of the lunar gods and goddesses, Nephtys or Neith, Proserpina, Melytta, Cybele, Isis, Astarte, Venus, and Hecate, on the one hand, and Apollo, Dionysius, Adonis, Bacchus, Osiris, Atys, Thammuz, etc., etc., on the other, all show on the face of their names and titles—those of "Sons" and "Husbands" of their mothers—their identity with the Christian Trinity. In every religious system the gods were made to merge their functions as Father, Son, and Husband, into one, and the goddesses were identified as "Wife, Mother, and Sister" of the male God; the former synthesizing the human attributes as the "Sun, the giver of Life," the latter merging all the other titles in the grand synthesis known as Maïa, Maya, Maria, etc., a generic name. Maïa, in its forced derivation, has come to mean with the Greeks, "mother," from the root *ma* (nurse), and even gave its name to the month of May, which was sacred to all those goddesses before it became consecrated to Mary.* Its primitive meaning, however, was *Maya*, *Durgâ*, translated by the Orientalists as "inaccessible," but meaning in truth the "*unreachable*," in the sense of illusion and unreality; as being the source and cause of spells, the personification of ILLUSION.

In religious rites the moon served a dual purpose. Personified as a female goddess for exoteric purposes, or as a male god in allegory and symbol, in occult philosophy our satellite was regarded as a sexless Potency to be well studied, because it was to be dreaded. With the initiated Aryans, Khaldii, Greeks and Romans, Soma, Sin, Artemis *Soteira* (the hermaphrodite Apollo, whose attribute is the lyre, and the bearded Diana of the bow and arrow), *Deus Lunus*, and especially Osiris-lunus and Thot-lunus,† were the occult potencies of the moon. But whether male or female, whether Thot or Minerva, Soma or Astoreth, the Moon is the Occult mystery of mysteries, and more a symbol of evil than of good. Her seven phases (original, esoteric division) are divided into three astronomical phenomena and four

* The Roman Catholics are indebted for the idea of consecrating the month of May to the Virgin, to the pagan Plutarch, who shows that "May is sacred to *Maïa* (Μαΐα) or Vesta" (*Aulus-Gellius*, word Maïa)—our mother-earth, our nurse and nourisher personified.

† Thot-Lunus is "Budha-Soma" of India, or "Mercury and the Moon."

purely psychic phases. That the moon was not always reverenced is shown in the Mysteries, in which the death of the moon-god (the three phases of gradual waning and final disappearance) was allegorized by the moon standing for the *genius of evil* that triumphs for the time over the light and life-giving god (the sun), and all the skill and learning of the ancient Hierophants in Magic was required to turn this triumph into a defeat.

It was the most ancient worship of all, that of the *third* Race of our Round, the Hermaphrodites, to whom the *male*-moon became sacred, when after the "Fall" so-called, the sexes had become separated. "Deus Lunus" then became an androgyne, male and female in turn; to serve finally, for *purposes of sorcery*, as a dual power, to the *Fourth* Root-race, the Atlanteans. With the *Fifth* (our own) the lunar-solar worship divided the nations into two distinct, antagonistic camps. It led to events described æons later in the Mahabhâratan War, which to the Europeans is the *fabulous*, to the Hindus and Occultists the historical, strife between the *Suryavansas* and the *Indovansas*. Originating in the dual aspect of the moon, the worship of the female and the male principles respectively, it ended in distinct solar and lunar cults. Among the Semitic races, the sun was for a very long time *feminine* and the moon masculine—the latter notion being adopted by them from the Atlantean traditions. The moon was called "the Lord of the sun," *Bel-Shemesh*,* before the Shemesh worship. The ignorance of the incipient reasons for such a distinction, and of occult principles, led the nations into anthropomorphic idol-worship. But the religion of every ancient nation had been primarily based upon the Occult manifestations of a purely abstract Force or Principle now called "God." The very establishment of such worship shows, in its details and rites, that the philosophers who evolved those systems of nature, subjective and objective, possessed profound knowledge, and were acquainted with many facts

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* During that period which is absent from the Mosaic books—from the exile of Eden to the allegorical Flood—the Jews worshipped with the rest of the Semites *Dayanisi* דיזניסי "the Ruler of Men," the "Judge," or the SUN. Though the Jewish canon and Christianism have made the sun become the "Lord God" and Jehovah in the Bible, yet the latter is full of indiscreet traces of the androgyne Deity, which was Jehovah the *sun*, and Astoreth the moon in its female aspect, and quite free from the present metaphorical element given to it. God is a "consuming fire," appears *in*, and is encompassed *by* fire." It was not only in vision that Ezekiel (viii., 16) saw the Jews "worshipping the sun. The *Baal* of the Israelites (the Shemesh of the Moabites and the Moloch of the Ammonites) was the identical "Sun-Jehovah," and he is till now "the King of the Host of Heaven," the Sun, as much as Astoreth was the "Queen of Heaven"—or the moon. The "Sun of Righteousness" has become a *metaphorical* expression *only now*.

of a scientific nature. For besides being purely Occult, the rites of lunar worship were based, as just shown, upon a knowledge of physiology (quite a modern science with us), psychology, sacred mathematics, geometry and metrology, in their right applications to symbols and figures, which are but glyphs, recording observed natural and scientific *facts;* in short upon a most minute and profound knowledge of nature. Lunar magnetism generates life, preserves and kills it. *Soma* embodies the triple power of the *Trimurti*, though it passes unrecognized by the profane to this day. The allegory that makes Soma, the moon, produced by the churning of the *Ocean of Life (Space)* by the gods in another Manvantara *(i.e.*, in the *pre*genetic day of our planetary system), and that other allegory, which shows "the Rishis milking the earth, whose calf was Soma, the moon," has a deep cosmographical meaning; for it is neither *our* earth which is milked, nor was the moon, which we know, the calf.* Had our wise men of science known as much of the mysteries of nature as the ancient Aryans did, they would surely never have imagined that the moon was projected from the Earth. Once more, the oldest of permutations in theogony, the Son becoming his own father and the mother generated by the Son, has to be remembered and taken into consideration if the symbolical language of the ancients is to be understood by us. Otherwise mythology will be ever haunting the Orientalists as simply "the disease which springs up at a peculiar stage of human culture!"—as Renouf gravely observes in a Hibbert lecture.

The ancients taught the, so to speak, *auto*-generation of the Gods: the one divine essence, *unmanifested*, perpetually begetting a second-self, *manifested*, which second-self, androgynous in its nature, *gives birth in an immaculate way* to everything macro- and micro-cosmical in this universe. This was shown in the Circle and the Diameter, or the Sacred 10, a few pages back.

But our Orientalists, their extreme desire to discover one homogeneous *element* in nature notwithstanding, will *not* see it; cramped in their researches by such ignorance, they—the Aryanists and Egyptologists—are constantly led astray from truth in their speculations. Thus, de Rougé is unable to understand, in the text which he translates, the meaning of Ammon-râ saying to King Amenophes (supposed to be Memnon), "Thou art my Son, I have begotten thee;" and as he

* The earth flees for her life in the allegory, before Prithu, who pursues her. She assumes the shape of a cow, and, trembling with terror, runs away and hides even in the regions of Brahmâ. Therefore, it is *not* our Earth. Again, in every Purâna, the calf changes name. In one it is Manu Swayambhûva, in another Indra, in a third the Himavat (Himalayas) itself, while Meru was the milker. This is a deeper allegory than one thinks.

finds the same idea in many a text and under various forms, this very Christian Orientalist is finally compelled to exclaim that "for this idea to have entered the mind of a hierogrammatist, there must have been in their religion a more or less defined doctrine, *indicating as a possible fact that might come to pass, a divine and immaculate incarnation under a human form.*" Precisely. But why throw the explanation on an impossible prophecy, when the whole secret is explained by the later religion copying the earlier?

That doctrine was universal, and it was not the mind of any one hierogrammatist that evolved it; for the Indian *avatars* are a proof to the contrary. After which, having come "to realize clearer"* what "the Divine Father and Son" were with the Egyptians, de Rougé still fails to account for, and perceive what were the functions attributed to the *feminine* principle in that primordial generation. He does not find it in the goddess Neith, of Saïs. Yet he quotes the sentence of the Commander to Cambyses when introducing that king into the Saïtic temple: "I made known to his Majesty the dignity of Saïs, which is the abode of Neith, the great (female) producer, *genitrix* of the *Sun*, who is the *first-born, and who is not begotten, but only brought forth*," and hence is the fruit of an *immaculate mother*.

How much more grandiose, philosophical and poetical is the real distinction—for whoever is able to understand and appreciate it—made between the *immaculate virgin* of the ancient Pagans and the modern *Papal* conception. With the former, the ever-youthful mother nature, the antitype of her prototypes, the sun and moon, *generates* and *brings forth* her "mind-born" son, the Universe. The Sun and Moon, as male-female deities, fructify the earth, the microcosmical mother, and the latter conceives and brings forth, in her turn. With the Christians, "the first-born" (*primogenitus*) is indeed generated, *i.e.*, begotten, "*genitum, non factum*," and positively *conceived and brought forth*—"*Virgo pariet*," explains the Latin Church. Thus, she drags down the noble spiritual ideal of the Virgin Mary to the earth, and, making her "of the earth earthy," degrades that ideal to the lowest of the anthropomorphic goddesses of the rabble.

Truly, Neith, Isis, Diana, etc., etc., were each of them "a demiurgical goddess, at once visible and invisible, having her place in Heaven, and *helping to the generation of species*"—the moon, in short. Her occult aspects and powers are numberless, and, in one of them, the moon becomes with

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* His *clear* realization of it is, that the Egyptians *prophesied* Jehovah (!) and his incarnated Redeemer (the good serpent), etc., etc.; even to identifying Typhon with the *wicked* dragon of the garden of Eden, and this passes as serious and sober *science*.

the Egyptians Hathor, another aspect of Isis,* and both of these goddesses are shown suckling Horus. Behold in the Egyptian Hall of the British Museum, Hathor worshipped by Pharaoh Thotmes, who stands between her and the Lord of Heavens. The monolith was taken from Karnac; and the same goddess has the following legend inscribed on her throne: "THE DIVINE MOTHER AND LADY, OR QUEEN OF HEAVEN;" also "the MORNING STAR," and the "LIGHT OF THE SEA" (*Stella matutina* and *Lux maris*). All the lunar goddesses had a dual aspect—one *divine*, the other *infernal*. All were the virgin mothers of an *immaculately* born Son—the SUN. Raoul Rochetti shows the moon-goddess of the Athenians—Pallas, or Cybele, Minerva, or again Diana—holding her child-son on the lap, invoked in her festivals as Μονογενὴς Θεοῦ, "the one Mother of God," sitting on a lion, and surrounded by twelve personages; in whom the Occultist recognises the twelve great gods, and the pious Christian Orientalist the apostles, or rather the Grecian pagan prophecy thereof.

They are both right, for the immaculate *goddess* of the Latin Church is a faithful copy of the older pagan goddesses; the number (twelve) of the apostles is that of the twelve tribes, and the latter are a personification of the twelve great gods, and of the twelve signs of the Zodiac. Every detail almost in the Christian dogma is borrowed from the heathens. Semele, the *wife* of Jupiter and mother of Bacchus, the *Sun*, is, according to Nonnus, also "carried," or made to ascend to heaven after her death, where she presides between Mars and Venus, under the name of the *Queen of the World*, or the universe, πανβασιλεία; "at the names of which, as at the names of Hathor, Hecate, and other infernal goddesses," "tremble all the demons."†

"Σεμελῆν τρέμουσι δαίμονες." This Greek inscription on a small temple, reproduced on a stone that was found by somebody, and copied by Montfaucon, as De Mirville tells us (113, *Archæologie de la Vierge mère*) informs us of the stupendous fact, that the *Magna Mater* of the old world was an impudent *plagiarism*, perpetrated by the *Demon*, *of the Immaculate Virgin Mother* of his Church. Whether so, or *vice versâ*, is of no importance. That which is interesting to note is the perfect identity between the ARCHAIC COPY and the MODERN ORIGINAL.

Did space permit we might show the inconceivable coolness and unconcern exhibited by certain followers of the Roman Catholic Church, when made to face the revelations of the Past. To Maury's remark that "the Virgin took possession of all the Sanctuaries of Ceres and

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* Hathor is the *infernal* Isis, the goddess pre-eminently of the West or the *nether* world.

† This is De Mirville, who proudly confesses the similarity, and *he ought to know*.

Venus, and that the pagan rites, proclaimed and practised in honour of those goddesses, were in a good measure transferred to the mother of Christ," the advocate of Rome answers:—

"That such *is* the fact, and that it is just as it should be and quite natural. As the dogma, the liturgy, and the rites professed by the Roman Apostolical Church in 1862 are found engraved on monuments, inscribed on papyri, and cylinders *hardly posterior to the Deluge*, it does seem impossible to deny the existence of a FIRST ANTE-HISTORICAL (Roman) CATHOLICISM OF WHICH OUR OWN IS BUT THE FAITHFUL CONTINUATION. . . . But while the former was the culmination, the *summum* of the impudence of demons and Goetic necromancy . . . . the latter is *divine*. If in *our* (Christian) Revelation (*l'Apocalypse*), Mary, clothed with the Sun and having the moon under her feet, has nothing more in common *with the humble servant of Nazareth* (*sic.*), it is because she has now become the greatest of theological and cosmological powers in *our* universe."—(Archæol. de la Vierge, pp. 116 and 119, and by the Marquis de Mirville).

Verily so, since Pindar's *Hymns to Minerva* (p. 19) . . . "who sits *at the right hand* of her Father Jupiter, and who is more powerful than all the other (angels or) gods," are likewise applied to the Virgin. It is St. Bernard, who, quoted by Cornelius *a Lapide*, is made to address the Virgin Mary in this wise :—

"The *Sun-Christ* lives in thee and thou livest in him." (Sermon on the Holy Virgin.) . . . .

Again the Virgin is admitted to be the MOON by the same unsophisticated holy man. Being the *Lucina* of the Church, that is in childbirth, the verse of Virgil—"*Casta fove Lucina, tuus jam regnat Apollo*"—is applied to her. Like the moon, the Virgin is the Queen of Heaven," adds the innocent saint; (Apocal., ch. xii., Comm. by *Cornelius a Lapide*).

This settles the question. The more similarity, according to such writers as De Mirville, there exists between the pagan conceptions and the Christian dogmas, the more divine appears the Christian religion, and the more is it seen to be the only truly inspired one, especially in its Roman Catholic form. The unbelieving scientists and the academicians who think they see in the Latin Church quite the opposite of divine inspiration, and who will not believe in the satanic tricks of plagiarism by anticipation, are severely taken to ask. But then "they believe in nothing and reject even the '*Nabathean Agriculture*' as a romance and a pack of superstitious nonsense," complains the memorialist. "In their perverted opinion Qû-tâ-my's 'idol of the moon' and the statue of the Madonna are one!" A noble Marquis wrote twenty years ago six huge volumes, or, as he calls them "*Mémoires* to the French Academy," with the sole object of showing Roman Catholicism an inspired and revealed faith. As a proof thereof, he furnishes numberless facts, all tending to show that the entire ancient world, ever since

the deluge, had been, with the help of the devil, systematically plagiarizing the rites, ceremonies, and dogmas of the future Holy Church to be born ages later. What would that faithful son of Rome have said had he heard his co-religionist—M. Renouf, the distinguished Egyptologist of the British Museum—declaring, in one of his learned lectures, that "neither Hebrews nor Greeks borrowed any of their ideas from Egypt?"*

But perhaps it is just this that M. Renouf intended to say—namely, that it is the Egyptians, the Greeks, and the Aryans, who borrowed theirs from the Latin Church? And if so, why, in the name of logic, do the Papists reject the additional information which the Occultists may give them on Moon-worship, since it all tends to show their (the Roman Catholic) worship as old as the world—OF SABÆANISM AND ASTROLATRY?

The reason of early Christian and later Roman Catholic astrolatry, or the symbolical worship of Sun and Moon—identical with that of the Gnostics, though less philosophical and pure than the "Sun worship" of the Zoroastrians—is a natural consequence of its birth and origin. The adoption by the Latin Church of such symbols as the water, fire, sun, moon and stars, and a good many other things, is simply a continuation by the early Christians of the old worship of Pagan nations. Thus Odin got his wisdom, power, and knowledge, by sitting at the feet of Mimir, the thrice-wise *Jotun*, who passed his life by the fountain of primeval Wisdom, the crystalline waters of which increased his knowledge daily. Mimir "drew the highest knowledge from the fountain, because the world was born of water; hence primeval wisdom was to be found in that mysterious element" ("Asgard and the Gods," 86). The eye which Odin had to pledge to acquire that knowledge may be "the Sun, which enlightens and penetrates all things; his other eye being the moon, whose reflection gazes out of the deep, and which at last, when setting, sinks into the Ocean." (*Ibid.*) But it is something more, besides this. Loki, the fire-god, is said to have hidden in the water, as well as in the moon, the light-giver, whose reflection he found therein; and this belief that the fire finds refuge in the water was not limited to the old Scandinavians. It was shared by all nations and was finally taken up by the early Christians, who symbolized the Holy Ghost under the shape of Fire, "cloven tongues like as fire"—the breath of the Father-SUN. This "Fire" descends also into the Water or the Sea: *Mar*, Mary. The dove was the symbol of the Soul with several nations, it was sacred to Venus, the goddess born from the

* Quoted in Mr. G. Massey's Lecture.

sea-foam, and it became later the symbol of the Christian *Anima Mundi*, or the Holy Spirit.

One of the most occult chapters in the "Book of the Dead" is ch. lxxx., entitled: "To make the transformation into the god giving light to the path of Darkness," wherein "Woman-light of the Shadow" serves Thot in his retreat in the moon. Thot-Hermes is said to hide therein, because he is the representative of the Secret Wisdom. He is the manifested logos of its light side, the concealed deity or "Dark Wisdom" when he is supposed to retire to the opposite hemisphere. Speaking of her power, the moon calls herself repeatedly: "The Light which shineth in Darkness," the "Woman-Light." Hence it became the accepted symbol of all the Virgin-Mother goddesses. As the wicked "evil" spirits warred against the moon in days of yore, so they are supposed to war now, without being able to prevail, however, against the actual Queen of Heaven, Mary, the moon. Hence also the moon was intimately connected in all the Pagan theogonies with the Dragon, her eternal enemy; the Virgin, or Madonna, standing on the mythical Satan under that form, crushed and made powerless, under her feet. This, because the head and tail of the Dragon, which represent in Eastern astronomy to this day the ascending and descending nodes of the moon, were also symbolized in ancient Greece by the two serpents. Hercules kills them on the day of his birth, and so does the babe in his virgin mother's arms. As Mr. Gerald Massey aptly observes in this connection: "All such symbols figured their own facts from the first, and did not pre-figure others of a totally different order. The Iconography (and dogmas, too) had survived in Rome from a period remotely pre-Christian. *There was neither forgery nor interpolation of types; nothing but a continuity of imagery with a perversion of its meaning.*"

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§ X.

TREE, SERPENT, AND CROCODILE WORSHIP.

> "Object of horror or of adoration, men have for the serpent an implacable hatred, or prostrate themselves before its genius. Lie calls it, Prudence claims it, Envy carries it in its heart, and Eloquence on its caduceus. In hell it arms the whip of the Furies; in heaven Eternity makes of it its symbol."
>
> DE CHATEAUBRIAND.

THE Ophites asserted that there were several kinds of genii, from god to man; that the relative superiority of these was ruled by the degree

of light that was accorded to each; and they maintained that the serpent had to be constantly called upon and to be thanked for the signal service it had rendered humanity. For it taught Adam that if he ate of the fruit of the tree of knowledge of good and evil, he would raise his being immensely by the learning and wisdom he would thus acquire. Such was the exoteric reason given.

It is easy to see whence the primal idea of this dual, Janus-like character of the Serpent: the good and the bad. This symbol is one of the most ancient, because the reptile preceded the bird, and the bird the mammal. Thence the belief, or rather the superstition, of the savage tribes who think that the souls of their ancestors live under this form, and the general association of the Serpent with the tree. The legends about the various things it represents are numberless; but, as most of them are allegorical, they have now passed into the class of fables based on ignorance and dark superstition. For instance, when Philostratus narrates that the natives of India and Arabia fed on the heart and liver of serpents in order to learn the language of all the animals, the serpent being credited with that faculty, he certainly never meant his words to be accepted literally. (See *De Vitâ Apollonii*, lib. 1, c. xiv.) As will be found more than once as we proceed, the "Serpent" and "Dragon" were the names given to the "Wise Ones," the initiated adepts of olden times. It was their wisdom and their learning that were devoured or assimilated by their followers, whence the allegory. When the Scandinavian Sigurd is fabled to have roasted the heart of Fafnir, the Dragon, whom he had slain, becoming thereby the wisest of men, it meant the same thing. Sigurd had become learned in the runes and magical charms; he had received the "word" from an initiate of that name, or from a sorcerer, after which the latter died, as many do, after "passing the word." Epiphanius lets out a secret of the Gnostics while trying to expose their *heresies*. The Gnostic Ophites, he says, had a reason for honouring the Serpent: *it was because he taught the primeval men the Mysteries* (*Adv. Hæres.* 37). Verily so; but they did not have Adam and Eve in the garden in their minds when teaching this dogma, but simply that which is stated above. The *Nâgas* of the Hindu and Tibetan adepts were human *Nâgas* (Serpents), not reptiles. Moreover, the Serpent has ever been the type of consecutive or serial rejuvenation, of IMMORTALITY and TIME.

The numerous and extremely interesting readings, the interpretations and facts about Serpent worship, given in "The Natural Genesis," are very ingenious and scientifically correct. But they are far from covering the *whole* of the meanings implied. They divulge only the astronomical and physiological mysteries, with the addition of some cosmic phenomena. On the lowest plane of materiality the Serpent was, no doubt,

"the great mystery in the mysteries," and was, very likely, "adopted as a type of feminine pubescence, on account of its sloughing and self-renewal." It was so, however, only with regard to mysteries concerning terrestrial *animal* life, for as symbol of "*reclothing* and rebirth in the (universal) mysteries" its "*final phase*"*—or shall we rather say its incipient and culminating phases—they were not of this plane. They were generated in the pure realm of ideal light, and having accomplished the round of the whole cycle of adaptations and symbolism, the "mysteries" returned from whence they had come—into the essence of *immaterial* causality. They belonged to the highest gnosis. And surely this could have never obtained its name and fame solely on account of its penetration into physiological and especially feminine functions!

As a symbol, the Serpent had as many aspects and occult meanings as the Tree itself; the "Tree of Life," with which it was emblematically and almost indissolubly connected. Whether viewed as a metaphysical or a physical symbol, the Tree and Serpent, jointly, or separately, have never been so degraded by antiquity as they are now, in this our age of the breaking of idols, not for truth's sake, but to glorify the more gross matter. The revelations and interpretations in "The Rivers of Life" would have astounded the worshippers of the Tree and Serpent in the days of archaic Chaldean and Egyptian wisdom; and even the early Saivas would have recoiled in horror at the theories and suggestions of the author of the said work. "The notion of Payne Knight and Inman that the cross or Tau is simply a copy of the male organs in a triadic form is radically false," writes Mr. G. Massey, who proves what he says. But this is a statement that could be as justly applied to almost all the modern interpretations of ancient symbols. "The Natural Genesis," a monumental work of research and thought, the most complete on that subject that has ever been published, covering as it does a wider field, and explaining much more than all the symbologists who have hitherto written, does not yet go beyond the "psycho-theistic" stage of ancient thought. Nor were Payne Knight and Inman altogether wrong; except in entirely failing to see that their interpretations of the "Tree of Life," as the cross and phallus, fitted the symbol, and approximated it, only on the lowest and last stage of the evolutionary development of the idea of the GIVER OF LIFE. It was the last and the grossest physical transformation of nature, in animal, insect, bird, and even plant; for biune, creative magnetism, in the form of the attraction of the contraries, or sexual polarization, acts in the constitution of reptile and bird as it does in that of man. Moreover, the modern symbologists and Orientalists—from first to last—

* The *Natural Genesis*, by Gerald Massey, Vol. 1, p. 340.

being ignorant of the real mysteries revealed by occultism, can necessarily see but this last stage. If told that this mode of procreation, which the whole world of being has now in common on this earth, is but a passing phase, a physical means of furnishing the conditions to, and producing the phenomena of life which will alter with this, and disappear with the next Root-Race—they would laugh at such a superstitious and unscientific idea. But the most learned Occultists assert this because *they know it*. The universe of living beings, of all those which procreate their species, is the living witness to the various modes of procreation in the evolution of animal and human species and races; and the naturalist ought to sense this truth intuitionally, even though he is yet unable to demonstrate it. And how could he, indeed, with the present modes of thought! The landmarks of the archaic history of the past are few and scarce, and those that men of science come across are mistaken for finger-posts of our little era. Even so-called "universal" (?) history embraces but a tiny field in the almost boundless space of the unexplored regions of our latest, fifth Root-Race. Hence, every fresh sign-post, every new glyph of the hoary Past that is discovered, is added to the old stock of information, to be interpreted on the same lines of pre-existing conceptions, and without any reference to the special cycle of thought which that particular glyph may belong to. How can Truth ever come to light if this method is never changed!

Thus, in the beginning of their joint existence as a glyph of Immortal Being, the Tree and Serpent were divine imagery, truly. The tree *was reversed*, and its roots were generated in Heaven and grew out of the Rootless Root of all-being. Its trunk grew and developed, crossing the planes of Pleroma, it shot out crossways its luxuriant branches, first on the plane of hardly differentiated matter, and then downward till they touched the terrestrial plane. Thus, the Asvattha, tree of Life and Being, whose destruction alone leads to immortality, is said in the Bhagavatgita to grow with its roots above and its branches below (ch. xv.). The roots represent the Supreme Being, or First Cause, the LOGOS; but one has to go beyond those roots to *unite oneself with Krishna*, who, says Arjuna (XI.), is "greater than Brahman, and First Cause . . . the indestructible, that which is, that which is not, and what is beyond them." Its boughs are Hiranyagharba (Brahmâ or Brahman in his highest manifestations, say Sridhara and Madhusûdana), the highest Dhyan Chohans or Devas. The Vedas are its leaves. He only who goes *beyond* the roots shall never return, *i.e.*, shall reincarnate no more during this "age" of Brahmâ.

It is only when its pure boughs had touched the terrestrial mud of the garden of Eden, of our Adamic race, that this Tree got soiled by the contact and lost its pristine purity; and that the Serpent of

Eternity—the heaven-born LOGOS—was finally degraded. In days of old—of the *divine Dynasties* on Earth—the now dreaded Reptile was regarded as the first beam of light that radiated from the abyss of divine Mystery. Various were the forms which it was made to assume, and numerous the natural symbols adapted to it, as it crossed æons of Time: as from Infinite Time itself—*Kala*—it fell into the space and time evolved out of human speculation. These forms were Cosmic and astronomical, theistic and pantheistic, abstract and concrete. They became in turn the Polar Dragon and the Southern Cross, the *Alpha Draconis* of the Pyramid, and the Hindu-Buddhist Dragon, which ever threatens, yet never swallows the Sun during its eclipses. Till then, the Tree remained ever green, for it was sprinkled by the waters of life; the great Dragon, ever divine, so long as it was kept within the precincts of the sidereal fields. But the tree grew and its lower boughs touched at last the infernal regions—our Earth. Then the great serpent Nidhögg—he who devours the corpses of the evil-doers in the "Hall of Misery" (human life), so soon as they are plunged into "Hwergelmir," the roaring cauldron (of human passions)—gnawed the World-tree. The worms of materiality covered the once healthy and mighty roots, and are now ascending higher and higher along the trunk; while the Midgard-snake coiled at the bottom of the Seas, encircles the Earth, and, through its venomous breath, makes her powerless to defend herself.

They are all seven-headed, the dragons and serpents of antiquity—"one head for each race, and every head with seven hairs on it," as the allegory has it. Aye, from Ananta, the Serpent of Eternity which carries Vishnu through the Manvantara, from the original primordial Sesha, whose seven heads become "one thousand heads" in the Purânic fancy, down to the seven-headed Akkadian Serpent. This typifies the Seven principles throughout nature and man; the highest or *middle* head being the seventh. It is not of the Mosaic, Jewish Sabbath that Philo speaks in his *Creation of the World*, when saying that the world was completed "according to the perfect nature of number 6." For, "*when that reason (nous) which is holy in accordance with the number seven, has entered the soul* (rather the living body), the number six is thus arrested, and all the mortal things which that number makes." And again: "Number 7 is the festival day of all the earth, the *birthday of the world*. I know not whether any one would be able to celebrate the number 7 in adequate terms." . . . (Par. pp. 30 and 419). The author of *The Natural Genesis* thinks that "the Septenary of Stars seen in the great bear (the *Septarshis*) and seven-headed Dragon furnished a visible origin for the symbolic seven of time above. The goddess of the seven stars," he adds—

"Was the mother of time, as Kep; whence Kepti and Sebti for the two times and number seven. So this is the star of the Seven by name. Sevekt (Kronus), the Son of the goddess, has the name of the seven or seventh. So has Sefekh Abu who builds the house on high, as Wisdom (Sophia) built hers with seven pillars. . . The primary Kronotypes were seven, and thus the beginning of time in heaven is based on the number and the name of seven, on account of the starry demonstrators. The seven stars as they turned round annually kept pointing, as it were, with the forefinger of the right hand, and describing a circle in the upper and lower heaven.* The number seven naturally suggested a measure by seven, that led to what may be termed *Sevening*, and to the marking and mapping out of the circle in seven corresponding divisions which were assigned to the seven great constellations; and thus was formed the celestial heptanomis of Egypt in the heavens. . . . When the stellar heptanomis was broken up and divided into four quarters, it was multiplied by four, and the twenty-eight signs took the place of the primary seven constellations, the lunar zodiac of twenty-eight days being the registered result.† . . . In the Chinese arrangement the four sevens are given to four genii that preside over the four cardinal points. . . ." (In Chinese Buddhism and Esotericism the genii are represented by four Dragons—the "Maharajahs" of the Stanzas.) "The seven Northern constellations make up the Black Warrior; the seven Eastern (Chinese autumn) constitute the White Tiger; the seven Southern are the Vermilion Bird; and the seven Western (called Vernal) are the Azure Dragon. Each of these four Spirits presides over its heptanomis during one lunar week. The genetive of the first heptanomis (Typhon of the Seven Stars) now took a lunar character; . . . in this phase we find the goddess Sefekh, whose name signifies number 7, is the feminine word, or *logos* in place of the mother of Time, who was the earlier *Word*, as goddess of the Seven Stars" ("Typology of Time," Vol. II. p. 313, *Nat. Gen.*).

The author shows that it was the goddess of the Great Bear and mother of Time who was in Egypt from the earliest times the "*Living Word*," and that "Sevekh-Kronus, whose type was the Crocodile-Dragon, the pre-planetary form of Saturn, was called her son and consort; he was her Word-Logos" (p. 321, Vol. I.).

The above is quite plain, but it was not the knowledge of astronomy only that led the ancients to the process of *Sevening*. The primal cause goes far deeper and will be explained in its place.

The above quotations are no digressions. They are brought forward as showing (*a*) the reason why a full Initiate was called a "Dragon," a "Snake" a "Nâga"; and (*b*) that our septenary division was used by the priests of the earliest dynasties in Egypt, for the same reason and on the same basis as by us. This needs further elucidation, however. As already stated, that which Mr. G. Massey calls the four genii of the four cardinal points; and the Chinese, the Black Warrior, White Tiger, Ver-

* For the same reason the division of the principles in man into seven are thus reckoned, as they describe the same circle in the human higher and lower nature.

† Thus the septenary division is the oldest and preceded the four-fold division. It is the root of archaic classification.

milion Bird, and Azure Dragon, is called in the Secret Books,—the "Four Hidden Dragons of Wisdom" and the "Celestial Nâgas." Now, as shown, the seven-headed or septenary DRAGON-LOGOS had been in course of time split up, so to speak, into *four* heptanomic parts or twenty-eight portions. Each lunar week has a distinct occult character in the lunar month; each day of the twenty-eight has its special characteristics; as each of the twelve constellations, whether separately or in combination with other signs, has an occult influence either for good or for evil. This represents the sum of knowledge that men can acquire on this earth; yet few are those who acquire it, and still fewer are the wise men who get to the root of knowledge symbolized by the great Root Dragon, the spiritual LOGOS of these visible signs. But those who do, receive the name of "Dragons," and they are the "Arhats of the Four Truths of the 28 Faculties," or attributes, and have always been so called.

The Alexandrian Neo-Platonists asserted that to become real *Chaldees* or Magi, one had to master the science or knowledge of the periods of the Seven Rectors of the world, in whom is all wisdom. In "Proclus in *Timæus*," b. 1, Jamblichus is credited with another version, which does not however, alter, the meaning. He says that "the Assyrians have not only preserved the records of seven and twenty myriads of years, as Hipparchus says they have, but likewise of the whole apocatastases and periods of the Seven Rulers of the World." The legends of every nation and tribe, whether civilized or savage, point to the once universal belief in the great wisdom and cunning of the Serpents. They are "charmers." They hypnotise the bird with their eye, and man himself, very often, does not feel above their fascinating influence; therefore the symbol is a most fitting one.

The crocodile is the Egyptian dragon. It was the dual symbol of Heaven and Earth, of Sun and Moon, and was made sacred, in consequence of its amphibious nature, to Osiris and Isis. According to Eusebius, the Egyptians represented the sun in a ship as its pilot, this ship being carried along by a crocodile "to show the motion of the Sun in the moyst (Space)"; (*Prepar. Evang.*, 1, 3, c. 3). The crocodile was moreover, the symbol of Egypt herself—the *lower*, as being the more swampy of the two countries. The Alchemists claim another interpretation. They say that the symbol of the sun in the ship on the Ether of Space meant that the hermetic matter is the principle, or basis, of gold, or again the *philosophical* sun; the water, within which the crocodile is swimming, is that water or matter made liquid; the ship herself, finally, representing the vessel of nature, in which the sun, or the sulphuric, igneous principle, acts as a pilot: because it is the sun

which conducts the work by his action upon the *moist* or *mercury*. The above is only for the Alchemists.

The Serpent became the type and symbol of evil, and of the Devil, only during the middle ages. The early Christians—besides the Ophite Gnostics—had their dual Logos: the Good and the Bad Serpent, the Agathodæmon and the Kakodæmon. This is demonstrated by the writings of Marcus, Valentinus, and many others, and especially in *Pistis Sophia*—certainly a document of the earliest centuries of Christianity. On the marble sarcophagus of a tomb, discovered in 1852 near the Porta Pia, one sees the scene of the adoration of the Magi, "or else," remarks the late C. W. King in "*The Gnostics*," "the prototype of that scene, the 'Birth of the New Sun.'" The mosaic floor exhibited a curious design which might have represented either *(a)* Isis suckling the babe Harpocrates, or *(b)* the Madonna nursing the infant Jesus. In the smaller sarcophagi that surrounded the larger one, eleven leaden plates rolled like scrolls were found, three of which have been deciphered. The contents of these ought to be regarded as final proof of a much-vexed question, for they show that either the early Christians, up to the VIth Century, were *bonâ fide* pagans, or that dogmatic Christianity was borrowed wholesale, and passed in full into the Christian Church—Sun, Tree, Serpent, Crocodile and all.

"On the first is seen Anubis . . . holding out a scroll; at his feet are two female busts; below all are two serpents entwined . . . a corpse swathed up like a mummy. In the second scroll . . . is Anubis, holding out a cross, the "Sign of Life." Under his feet lies the corpse encircled in the numerous folds of a huge serpent, the Agathodæmon, guardian of the deceased. . . . . In the third scroll, Anubis bears on his arm . . . . . the outline of . . a complete Latin cross . . . At the god's foot is a rhomboid, the Egyptian 'Egg of the World,' towards which crawls a serpent coiled into a circle . . . . Under the busts is the letter ω repeated *seven* times in a line, reminding one of the 'names' . . . Very remarkable also is the line of characters, apparently Palmyrene, upon the legs of the first Anubis. As for the figure of the *serpent*, supposing these talismans to emanate not from the Isiac but the newer Ophite creed, it may well stand for that "True and perfect Serpent," who leads forth the souls of all that put their trust in him out of the Egypt of the body, and through the Red Sea of Death into the Land of Promise, saving them on their way from the Serpents of the Wilderness, that is, from the Rulers of the Stars." (King's "Gnostics," p. 366.)

And this "True and Perfect Serpent" is the seven-lettered God who is now credited with being Jehovah, and Jesus *One with him*. To this Seven-vowelled god the candidate for initiation is sent by Christos, in the *Pistis Sophia*, a work earlier than St. John's *Revelation*, and evidently of the same school. "The (Serpent of the) Seven Thunders uttered

these seven vowels," but "Seal up those things which the seven thunders uttered, and write them not," says Revelation. "Do ye seek after these mysteries?" inquiries Jesus in *Pistis Sophia*. "No mystery is more excellent than they (the seven vowels): for they shall bring your souls unto the Light of Lights"—*i.e.*, true Wisdom. "Nothing, therefore, is more excellent than the mysteries which ye seek after, saving only *the mystery of the Seven Vowels and their* FORTY AND NINE *Powers*, and the numbers thereof."

In India, it was *the mystery of the Seven* FIRES and their forty-nine fires or aspects, or "the members thereof," just the same.

These seven vowels are represented by the Swastika signs on the crowns of the seven heads of the Serpent of Eternity, in India, among esoteric Buddhists, in Egypt, in Chaldea, etc. etc., and among the Initiates of every other country. It is on the Seven zones of *post mortem* ascent, in the Hermetic writings, that the "mortal" leaves, on each, one of his "Souls" (or Principles); until arrived on the plane above all zones he remains as the great Formless Serpent of absolute wisdom—or the Deity itself. The seven-headed serpent has more than one signification in the Arcane teachings. It is the seven-headed *Draco*, each of whose heads is a star of the Lesser Bear; but it was also, and pre-eminently, the Serpent of Darkness (*i.e.*, inconceivable and incomprehensible) whose seven heads were the seven *Logoi*, the reflections of the one and first manifested Light—the universal LOGOS.

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§ XI.

DEMON EST DEUS INVERSUS.

THIS symbolical sentence, in its many-sided forms, is certainly most dangerous and iconoclastic in the face of all the dualistic later religions—or rather theologies—and especially so in the light of Christianity. Yet it is neither just nor correct to say that it is Christianity which has conceived and brought forth Satan. As an "adversary," the opposing Power required by the equilibrium and harmony of things in Nature—like Shadow to throw off still brighter the Light, like Night to bring into greater *relief* the Day, and like cold to make one appreciate the more the comfort of heat—SATAN has ever existed. Homogeneity is one and indivisible. But if the homogeneous One and Absolute is no mere figure of speech, and if heterogeneity in its dualistic aspect, is its offspring—its bifurcous shadow or reflection—then even that divine Homogeneity must contain in itself the essence of

both good and evil. If "God" is Absolute, Infinite, and the Universal Root of all and everything in Nature and its universe, whence comes Evil or D'Evil if not from the same "Golden Womb" of the absolute? Thus we are forced either to accept the emanation of good and evil, of Agathodæmon and Kakodæmon as offshoots from the same trunk of the Tree of Being, or to resign ourselves to the absurdity of believing in two eternal Absolutes!

Having to trace the origin of the idea to the very beginnings of human mind, it is but just, meanwhile, to give his due even to the proverbial devil. Antiquity knew of no isolated, thoroughly and absolutely bad "god of evil." Pagan thought represented good and evil as twin brothers, born from the same mother—Nature; so soon as that thought ceased to be Archaic, Wisdom too became Philosophy. In the beginning the symbols of good and evil were mere abstractions, Light and Darkness; then their types became chosen among the most natural and ever-recurrent periodical Cosmic phenomena—the Day and the Night, or the Sun and Moon. Then the Hosts of the Solar and Lunar deities were made to represent them, and the Dragon of Darkness was contrasted with the Dragon of Light (See *Stanzas* V., VII. of Book I.) The Host of Satan is a Son of God, no less than the Host of the B'ni Alhim, these children of God coming to "present themselves before the Lord," their father (see *Job ii.*). "The Sons of God" become the "Fallen Angels" only after perceiving that the daughters of men *were fair*, (*Genesis vi.*) In the Indian philosophy, the *Suras* are among the earliest and the brightest gods, and become *Asuras* only when dethroned by Brahminical fancy. Satan never assumed an anthropomorphic, individualized shape, until the creation by man, of a "one *living* personal god," had been accomplished; and then merely as a matter of prime necessity. A screen was needed; a scape-goat to explain the cruelty, blunders, and but too-evident injustice, perpetrated by him for whom absolute perfection, mercy, and goodness were claimed. This was the first Karmic effect of abandoning a philosophical and logical Pantheism, to build, as a prop for lazy man, "a merciful father in Heaven," whose daily and hourly actions as *Natura naturans*, the "comely mother but stone cold," belie the assumption. This led to the primal twins, Osiris-Typhon, Ormazd-Ahriman, and finally Cain-Abel and the *tutti-quanti* of contraries.

Having commenced by being synonymous with Nature, "God," the Creator, ended by being made its author. Pascal settles the difficulty very cunningly: "Nature has perfections, in order to show that she is the image of God: and defects, in order to show that she is *only* his image," he says.

The further back one recedes into the darkness of the prehistoric

ages, the more philosophical does the prototypic figure of the later Satan appear. The first "Adversary" in individual human form that one meets with in old Purânic literature is one of her greatest Rishis and Yogis—Nârada, surnamed the "Strife-maker."

And he is a Brahmâputra, a son of Brahmâ, the male. But of him later on. Who the great "Deceiver" really is, one can ascertain by searching for him *with open eyes* and an unprejudiced mind, in every old cosmogony and Scripture.

It is the anthropomorphised *Demiurge*, the Creator of Heaven and Earth, when separated from the collective Hosts of his fellow-Creators, whom, so to speak, he represents and synthesizes. It is *now* the God of *theologies*. "The thought is father to the wish." Once upon a time, a philosophical symbol left to perverse human fancy; afterwards fashioned into a fiendish, deceiving, cunning, and jealous God.

Dragons and other fallen angels being described in other parts of this work, a few words upon the much-slandered Satan will be sufficient. That which the student will do well to remember is that, with every people except the Christian nations, the Devil is to this day no worse an entity than the opposite aspect in the dual nature of the so-called Creator. This is only natural. One cannot claim God as the synthesis of the whole Universe, as Omnipresent and Omniscient and Infinite, and then divorce him from evil. As there is far more evil than good in the world, it follows on logical grounds that either God must include evil, or stand as the direct cause of it, or else surrender his claims to absoluteness. The ancients understood this so well that their philosophers —now followed by the Kabalists—defined evil as the lining of God or Good: *Demon est Deus inversus*, being a very old adage. Indeed, evil is but an antagonizing blind force in nature; it is *reaction*, *opposition*, and *contrast*,—evil for some, good for others. There is no *malum in se*: only the shadow of light, without which light could have no existence, even in our perceptions. If evil disappeared, good would disappear along with it from Earth. The "Old Dragon" was pure spirit before he became matter, *passive* before he became *active*. In the Syro-Chaldean magic both Ophis and Ophiomorphos are joined in the Zodiac, at the sign of the Androgyne *Virgo-Scorpio*. Before its fall on earth the "Serpent" was *Ophis-Christos*, and after its fall it became Ophiomorphos-CHRESTOS. Everywhere the speculations of the Kabalists treat of Evil as a FORCE, which is antagonistic, but at the same time essential, to Good, as giving it vitality and existence, which it could never have otherwise. There would be no *life* possible (in the *Mayavic* sense) without *Death*, nor regeneration and reconstruction without destruction. Plants would perish in eternal sunlight, and so would man, who would become an automaton without the exercise of his free will and aspirations

after that sunlight, which would lose its being and value for him had he nothing but light. Good is infinite and eternal only in the eternally concealed from us, and this is why we imagine it eternal. On the manifested planes, one equilibrates the other. Few are those theists and believers in a personal God, who do not make of Satan the shadow of God; or who, confounding both, do not believe they have a right to pray to that idol asking its help and protection for the exercise and impunity of their evil and cruel deeds. "Lead us not into Temptation" is addressed daily to "our Father, which art in Heaven," and not to the Devil, by millions of human Christian hearts. They do so, repeating the very words put in the mouth of their Saviour, and do not give one thought to the fact that their meaning is contradicted point blank by James "the brother of the Lord." "Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man."—(The Gen. Ep. of James, i, 13). Why, then, say that it is the Devil who tempts us, when the Church teaches us *on the authority of Christ* that it is God who does so? Open any pious volume in which the word "temptation" is defined in its theological sense, and forthwith you find two definitions: (1) "Those afflictions and troubles *whereby God tries his people;*" (2) Those means and enticements which the Devil makes use of to *ensnare* and allure mankind. (St. James i., 2, 12, and Mat. vi., 13.) If accepted literally, the two teachings of Christ and James contradict each other, and what dogma can reconcile the two if the occult meaning is rejected?

Between the alternative allurements, wise will be that philosopher who will be able to decide where God disappears to make room for the Devil! Therefore when we read that "the Devil is a liar and the father of it," *i.e.*, INCARNATE LIE, and are told in the same breath that Satan—the Devil—was a son of God and the most beautiful of his archangels, rather than believe that Father and Son are a gigantic, personified and eternal LIE, we prefer to turn to Pantheism and to Pagan philosophy for information.

Once that the key to Genesis is in our hands, it is the scientific and symbolical Kabala which unveils the secret. The great Serpent of the Garden of Eden and the "Lord God" are identical, and so are Jehovah and Cain ONE—that Cain who is referred to in theology as the "murderer" and the LIAR to God! Jehovah tempts the King of Israel to number the people, and Satan tempts him to do the same in another place. Jehovah turns into the fiery serpents to bite those he is displeased with; and Jehovah informs the brazen serpent that heals them.

These short, and seemingly contradictory, statements in the Old Testament (contradictory because the two Powers are separated instead of being regarded as the two faces of one and the same thing) are the

echoes—distorted out of recognition by exotericism and theology—of the universal and philosophical dogmas in nature, so well understood by the primitive Sages. We find the same groundwork in several personifications in the Purânas, only far more ample and philosophically suggestive.

Thus Pulâstya, a "Son of God"—one of the first progeny—is made the progenitor of Demons, the Râkshasas, the tempters and the Devourers of men. *Pisâcha* (female Demon) is a daughter of Daksha, a "Son of God" too, and a God, and the mother of all the Pisâchas (*Padma Purâna*). The Demons, so called in the Purânas, are very extraordinary devils when judged from the standpoint of European and orthodox views about these creatures, since all of them—Dânavas, Daityas, Pisâchas, and the Râkshasas—are represented as extremely pious, following the precepts of the Vedas, some of them even being great Yogis. But they oppose the clergy and Ritualism, sacrifices and forms—just what the full-blown Yogins do to this day in India—and are no less respected for it, though they are allowed to follow neither caste nor ritual; hence all those Purânic giants and Titans are called Devils. The Missionaries, ever on the watch to show, if they can, the Hindu traditions no better than *a reflection* of the Jewish Bible, have evolved a whole romance on the alleged identity of Pulâstya with Cain, and of the Râkshasas with the Cainites, "the accursed," the cause of the *Noachian* Deluge. (See the work of Abbé Gorresio, who "etymologises" Pulâstya's name as meaning the "rejected," hence Cain, if you please). Pulâstya dwells in *Kedara*, he says, which means a "dug-up place," a *mine*, and Cain is shown in tradition and the Bible as the first worker in metals and a miner thereof!

While it is very probable that the *Gibborim* (the giants) of the Bible are the Râkshasas of the Hindus, it is still more certain that both are Atlanteans, and belong to the submerged races. However it may be, no Satan could be more persistent in slandering his enemy, or more spiteful in his hatred, than the Christian theologians are in cursing him as the father of every evil. Compare their vituperations and opinions given about the Devil with the philosophical views of the Purânic sages and their Christ-like mansuetude. When Parâsara, whose father was devoured by a Râkshasa, was preparing himself to destroy (magically) the whole race, his grandsire, Vasishta, says a few extremely suggestive words to him. He shows the irate Sage, on his own confession, that there is Evil and *Karma*, but no "evil spirits." "Let thy wrath be appeased," he says. "The Râkshasas are not culpable; thy father's death *was the work of Karma*. Anger is the passion of fools; it becometh not a wise man. *By whom, it may be asked, is any one killed?* Every man *reaps the consequences of his own acts*. Anger, my son, is the destruction of

all that man obtains . . . and prevents the attainment of emancipation. The sages shun wrath. Be not thou, my child, subject to its influence. Let not those *unoffending* spirits of darkness be consumed; let thy sacrifice cease. Mercy is the might of the righteous" (*Vishnu Purâna*, Book i., ch. i.). Thus, every such "sacrifice" or prayer to God for help is *no better than an act of black magic*. That which Pârasara prayed for, was the destruction of the Spirits of Darkness, for his personal revenge. He is called a *Pagan*, and the Christians have doomed him as such, to eternal hell. Yet, in what respect is the prayer of sovereigns and generals, who pray before every battle for the destruction of their enemy, any better? Such a prayer is in every case *black magic* of the worst kind, concealed like a demon "Mr. Hyde" under a sanctimonious "Dr. Jekyll."

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch they are rooted in the Absolute. In Kosmos, the equilibrium must be preserved. The operations of the two contraries produce harmony, like the centripetal and centrifugal forces, which are necessary to each other—mutually inter-dependent—"in order that both should live." If one is arrested, the action of the other will become immediately self-destructive.

Since the personification called Satan has been amply analyzed from its triple aspect—in the Old Testament, Christian theology and the ancient Gentile attitude of thought—those who would learn more of it are referred to Vol. II. of ISIS UNVEILED, chap. x. See also several sections in Book II., Part II. of this work. The present subject is touched upon and fresh explanations attempted for a very good reason. Before we can approach the evolution of physical and *divine* man, we have first to master the idea of cyclic evolution, to acquaint ourselves with the philosophies and beliefs of the four races which preceded our present race, to learn what were the ideas of those Titans and giants—giants, verily, mentally as well as physically. The whole of antiquity was imbued with that philosophy which teaches the involution of spirit into matter, the progressive, downward cyclic descent, or active, self-conscious evolution. The Alexandrian Gnostics have sufficiently divulged the secret of initiations, and their records are full of "the sliding down of *Æons*" in their double qualification of Angelic Beings and Periods: the one the natural evolution of the other. On the other hand, Oriental traditions on both sides of the "black water"—the oceans that separate the two *Easts*—are as full of allegories about the downfall of Pleroma, of that of the gods and Devas. One and all, they allegorized and explained the FALL as *the*

desire to learn and acquire knowledge—to KNOW. This is the natural sequence of mental evolution, the spiritual becoming transmuted into the material or physical. The same law of descent into materiality and re-ascent into spirituality asserted itself during the Christian era, the reaction having stopped only just now, in our own special *sub-race*.

That which, perhaps ten millenniums ago, was allegorized in *Pymander* in a triune character of interpretation, meant as a record of an astronomical, anthropological, and even alchemical fact, namely, the allegory of the seven rectors breaking through the seven circles of fire, was dwarfed into one material and anthropomorphic interpretation—the rebellion and *Fall of the Angels*. The multivocal, profoundly philosophical narrative, under its poetical form of the "Marriage of Heaven with Earth," the love of nature for Divine form and the "Heavenly man," enraptured with his own beauty mirrored in nature—*i.e.*, Spirit attracted into matter—has now become, under theological handling: "the seven Rectors disobeying Jehovah, self admiration generating Satanic Pride, followed by their FALL, Jehovah permitting no worship to be lost save upon himself." In short, the beautiful Planet-Angels, the glorious cyclic æons of the ancients, became henceforward synthesized in their most orthodox shape in Samael, the chief of the Demons in the Talmud, "That great serpent with *twelve wings* that draws down after himself, in his Fall, the solar system, or the Titans." But *Schemal*, the *alter ego* and the Sabean type of Samael, meant, in his philosophical and esoteric aspect, the "year" in its astrological evil aspect, its twelve months or wings of unavoidable evils, in nature; and in esoteric theogony (see Chwolson in NABATHEAN AGRICULTURE, Vol. II., p. 217), both Schemal and Samael represented a particular divinity. With the Kabalists they are "the Spirit of the Earth," the personal god that governs it, identical *de facto* with Jehavoh. For the Talmudists admit themselves that SAMAEL is a god-name of one of the seven Elohim. The Kabalists, moreover, show the two, Schemal and Samael, as a symbolical form of Saturn, CHRONOS, the twelve wings standing for the 12 months, and the symbol in its collectivity representing *a racial cycle*. Jehovah and Saturn are also glyphically identical.

This leads in its turn to a very curious deduction from a Roman Catholic dogma. Many renowned writers belonging to the Latin Church admit that a difference exists, and should be made, between the Uranian Titans, the antediluvian giants (also Titans), and those post-diluvian giants in whom they (the Roman Catholics) *will* see the descendants of the mythical Ham. In clearer words, there is a difference to be made between the Cosmic, *primordial* opposing Forces—guided by cyclic law—the Atlantean human giants, and the post-diluvian great adepts, whether

of the *right* or the *left* hand. At the same time they show that Michäel, "the *generalissimus* of the fighting Celestial Host, the *bodyguard of Jehovah*," as it would seem (see de Mirville) is also a Titan, only with the adjective of "divine" before the cognomen. Thus those "Uranides" who are called everywhere "divine Titans," and who, having rebelled against Kronos (Saturn), are therefore also shown to be the enemies of Samäel (an Elohim, also and synonymous with Jehovah in his collectivity), are identical with Michäel and his host. In short, the *rôles* are reversed, all the combatants are confused, and no student is able to distinguish clearly which is which. Esoteric explanation may, however, bring some order into this confusion, in which Jehovah becomes Saturn, and Michäel and his army, Satan and the rebellious angels, owing to the indiscreet endeavours of the too faithful zealots to see in every pagan god a devil. The true meaning is far more philosophical, and the legend of the first "Fall" (of the angels) assumes a scientific colouring when correctly understood.

Kronos stands for endless (hence immovable) Duration, without beginning, without an end, beyond divided Time and beyond Space. Those "Angels," genii, or Devas, who were born *to act in space and time, i.e.*, to break through the *seven circles of the superspiritual* planes into the phenomenal, or circumscribed, super-terrestrial regions, are said allegorically to *have rebelled* against Kronos and fought the (then) one living and highest God. In his turn, when Kronos is represented as mutilating Uranus, his father, the meaning of this mutilation is very simple: Absolute Time is made to become the finite and the conditioned; a portion is robbed from the whole, thus showing that Saturn, the father of the gods, has been transformed from *Eternal Duration* into a limited Period. Chronos cuts down with his scythe even the longest and (to us) seemingly endless cycles, yet, for all that, limited in Eternity, and puts down with the same scythe the mightiest rebels. Aye, not one will escape the scythe of Time! Praise the god or gods, or flout, one or both, and that scythe will not be made to tremble one millionth of a second in its ascending or descending course,

The Titans of Hesiod's *Theogony* were copied in Greece from the *Suras* and *Asuras* of India. These Hesiodic Titans, the *Uranides*, numbered once upon a time as only six, have been recently discovered to be *seven*—the seventh being called Phoreg—in an old fragment relating to the Greek myth. Thus their identity with the Seven rectors is fully demonstrated. The origin of the "War in Heaven" and the FALL has, in our mind, to be traced unavoidably to India, and perhaps far earlier than the Purânic accounts thereof. For TARAMAYA was in a later age, and there are three accounts, each of a distinct war, to be traced in almost every Cosmogony.

The first war happened in the night of time, between the gods the (A)-*suras*, and lasted for the period of one "divine year."* On this occasion the deities were defeated by the Daityas, under the leadership of Hrada. After that, owing to a device of Vishnu, to whom the conquered gods applied for help, the latter defeated the Asuras. In the Vishnu Purâna no interval is found between the two wars. In the Esoteric Doctrine, one war takes place before the building of the Solar system; another, on earth, at the "creation" of man; and a third "war" is mentioned as taking place at the close of the 4th Race, between its adepts and those of the 5th Race, *i.e.*, between the Initiates of the "Sacred Island" and the Sorcerers of Atlantis. We shall notice the first contest, as recounted by Parâsara, while trying to separate the two accounts, purposely blended together. It is there stated that as the Daityas and Asuras were engaged in the duties of their respective orders (*Varna*) and followed the paths prescribed by holy writ, practising also religious penance (a queer employment for *demons* if they are *identical with our devils*, as it is claimed)—it was impossible for the gods to destroy them. The prayers addressed by the gods to Vishnu are curious as showing the ideas involved in an anthropomorphic deity. Having, after their defeat, "fled to the Northern shore of the Milky Ocean (Atlantic Ocean),‡ the discomfited gods address many supplications "to the first

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* One "Day of Brahmâ" lasting 4,320,000,000 years—multiply this by 365! The Asuras here (no-gods, but demons) are still *Suras*, gods higher in hierarchy than such secondary gods as are not even mentioned in the Vedas. The duration of the war shows its significance, and that they are only the personified Cosmic powers. It is evidently for sectarian purposes and out of *odium theologicum* that the illusive form assumed by Vishnu *Mayamoha*, was attributed in later rearrangements of old texts to Buddha and the Daityas, in the *Vishnu Purâna*, unless it was a fancy of Wilson himself. He also fancied he found an allusion to Buddhism in Bhagavatgita, whereas, as proved by K. T. Telang, he had only confused the Buddhists and the older Chârvâka materialists. The version exists nowhere in other Purânas if the inference does, as Professor Wilson claims, in the "Vishnu Purâna"; the translation of which, especially of Book iii., ch. xviii., where the reverend Orientalist arbitrarily introduces Buddha, and shows him teaching Buddhism to Daityas—led to another "great war" between himself and Col. Vans Kennedy. The latter charged him publicly with wilfully distorting Purânic texts. "I affirm," wrote the Colonel at Bombay, in 1840, "that the Purânas do not contain what Professor Wilson has stated is contained in them . . . until such passages are produced I may be allowed to repeat my former conclusions, that Professor Wilson's opinion, that the Purânas as now extant are compilations made between the eighth and seventeenth centuries (A.D.!) rests solely *on gratuitous assumptions and unfounded assertions*, and that his reasoning in support of it is either futile, fallacious, contradictory, or improbable." (See *Vishnu Purâna*, trans. by Wilson, edit. by Fitzedward Hall, Vol. V., Appendix.)

‡ This statement belongs to the *third* War, since the terrestrial continents, seas and rivers are mentioned in connection with it.

of beings, the divine Vishnu," and among others this one: "Glory to thee, who art one with the Saints, whose perfect nature is ever blessed. . . . Glory to thee, *who art one with the Serpent-race, double-tongued, impetuous, cruel, insatiate of enjoyment* and abounding with wealth. . . . Glory to thee, ... O Lord, *who hast neither colour nor extension*, nor size (*ghana*), *nor any predicable qualities*, and whose essence (*rupa*), purest of the pure is appreciable only by holy *Paramarshi* (greatest of sages or Rishis). We bow to thee, in the nature of Brahma uncreated, undecaying (*avyaya*), who *art in our bodies* and *in all other bodies, and in all living creatures*, and beside whom nothing exists. We glorify that Vasudeva, the lord of all, who is without soil, the seed of all things, exempt from dissolution, unborn, eternal; being in essence *Paramapadâtmavat* (beyond the condition of spirit) and in essence and substance (*rupa*), the whole of this (Universe)." (Book III., ch. xvii., *Vish. Purâna.*)

The above is quoted as an illustration of the vast field offered by the Purânas to adverse and erroneous criticism, by every European bigot who forms an estimate of an alien religion on mere external evidence. Any man accustomed to subject what he reads to thoughtful analysis, will see at a glance the incongruity of addressing the accepted "Unknowable," the formless, and attributeless ABSOLUTE, such as the Vedantins define BRAHMA, as being "one with the serpent-race, double-tongued, cruel and insatiable," thus associating the abstract with the concrete, and bestowing adjectives on that which is freed from any limitations, and conditionless. Even Dr. Wilson, who, after living surrounded by Brahmins and Pundits in India for so many years, ought to have known better—even that scholar lost no opportunity to criticize the Hindu Scriptures on this account. Thus, he exclaims:—*

"The Purânas constantly teach incompatible doctrines! According to this passage, the Supreme being is not the inert cause of creation only, but exercises the functions of an active providence. The Commentator quotes a text of the Veda in support of this view: 'Universal Soul entering into men, governs their conduct.' Incongruities, however, are as frequent in the Vedas as in the Purânas. . . . ."

Less frequent, in sober truth, than in the Mosaic Bible. But prejudice is great in the hearts of our Orientalists—especially in those of "reverend" scholars. UNIVERSAL SOUL is *not* the inert Cause of Creation or (Para) Brahma, but simply that which we call the sixth principle of *intellectual* Kosmos, on the manifested plane of being. It is Mahat, or *Mahabuddhi*, the great Soul, the vehicle of Spirit, the first primeval reflection of the formless CAUSE, and that which is even *beyond* SPIRIT.

* In Book I., chap. xvii., narrating the story of Prahlada—the Son of Hiranyakasipu, the Puranic *Satan*, the great enemy of Vishnu, and the King of the three worlds —into whose heart Vishnu entered.

So much for Professor Wilson's uncalled-for fling. As for the apparently incongruous appeal to Vishnu by the defeated gods, the explanation is there, in the text of Vishnu Purâna, if Orientalists would only notice it.* There is Vishnu, as Brahmâ, and Vishnu *in his two aspects*, philosophy teaches. There is but one Brahma, "essentially *prakriti* and *Spirit*," &c.

Therefore, it is not Vishnu—"the inert cause of creation"—which exercised the functions of an *active* Providence, but the Universal Soul, that which E. Lévi calls *Astral Light* in its material aspect. And this "Soul" is, in its dual aspect of spirit and matter, the true anthropomorphic God of the Theists; as this God is a *personification* of that Universal Creative Agent, pure and impure both, owing to its manifested condition and differentiation in this Mayavic World—*God* and *Devil*—truly. But Dr. Wilson failed to see how Vishnu, in this character, closely resembles the Lord God of Israel, "especially in his policy of deception, temptation, and cunning."

In the Vishnu Purana this is made as plain as can be. For it is said there, that "at the conclusion of their prayers (*stotra*) the gods beheld the Sovereign Deity Hari (Vishnu) armed with the conch, the discus, and the mace, *riding on Garuda*. ." Now "Garuda" is the manvantaric *cycle*, as will be shown in its place. Vishnu, therefore, is the deity *in space and time*; the peculiar God of the Vaishnavas (a *tribal* or *racial* God, as they are called in esoteric philosophy): *i.e.*, one of the many Dhyanis or Gods, or Elohim, one of whom was generally chosen for some special reasons by a nation or a tribe, and thus became gradually a "God *above all* Gods" (2 Chronicles ii. 5,) the "highest God" as Jehovah, Osiris, Bel, or any other of the *Seven* Regents.

"The tree is known by its fruit,"—the nature of a God by his actions. The latter, we have either to judge by the dead-letter narratives, or to accept allegorically. If we compare the two—Vishnu, as the defender and champion of the defeated gods; and Jehovah, the defender and champion of the "chosen" people, so called by antiphrasis, no doubt, as it is the Jews who had *chosen* that "jealous" God—we shall find that both use deceit and cunning. They do so on the principle of "the end justifying the means," in order to have the best of their

* This ignorance is truly and beautifully expressed in the praise of the Yogins to Brahmâ, "the upholder of the earth" (in Book I., chap. iv. of V. P.), when they say, "Those who have not practised devotion conceive erroneously of the nature of the world. The ignorant who do not perceive that this Universe is of the nature of wisdom, and judge of it as an object of perception only, are lost in the ocean of spiritual ignorance. But they who know true wisdom, and whose minds are pure, behold this whole world *as one with divine knowledge*, as one with thee, O God! Be favourable, O universal Spirit!"

respective opponents and foes—the demons. Thus while (according to the Kabalists) Jehovah assumes the shape of the tempting Serpent in the Garden of Eden; sends Satan with a special mission to tempt Job; and harasses and wearies Pharaoh with Saraï, Abraham's wife, and "*hardens*" his heart against Moses, lest there should be no opportunity for *plaguing* his victims "with great plagues" (*Genesis* xii., *Exodus*)—Vishnu is made in *his* Purâna to resort to a trick no less unworthy of any respectable god.

"Have compassion upon us, O Lord, and protect us, who have come to thee for succour from the Daityas (demons)!" pray the defeated Gods. "They have seized upon the three worlds, and appropriated the offerings which are our portion, *taking care not to transgress the precepts of the Veda.* Although *we, as well as they, are parts of thee.** . . . . engaged as they are in the paths prescribed by the holy writ . . . . it is impossible for us to destroy them. Do thou, whose wisdom is immeasurable (*Ameyâtman*) instruct us *in some* device by which we may be able to exterminate the enemies of the gods!"

"When the mighty Vishnu heard their request, he emitted from his body an *illusory* form (*Mâyâmoha*, "the deluder by illusion") which he gave to the Gods and thus spake: "This *Mâyâmoha* shall *wholly beguile the Daityas*, so that being led astray from the path of the Vedas, they may be put to death. . . . Go then and fear not. Let this delusive vision precede you. It shall this day be of great service unto you, O Gods!"

"After this, the great Delusion, *Mâyâmoha*, descending to earth, beheld the Daityas engaged in ascetic penances, and approaching them, in the semblance of a *Digambara* (naked mendicant) with his head shaven . . . he thus addressed them, in gentle accents: "Ho, lords of the Daitya race, wherefore is it that you practise these acts of penances?" etc., etc. (Book II., xviii.).

Finally the Daityas were seduced by the wily talk of *Mahâmoha*, as Eve was seduced by the advice of the Serpent. They became apostates to the Vedas. As Dr. Muir translates the passage:—

"The great Deceiver, practising illusion, next beguiled other Daityas, by means of many other sorts of heresy. In a very short time, these Asuras (-Daityas) deluded by the Deceiver (who was Vishnu) abandoned the entire system founded on the ordinances of the triple Veda. Some reviled the Vedas, others the Gods, others the ceremonial of sacrifice, and others the Brahmans. This, they exclaimed, is a doctrine which will not bear discussion. The slaughter of animals in sacrifice is not conducive to religious merit. To say that oblations of butter consumed in the fire produce any future reward, is the assertion of a child. . . . If it be a fact that a beast slain in sacrifice is exalted to heaven, why does not the worshipper slaughter his own father? . . . . Infallible utterances do not, great Asuras, fall from the skies; it is only assertions founded on reasoning that are accepted by me and by other intelligent persons like yourselves! Thus by numerous methods the Daityas were unsettled by the great Deceiver (*Reason*). . . . When

* "There was a day when the *Sons of God* came before the Lord, and Satan came *with his brothers*, also before the Lord" (*Job* ii., Abyss., *Ethiopic* text).

they had entered on the path of error, the gods mustered all their energies and approached to battle. Then followed a combat between the gods and the Asuras; and the latter, who had abandoned the right road, were smitten by the former. In previous times they had been defended by the armour of righteousness which they bore, but when that had been destroyed they, also, perished." (*Journal of the Royal Asiat. Society*, Vol. XIX., p. 302.)

Whatever may be thought of Hindus, no enemy of theirs can regard them as fools. A people whose holy men and sages have left to the world the greatest and most sublime philosophies that ever emanated from the minds of men, must have known the difference between right and wrong. Even a savage can discern white from black, good from bad, and deceit from sincerity and truthfulness. Those who had narrated this event in the biography of their god, must have seen that in this case it was that God who was the arch-Deceiver, and the Daityas, who "never transgressed the precepts of the Vedas," who had the sunny side in the transaction, and who were the true "Gods." Thence there must have been, and *there is* a secret meaning hidden under this allegory. In no class of Society, in no nation, are deceit and craft considered as *Divine* virtues—except perhaps in the clerical classes of theologians and modern Jesuitism.

The Vishnu Purâna,* like all other works of this kind, has passed at a later period into the hands of the temple-Brahmins, and the old MSS. have, no doubt, been once more tampered with by sectarians. But there was a time when the Purânas were esoteric works, and so they are still for the Initiates who can read them with the key that is in their possession.

Whether the Brahmin Initiates will ever give out the full meaning of these allegories, is a question with which the writer is not concerned. The present object is to show that, while honouring the *creative Powers* in their multiple forms, no philosopher could, or ever has, accepted the allegory for the true Spirit, except, perhaps, some philosophers belonging to the present "superior and civilized" Christian races. For, as shown, Jehovah is not one whit the superior of Vishnu on the plane of ethics. This is why the Occultists and even some Kabalists, whether they regard or not those creative Forces *as living and conscious Entities*—and one does not see why they should not be so accepted—will never confuse the CAUSE with the effect, and accept the Spirit of the Earth for Parabrahm or Ain-Soph. At all events they know well the true nature of what was called Father-Æther by the Greeks, Jupiter-Titan, etc., etc. They know that the soul of the ASTRAL LIGHT is divine, and

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* Wilson's opinion that the "Vishnu Purâna" is a production *of our era*, and that in its present form it is not earlier than between the VIIIth and the XVIIth (! !) century, is absurd beyond noticing.

its body (the light-waves on the lower planes) infernal. This Light is symbolized by the "Magic Head" in the *Zohar*, the double Face on the double Pyramid: the black pyramid rising against a pure white ground, with *a white head and face within its black triangle;* the white pyramid, inverted—the reflection of the first in the dark waters, showing the *black reflection of the white face*. . . . .

This is the "Astral Light," or DEMON EST DEUS INVERSUS.

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§. XII.

THE THEOGONY OF THE CREATIVE GODS.

To thoroughly comprehend the idea underlying every ancient cosmology necessitates the study, in a comparative analysis, of all the great religions of antiquity; as it is only by this method that the root idea will be made plain. Exact science—could the latter soar so high, while tracing the operations of nature to their ultimate and original sources—would call this idea the hierarchy of Forces. The original, transcendental and philosophical conception was one. But as systems began to reflect with every age more and more the idiosyncracies of nations; and as the latter, after separating, settled into distinct groups, each evolving along its own national or tribal groove, the main idea gradually became veiled with the overgrowth of human fancy. While in some countries the FORCES, or rather the intelligent Powers of nature, received divine honours they were hardly entitled to, in others—as now in Europe and the *civilized* lands—the very thought of any such Force being endowed with intelligence seems absurd, and is proclaimed *unscientific*. Therefore one finds relief in such statements as are found in the *Introduction* to "Asgard and the Gods: Tales and Traditions of our Northern Ancestors," by W. S. W. Anson. The author remarks, on p. 3: "Although in Central Asia, or on the banks of the Indus, in the land of the Pyramids, and in the Greek and Italian peninsulas, and even in the North, whither Kelts, Teutons and Slavs wandered, the religious conceptions of the people have taken different forms, *yet their common origin* is still perceptible. We point out this connection between the stories of the gods, and the deep thought contained in them, and their importance, in order that the reader may see that *it is not a magic world of erratic fancy* which opens out before him, but that . . . *Life and nature* formed the basis of the existence and action of these divinities." And though it is impossible for any Occultist or student of Eastern Esotericism to concur in the strange idea that "the religious con-

ceptions of the most famous nations of antiquity are connected with the beginnings of civilization amongst the Germanic races," he is yet glad to find such truths expressed as that: "These fairy tales are not senseless stories written for the amusement of the idle; they embody the profound religion of our forefathers . . ."

Precisely so. Not only their religion, but likewise their History. For a myth, in Greek μῦθος, means oral tradition, passed from mouth to mouth from one generation to the other; and even in the modern etymology the term stands for a *fabulous* statement conveying some important truth; a tale of some extraordinary personage whose biography has become overgrown, owing to the veneration of successive generations, with rich popular fancy, but which is no *wholesale* fable. Like our ancestors, the primitive Aryans, we believe firmly in the personality and intelligence of more than one phenomenon-producing Force in nature.

As time rolled on, the archaic teaching grew dimmer; and those nations more or less lost sight of the highest and One principle of all things, and began to transfer the abstract attributes of the "causeless cause" to the caused effects—become in their turn causative—the creative Powers of the Universe: the great nations, out of the fear of profaning the IDEA, the smaller, because they either failed to grasp it or lacked the power of philosophic conception needed to preserve it in all its immaculate purity. But one and all, with the exception of the latest Aryans, now become Europeans and Christians, show this veneration in their Cosmogonies. As Thomas Taylor,* the most intuitional of all the translators of Greek Fragments, shows, no nation has ever conceived the One principle as the immediate creator of the visible Universe, for no sane man would credit a planner and architect with having built the edifice he admires with his own hands. On the testimony of Damascius (Περὶ 'αρχῶν) they referred to it as "the Unknown DARKNESS." The Babylonians passed over this principle in silence: "To that god," says Porphyry, in Περὶ ἀποχῆς ἐμψυχῶν, "who is above all things, neither external speech ought to be addressed, nor yet that which is inward. . . . ." Hesiod begins his theogony with: "Chaos of all things was the first produced,"† thus allowing the inference that its cause or producer must be passed over in reverential silence. Homer in his poems ascends no higher than *Night*, whom he represents Zeus as reverencing. According to all the ancient theologists, and to the doctrines of Pythagoras and Plato, Zeus, or the

* See "Magazine" for April, 1797.

† Ἤτοι μεν πρώτιστα χάος γένετ'; γένετο being considered in antiquity as meaning "was *generated*" and not simply *was*. (*See* "*Taylor's Introd. to the Parmenides of Plato*," p 260.

immediate artificer of the universe, *is not the highest god;* any more than Sir Christopher Wren in his physical, human aspect is the MIND in him which produced his great works of art. Homer, therefore, is not only silent with respect to the first principle, but likewise with respect to those two principles immediately posterior to the first, the *Æther* and *Chaos* of Orpheus and Hesiod, and the *bound* and infinity of Pythagoras and Plato.* . . . . Proclus says of this highest principle that it is. . . . "the Unity of Unities, and beyond the first adyte. . . . . more ineffable than all silence, and more occult than all Essence. . . . . concealed amidst the intelligible gods." (*Ibid.*)

To what was written by Thomas Taylor in 1797—namely, that the "Jews appear to have ascended no higher. . . . than the *immediate* artificer of the universe;" as "Moses introduces a darkness on the face of the deep, without even insinuating that there was any cause of its existence,"† one might add something more. Never have the Jews in their Bible (a purely esoteric, symbolical work) degraded so profoundly their metaphorical deity as have the Christians, by accepting Jehovah as their one living yet *personal* God.

This first, or rather ONE, principle was called "the circle of Heaven," symbolized by the hierogram of a point within a circle or equilateral triangle, the point being the LOGOS. Thus, in the Rig Veda, wherein Brahmâ is not even named, Cosmogony is preluded with the *Hiranyagharba*, "the Golden Egg," and Prajâpati (Brahmâ later on), from whom emanate all the hierarchies of "Creators." The Monad, or point, is the original and is the unit from which follows the entire numeral system. This Point is the First Cause, but THAT from which it emanates, or of which, rather, it is the expression, the Logos, is passed over in silence. In its turn, the universal symbol, the *point within the circle*, was not yet the Architect, but the cause of that Architect; and the latter stood to it in precisely the same relation as the point itself stood to the *circumference* of the Circle, which cannot be defined, according to Hermes Trismegistus. Porphyry shows that the Monad and the Duad of Pythagoras are identical with Plato's *infinite* and *finite* in "Philebus" —or what Plato calls the ἄπειρον and πέρας. It is the latter only (the mother) which is substantial, the former being the "*cause of all unity and measure of all things*" (*Vit. Pyth. p.* 47); the Duad (Mulaprakriti, the VEIL) being thus shown to be the mother of the Logos and, at the same time, his *daughter—i.e.*, the object of his perception—the produced

* It is the "*bound*" confused with the "*Infinite*," that Kapila overwhelms with sarcasms in his disputations with the Brahman Yogis, who claim in their mystical visions to see the "Highest One."

† See T. Taylor's article in his Monthly Magazine quoted in the *Platonist*, edited by T. M. Johnson, F.T.S., Osceola, Missouri. (Feb. Number of 1887.)

producer and the secondary cause of it. With Pythagoras, the MONAD returns into silence and Darkness as soon as it has evolved the *triad*, from which emanate the remaining seven numbers of the 10 (ten) numbers which are at the base of the manifested universe.

In the Norse cosmogony it is again the same. "In the beginning was a great abyss (Chaos), neither day nor night existed; the abyss was Ginnungagap, the yawning gulf, without beginning, without end. ALL FATHER, the Uncreated, the Unseen, dwelt in the depth of the 'Abyss' (SPACE) and *willed*, and what was willed came into being." (See "*Asgard and the Gods.*") As in the Hindu cosmogony, the evolution of the universe is divided into two acts: called in India the *Prakriti* and *Padma* Creations. Before the warm rays pouring from the "Home of Brightness" awake life in the Great Waters of Space, the Elements of the first creation come into view, and from them is formed the Giant Ymir (also Orgelmir)—primordial matter differentiated from Chaos (literally *seething clay*). Then comes the cow Audumla, the nourisher,* from whom is born Buri (the Producer) who, by Bestla, the daughter of the "Frost-Giants" (the sons of Ymir) had three sons, *Odin*, *Willi* and *We*, or "Spirit," "Will," and "Holiness." (*Compare the Genesis of the Primordial Races, in this work.*) This was when Darkness still reigned throughout Space, when the *Ases*, the creative Powers (Dhyan Chohans) were not yet evolved, and the Yggdrasil, the *tree* of the universe of Time and of Life, had not yet grown, and there was, as yet, no Walhalla, or Hall of Heroes. The Scandinavian legends of creation, of our earth and world, begin with *time* and human life. All that precedes it is for them "Darkness," wherein All-Father, the cause of all, dwells. As observed by the editor of "Asgard and the Gods," though these legends have in them the idea of that ALL-FATHER, the original cause of all, "he is scarcely more than mentioned in the poems," not because, as he thinks, before the preaching of the gospel, the idea "could not rise to distinct conceptions of the Eternal," but on account of its great esoteric character. Therefore, all the creative gods, or *personal* Deities, begin at the secondary stage of Cosmic evolution. Zeus is born *in*, and *out* of *Kronos*—Time. So is Brahmâ the production and emanation of *Kala*, "eternity and time," Kala being one of the names of Vishnu. Hence we find Odin, the father *of the gods and of the Ases*, as Brahmâ is the father of *the gods and of the Asuras*, and hence also the androgyne character of all the chief creative gods, from the second MONAD of the Greeks down to the Sephiroth Adam Kadmon, the Brahmâ or Prajâpati-Vâch of the Vedas, and the androgyne of Plato, which is but another version of the Indian symbol.

* Vâch—the "melodious cow, who milks sustenance and water," and yields us "nourishment and sustenance" as described in Rig-Veda.

The best metaphysical definition of primeval theogony in the spirit of the Vedantins may be found in the "Notes on the Bhagavat-Gita," by Mr. T. Subba Row. (*See "Theosophist" for February*, 1887.) Parabrahmam, the unknown and the incognisable, as the lecturer tells his audience:

". . . . . Is not Ego, it is not non-ego, nor is it consciousness . . . . . it is not even *Atma*" . . . . . "but though not itself an object of knowledge, it is yet capable of supporting and giving rise to every kind of object and every kind of existence which becomes an object of knowledge. It is the one essence from which starts into existence a centre of energy . . . . ." which he calls *Logos*.

This Logos is the *Sabda Brahmam* of the Hindus, which he will not even call *Eswara* (the "lord" God), lest the term should create confusion in the people's minds. But it is the *Avalokiteswara* of the Hindus, the *Verbum* of the Christians in its real *esoteric* meaning, not in the theological disfigurement.

"It is," he says, "the *Gnatha* or the Ego in the Kosmos, and every other Ego . . . . . is but its reflection and manifestation. . . . . It exists in a latent condition in the bosom of Parabrahmam at the time of *Pralaya*. . . ." (During Manvantara) "it has a consciousness and an individuality of its own . . . . ." (It is a centre of energy, but) . . . . . "such centres of energy are almost innumerable in the bosom of Parabrahmam . . . . ." "It must not be supposed, that even the logos is *the* Creator, or that it is but a single centre of energy . . . . . their number is almost infinite." "This Ego," he adds, "is the first that appears in Kosmos, and is the end of all evolution. It is the abstract Ego" . . . . . "this is the *first* manifestation (or aspect) of Parabrahmam." "When once it starts into conscious being . . . . . from its objective standpoint, *Parabrahmam* appears to it as *Mulaprakriti*." "Please bear this in mind," observes the lecturer, "for here is the root of the whole difficulty about *Purusha* and *Prakriti* felt by the various writers on Vedantic philosophy. This *Mulaprakriti* is material to it (the Logos), as any material object is material to us. This *Mulaprakriti* is no more *Parabrahmam* than the bundle of attributes of a pillar is the pillar itself; Parabrahmam is an unconditioned and absolute reality, and Mulaprakriti is a sort of veil thrown over it. Parabrahmam by itself cannot be seen as it is. It is seen by the *Logos* with a veil thrown over it, and that veil is the mighty expanse of Cosmic matter. . . ." "Parabrahmam, after having appeared on the one hand as the Ego, and on the other as Mulaprakriti, acts as the one energy through the *Logos*."

And the lecturer explains what he means by this acting of something which is *nothing*, though it is the ALL, by a fine simile. He compares the Logos to the sun through which light and heat radiate, but whose energy, light and heat, exist in some unknown condition in Space and are diffused in Space only as *visible* light and heat, the sun being only the agent thereof. This is the first triadic hypostasis. The quaternary is made up by the *energizing light* shed by the Logos.

The Hebrew Kabalists give it in a shape which esoterically is

identical with the Vedantic. AIN-SOPH, they taught, could not be comprehended, could not be located, nor named, though the causeless cause of all. Hence its name—AIN-SOPH—is a term of negation, "the inscrutable, the incognizable, and the unnameable." They made of it, therefore, a boundless circle, a sphere, of which human intellect, with the utmost stretch, could only perceive the vault. In the words of one who has unriddled much in the Kabalistical system, in one of its meanings thoroughly, in its numerical and geometrical esotericism :—"Close your eyes, and from your own consciousness of perception try and think outward to the extremest limits in every direction. You will find that equal lines or rays of perception extend out evenly in all directions, so that the utmost effort of perception will terminate in the *vault of a sphere*. The limitation of this sphere will, of necessity, be a great *Circle*, and the direct rays of thought in any and every direction must be *right line radii* of the circle. This, then, *must* be, humanly speaking, the extremest all-embracing conception of the Ain-Soph *manifest*, which formulates itself as a *geometrical figure*, viz., of a circle, with its elements of curved circumference and right line diameter divided into radii. Hence, a geometrical shape is the first recognisable means of connection between the Ain-Soph and the intelligence of man."*

This great circle (which Eastern Esotericism reduces to the point within the Boundless Circle) is the Avalôkitêswara, the *Logos* or *Verbum* of which Mr. Subba Row speaks. But this circle or manifested God is as unknown to us, except through its *manifested* universe, as the ONE, though easier, or rather more possible to our highest conceptions. This Logos which sleeps in the bosom of Parabrahmam during Pralaya, as our "*Ego* is latent (in us) at the time *of sushupti*, sleep;" which cannot cognize Parabrahmam otherwise than as *Mulaprakriti*—the latter being a cosmic veil which is "the mighty expanse of cosmic matter" —is thus only an organ in cosmic creation, through which radiate the energy and wisdom of Parabrahmam, *unknown to the Logos, as it is to ourselves*. Moreover, as the Logos is as unknown to us as Parabrahmam is unknown in reality to the Logos, both Eastern Esotericism and the Kabala—in order to bring the Logos within the range of our conceptions —have resolved the abstract synthesis into concrete images; viz., into the reflections or multiplied aspects of that Logos or Avalôkitêswara, Brahmâ, Ormazd, Osiris, Adam-Kadmon, call it by any of these names —which aspects or Manvantaric emanations are the Dhyan Chohans, the Elohim, the Devas, the Amshaspends, &c., &c. Metaphysicians explain the root and germ of the latter, according to Mr. Subba Row, as the first manifestation of Parabrahmam, "the highest trinity that we

* From the *Masonic Review* for June, 1886.

are capable of understanding," which is *Mulaprakriti* (the veil), the *Logos*, and the conscious energy "of the latter," or its power and light*; or—"matter, force and the *Ego*, or the one root of self, of which every other kind of self is but a manifestation or a reflection." It is then only in this "light" (of consciousness) of mental and physical perception, that *practical* Occultism can throw this into visibility by geometrical figures; which, when closely studied, will yield not only a scientific explanation of the real, objective, existence† of the "Seven sons of the divine Sophia," which is this light of the Logos, but show by means of other yet undiscovered keys that, with regard to Humanity, these "Seven Sons" and their numberless emanations, centres of energy personified, are an absolute necessity. Make away with them, and the mystery of Being and Mankind *will never be unriddled, not even closely approached.*

It is through *this light* that everything is created. This ROOT of mental SELF is also the root of physical *Self*, for this light is the permutation, in our manifested world, of Mulaprakriti, called *Aditi* in the Vedas. In its third aspect it becomes *Vâch*,‡ the daughter and the mother of the Logos, as Isis is the daughter and the mother of Osiris, who is Horus; and *Mout*, the daughter, wife, and mother of Ammon, in the Egyptian Moon-glyph. In the Kabala, Sephira is the same as Shekinah, and is, in another synthesis, the wife, daughter, and mother of the "Heavenly man," Adam Kadmon, and is even identical with him, just as Vâch is identical with Brahmâ, and is called the female Logos. In the Rig-Veda, Vâch is "mystic speech," by whom Occult Knowledge and Wisdom are communicated to man, and thus Vâch is said to have "entered the Rishis." She is "generated by the gods;" she is the *divine* Vâch—the "Queen of gods"; and she is associated—like Sephira with the Sephiroth—with the Prajâpati in their work of creation. Moreover, she is called "the mother of the Vedas," "since it is through her power (as mystic *speech*) that Brahmâ revealed them, and also owing to her power that he produced the universe"—*i.e.*, through speech, and *words* (synthesized by the "WORD") and numbers.§

But Vâch being also spoken of as the daughter of Daksha—"the god who lives in all the Kalpas"—her Mayavic character is thereby shown:

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* Called, in the Bhagavat-Gita, *Daiviprakriti.*

† *Objective*—in the world of Maya, of course; still as real as we are.

‡ "In the course of cosmic manifestation, this *Daiviprakriti*, instead of being the mother of the Logos, should, strictly speaking, be called his daughter." ("*Notes on the Bhagavat-Gita*," *p.* 305, *Theosophist.*)

§ The wise men, like Stanley Jevons amongst the moderns, who invented the scheme which makes the incomprehensible assume a tangible form, could only do so by resorting to numbers and geometrical figures.

during the *pralaya* she disappears, absorbed in the one, all-devouring Ray.

But there are two distinct aspects in universal Esotericism, Eastern and Western, in all those personations of the *female* Power in nature, or nature—the *noumenal* and the *phenomenal*. One is its purely metaphysical aspect, as described by the learned lecturer in his "Notes on the Bhagavat-Gita;" the other terrestrial and physical, and at the same time *divine* from the stand-point of practical human conception and Occultism. They are all the symbols and personifications of *Chaos*, the "Great Deep" or the Primordial Waters of Space, the impenetrable VEIL between the INCOGNISABLE and the LOGOS of Creation. "Connecting himself through his mind with Vâch, Brahmâ (the Logos) created the primordial waters." In the Kathaka Upanishad it is stated still more clearly: "Prajâpati was this Universe. *Vâch was a second to him.* He associated with her . . . she produced these creatures and again re-entered Prajâpati."*

And here we may incidentally point out one of the many unjust slurs thrown by the pious and *good* missionaries in India on the religion of the land. This allegory—in the "Satapatha Brâhmana"—namely, that Brahmâ, as the father of men, performed the work of procreation by incestuous intercourse with his own daughter Vâch, also called Sandhya (twilight), and *Satarupa* (the hundred formed), is incessantly thrown into the teeth of the Brahmins, as condemning their "detestable, *false* religion." Besides the fact, conveniently forgotten by the Europeans, that the Patriarch Lot is shown guilty of the same crime under the *human form*, whereas Brahmâ, or rather Prajâpati, accomplished the incest under the form of a buck with his daughter, who had that of a hind (*rohit*), the esoteric reading of Genesis (*ch. iii.*) shows the same. Moreover, there is certainly a *cosmic*, not a physiological meaning attached to the Indian allegory, since Vâch is a permutation of Aditi and Mulaprakriti (Chaos), and Brahmâ a permutation of Naràyana, the Spirit of God entering into, and fructifying nature; therefore, there is nothing *phallic* in the conception at all.

As already stated, Aditi-Vâch is the female *Logos*, or the "word," *Verbum;* and Sephira in the Kabala is the same. These feminine Logoi are all correlations, in their *noumenal* aspect, of Light, and Sound, and Ether, showing how well-informed were the ancients both in

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* This connects Vâch and Sephira with the goddess Kwan-Yin, the "merciful mother," the *divine* VOICE *of the soul* even in Exoteric Buddhism; and with the female aspect of *Kwan-Shai-yin*, the Logos, the *verbum* of Creation, and at the same time with the voice that speaks audibly to the Initiate, according to Esoteric Buddhism. Bath Kol, the *filia Vocis*, the daughter of the divine voice of the Hebrews, responding from the mercy seat within the veil of the temple is—a result.

physical science (as now known to the moderns), and as to the birth of that science in the Spiritual and Astral spheres.

"Our old writers said that *Vâch* is of four kinds . . . . *para*, *pasyanti*, *madhyama*, *vaikhari* (a statement found in the Rig-Veda and the Upanishads) . . . . Vaikhari Vâch is what we utter." It is sound, *speech*, that again which becomes comprehensive and objective to one of our physical senses and may be brought under the laws of perception. Hence: "Every kind of *Vaikhari-Vâch* exists in its *Madhyama* . . . . *Pasyanti* and ultimately in its *Para* form. . . . . The reason why this *Pranava* * is called Vâch is this, that these four principles of the great Kosmos correspond to these four forms of Vâch. . . . . The whole Kosmos in its objective form is *Vaikhari* Vâch; the light of the *Logos* is the *madhyama* form; and the *Logos* itself the *pasyanti* form; while Parabrahmam is the *para* (beyond the *noumenon* of all *Noumena*) aspect of that Vâch." (*Notes on the Bhagavad-Gita*).

Thus Vâch, Shekinah, or the "music of the spheres" of Pythagoras, are one, if we take for our example instances in the three most (apparently) dissimilar religious philosophies in the world—the Hindu, the Greek and the Chaldean Hebrew. These personations and allegories may be viewed under *four* (chief) and three (lesser) aspects or *seven* in all, as in Esotericism. The *para* form is the ever subjective and latent Light and Sound, which exist eternally in the bosom of the INCOGNISABLE; when transferred into the ideation of the Logos, or its latent *light*, it is called *pasyanti*, and when it becomes that light *expressed*, it is *madhyama*.

Now the Kabala gives the definition thus: "There are three kinds of light, and that (fourth) which interpenetrates the others; (1) the clear and the penetrating, the *objective light*, (2) the *reflected* light, and (3) the *abstract* light. The ten Sephiroth, the *three* and the Seven, are called in the Kabala the 10 words, D-BRIM (Dabarim), the numbers and the Emanations of the heavenly light, which is both Adam Kadmon and Sephira, or (Brahmâ) Prajâpati-Vâch. Light, Sound, Number, are the three factors of creation in the Kabala. Parabrahmam cannot be known except through the luminous Point (the LOGOS), which knows not *Parabrahmam* but only *Mulaprakriti*. Similarly Adam Kadmon knew only Shekinah, though he was the *vehicle* of Ain-Soph. And, as Adam Kadmon, he is in the esoteric interpretation the total of the number ten, the Sephiroth (himself a trinity, or the three attributes of the

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* *Pranava*, like *Om*, is a mystic term pronounced by the Yogis during meditation; of the terms called, according to exoteric Commentators, *Vyahritis*, or "*Om, Bhur, Bhuva, Swar*" (Om, earth, sky, heaven)—Pranava is the most sacred, perhaps. They are pronounced with breath suppressed. *See Manu II.* 76-81, *and Mitakshara commenting on the Yajnavahkya-Suriti*, i. 23. But the esoteric explanation goes a great deal further.

incognisable DEITY in One).* "When the Heavenly man (or LOGOS) first assumed the form of the Crown† (Kether) and identified himself with Sephira, he caused seven splendid lights to emanate from it (the Crown)," which made in their totality ten; so the Brahmâ-Prajâpati, once he became separated from, yet identical with Vâch, caused the seven Rishis, the seven Manus or Prajâpatis to issue from that crown. In Exotericism one will always find 10 and 7, of either Sephiroth or Prajâpati; in *Esoteric* rendering always 3 and 7, which yield also 10. Only when divided in the manifested sphere into 3 and 7, they form , the androgyne, and , or the figure X manifested and differentiated.

This will help the student to understand why Pythagoras esteemed the Deity (the Logos) to be the *centre of unity* and "Source of Harmony." We say this Deity was the *Logos*, not the MONAD that dwelleth in Solitude and Silence, because Pythagoras taught that UNITY being indivisible is *no number*. And this is also why it was required of the candidate, who applied for admittance into his school, that he should have already studied as a preliminary step, the Sciences of Arithmetic, Astronomy, Geometry and *Music*, held as the four divisions of Mathematics.‡ Again, this explains why the Pythagoreans asserted that the doctrine of Numbers—the chief of all in Esotericism—had been revealed to man by the celestial deities; that the world had been called forth out of Chaos by Sound or Harmony, and constructed according to the principles of musical proportion; that the seven planets which rule the destiny of mortals have a harmonious motion "and intervals corresponding to musical diastemes, rendering various sounds, so perfectly consonant, that they produce the sweetest melody, which is inaudible to us, only by reason of the greatness of the sound, which our ears are incapable of receiving." (*Censorinus.*)

In the Pythagorean Theogony the hierarchies of the heavenly Host and Gods were numbered and expressed numerically. Pythagoras had studied Esoteric Science in India; therefore we find his pupils saying "The monad (the manifested one) is the principle of all things. From the Monad and the indeterminate duad (Chaos), numbers; from

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* It is this *trinity* that is meant by the "three steps of Vishnu"; which means: (Vishnu being considered as the *Infinite* in exotericism)—that from the Parabrahm issued Mulaprakriti, Purusha (the Logos), and Prakriti: the four forms (with itself, the synthesis) of Vâch. And in the Kabala—Ain-Soph, Shekinah, Adam Kadmon and Sephirah, the four—or the three emanations being distinct—yet ONE.

† Chaldean *Book of Numbers*. In the current *Kabala* the name Jehovah replaces Adam Kadmon.

‡ Justin Martyr tells us that, owing to his ignorance of these four sciences, he was rejected by the Pythagoreans as a candidate for admission into their school.

numbers, *Points*; from points, *Lines*; from lines, *Superficies*; from superficies, *Solids*; from these, solid Bodies, whose elements are four—Fire, Water, Air, Earth; of all which transmuted (correlated), and totally changed, the world consists."—(Diogenes Laertius *in Vit. Pythag.*)

And this may also, if it does not unriddle the mystery altogether, at any rate lift a corner of the veil off those wondrous allegories that have been thrown upon Vâch, the most mysterious of all the Brahmanical goddesses, she who is termed "the *melodious* cow who milked forth sustenance and water" (the Earth with all her mystic powers); and again she "who yields us nourishment and sustenance" (physical Earth). *Isis* is also mystic Nature and also Earth; and her cow's horns identify her with Vâch. The latter, after having been recognised in her highest form as *para*, becomes at the lower or material end of creation—*Vaikhari*. Hence she is mystic, though physical, Nature, with all her magic ways and properties.

Again, as goddess of Speech and of Sound, and a permutation of Aditi—she is *Chaos*, in one sense. At any rate, she is the "Mother of the gods," and it is from Brahmâ (Iswara, or the Logos) and Vâch, as from Adam Kadmon and Sephira, that the real *manifested* theogony has to start. Beyond, all is darkness and abstract speculation. With the Dhyan Chohans, or the gods, the Seers, the Prophets and the adepts in general are on firm ground. Whether as Aditi, or the *divine* Sophia of the Greek Gnostics, she is the mother of the seven sons: the "Angels of the Face," of the "Deep," or the "Great Green One" of the "Book of the Dead." Says the Book of Dzyan (Knowledge through meditation)—

"*The great mother lay with* △, *and the* |, *and the* □, *the second* | *and the* ☆* *in her bosom, ready to bring them forth, the valiant sons of the* □△|| (*or* 4,320,000, *the Cycle*) *whose two elders are the* ◯ *and the* · (*Point*)."

At the beginning of every cycle of 4,320,000, the *Seven* (or, as some nations had it, eight) great gods, descended to establish the new order of things and give the impetus to the new cycle. That *eighth* god was the unifying *Circle* or LOGOS, separated and made distinct from its host, in exoteric dogma, just as the three divine hypostases of the ancient Greeks are now considered in the Churches as three distinct *personæ*. "The MIGHTY ONES perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our mayavic veil (atmosphere)," says a

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* 31415, or π. The synthesis, or the *Host unified* in the Logos and the Point called in Roman Catholicism the "Angel of the Face," and in Hebrew מיכאל "who is (like unto, or the same) as God"—the manifested representation.

Commentary.* Thus we are taught that the great Pyramids were built under their direct supervision, "when *Dhruva* (the then Pole-star) was at his lowest culmination, and the Krittika (Pleiades) looked over his head (were on the same meridian but above) to watch the work of the giants." Thus, as the first Pyramids were built at the beginning of a Sidereal year, under Dhruva (Alpha Polaris), it must have been over 31,000 years (31,105) ago. Bunsen was right in admitting for Egypt an antiquity of over 21,000 years, but this concession hardly exhausts truth and fact in this question. "The stories told by Egyptian priests and others of time-keeping in Egypt, are now beginning to look less like lies in the sight of all who have escaped from biblical bondage," writes the author of "*The Natural Genesis.*" "Inscriptions have lately been found at Sakkarah, making mention of two Sothiac cycles . . . registered at that time, now some 6,000 years ago. Thus when Herodotus was in Egypt, the Egyptians had—as now known—observed at least five different Sothiac cycles of 1,461 years. The priests informed the Greek inquirer that time had been reckoned by them for so long that the sun had twice risen where it then set, and twice set where it then arose. This . . . can only be realized as a fact in nature by means of two cycles of Precession, or a period of 51,736 years," (vol. ii, p. 318. But see in our Book II., "CHRONOLOGY OF THE BRAHMINS.")

Mor Isaac (*See* Kircher's *Œdipus, vol. ii., p.* 425) shows the ancient Syrians defining their world of the "Rulers" and "active gods" in the same way as the Chaldeans. The lowest world was the SUBLUNARY—our own—watched by the "Angels" of the first or lower order; the one that came next in rank, was Mercury, ruled by the "ARCHANGELS"; then came Venus, whose gods were the PRINCIPALITIES; the fourth was that of the SUN, the domain and region of the highest and mightiest gods of our system, the solar gods of all nations; the fifth was Mars, ruled by the "VIRTUES"; the sixth—that of *Bel* or Jupiter—was governed by the DOMINIONS; the seventh—the world of Saturn—by the THRONES. These are the worlds of form. Above come the four higher ones, making seven again, since the three *highest* are "unmentionable and unpronounceable." The eighth, composed of 1,122 stars, is the domain of the *Cherubs;* the ninth, belonging to the *walking* and numberless stars on account of their distance, has the seraphs; as to the tenth—Kircher, quoting Mor Isaac, says that it is composed "of invisible stars that could be taken, they said, for clouds — so massed are they in the zone that we call *Via Straminis*, the

* Appearing at the beginning of Cycles, as also of every sidereal year (of 25,868 years) therefore the Kabeiri or *Kabarim* received their name in Chaldea, as it means the *measures of Heaven* from *Kob*—measure of, and Urim—heavens.

Milky Way;" and he hastens to explain that "these are the stars of Lucifer, engulfed with him in his terrible shipwreck." That which comes after and beyond the tenth world (our Quaternary, or the *Arupa* world), the Syrians could not tell. "All they knew was that it is there that begins the vast and incomprehensible ocean of the infinite, the abode of the true divinity without boundary or end."

Champollion shows the same belief among the Egyptians. Hermes having spoken of the Father-Mother and Son, whose spirit (collectively the DIVINE FIAT) shapes the Universe, says:—*Seven Agents* (mediums) were also formed, to contain the material (or manifested) worlds, within their respective *circles* and the action of these agents was named DESTINY." He further enumerates seven and ten and twelve orders, which would take too long to detail here.

As the "*Rig Vidhana*" together with the "*Brahmanda Purâna*" and all such works, whether describing the magic efficacy of the Rig-Vedic *Mantras* or the future Kalpas, are declared by Dr. Weber and others to be *modern compilations* "belonging probably only to the time of the Purânas," it is useless to refer the reader to their mystic explanations; and one may as well quote simply from the archaic books utterly unknown to the Orientalists. These works explain that which so puzzles the scholars, namely that the *Saptarshi*, the "mind-born sons" of Brahmâ, are referred to in the *Satapatha Brâhmana* under one set of names; in the *Mahabhârata* under another set; and that the Vayu Purâna makes even *nine* instead of *seven* Rishis, by adding the names of Bhrigu and Daksha to the list. But the same occurs in every exoteric Scripture. The secret doctrine gives a long genealogy of Rishis, but separates them into many classes. Like the Gods of the Egyptians, who were divided into seven, and even twelve, classes, so are the Indian Rishis in their Hierarchies. The first three groups are the Divine, the Cosmical and the Sub-lunary. Then come the Solar Gods of *our* system, the Planetary, the Sub-Mundane, and the purely human—the heroes and the *Manoushi*.

At present, however, we are only concerned with the *pre*-cosmic, divine gods, the Prajâpati or the "Seven Builders." This group is found unmistakably in every Cosmogony. Owing to the loss of Egyptian archaic documents—since, according to M. Maspero, "the materials and historical data on hand to study the history of the religious evolution in Egypt are neither complete nor very often intelligible"—in order to have the statements brought forward from the Secret Doctrine corroborated partially and indirectly, the ancient hymns and inscriptions on the tombs must be appealed to. One such, at any rate, shows that Osiris was, like Brahmâ-Prajâpati, Adam Kadmon, Ormazd, and so many other Logoi, the chief and synthesis of the

group of "Creators" or Builders. Before Osiris became the "One" and the *highest* god of Egypt he was worshipped at Abydos as the head or leader of the Heavenly Host of the Builders belonging to the higher of the three orders. The hymn engraved on the votive stela of a tomb from Abydos (3rd register) addresses Osiris thus: "Salutations to thee, Osiris, elder son of *Sib*; thou the greatest over the six gods issued from the goddess *Noo* (primordial Water), thou the great favourite of thy father *Ra*; father of fathers, King of Duration, master in the eternity . . . who, as soon as these issued from thy mother's bosom, gathered all the crowns and attached the *Uræus* (serpent or naja)* on thy head; multiform god, *whose name is unknown* and who has many names in towns and provinces. . ." Coming out from the primordial water crowned with the *uræus*, which is the serpent emblem of Cosmic fire, and himself the *seventh* over the six primary gods issued from Father-Mother, *Nou* and *Nout* (the sky), who can Osiris be, but the chief Prajâpati, the chief Sephiroth, the chief Amshaspend-Ormazd! That this latter solar and cosmic god stood, in the beginning of religious evolution, in the same position as the archangel "whose name was secret," is certain. This Archangel was the representative on earth of the *Hidden* Jewish God, Michael, in short: it is his "Face" that is said to have gone before the Jews like a "Pillar of Fire." Burnouf says, "The seven Amshaspends, who are most assuredly our archangels, designate also the personifications of the divine Virtues." (*Comment on the Yaçna, p.* 174.) And these archangels, therefore, are as "certainly" the *Saptarishi* of the Hindus, though it is next to impossible to class each with its pagan prototype and parallel, since, as in the case of Osiris, they have all so "many names in towns and provinces." Some of the most important, however, will be shown in their order.

One thing is thus undeniably proven. The more one studies their Hierarchies and finds out their identity, the more proofs one acquires that there is not one of the past and present *personal* gods, known to us from the earliest days of History, that does not belong to the third stage of Cosmic manifestation. In every religion we find the concealed deity forming the ground work; then the ray therefrom, that falls into primordial Cosmic matter (first manifestation); then the androgyne result, the dual Male and Female abstract Force, personified (*second* stage); this separates itself finally, in the *third*, into seven Forces, called the creative Powers by all the ancient Religions, and the

* This Egyptian word *Naja* reminds one a good deal of the Indian *Naga*, the Serpent-God. Brahmâ and Siva and Vishnu are all crowned with, and connected with Nagas —a sign of their cyclic and cosmic character.

"Virtues of God" by the Christians. The later explanation and metaphysical abstract qualifications have never prevented the Roman and Greek Churches from worshipping these "Virtues" under the personifications and distinct names of the seven Archangels. In the Book of *Druschim* (*p.* 59, *1st Treatise*) in the Talmud, a distinction between these groups is given which is the correct Kabalistical explanation. It says:

"There are three groups (or orders) of *Sephiroth*. 1st. The Sephiroth called "the divine attributes" (abstract). 2nd. The physical or *sidereal* Sephiroth (personal)—one group of *seven*, the other of *ten*. 3rd. The metaphysical Sephiroth, or *periphrasis of Jehovah*, who are the first three Sephiroth (Kether, Chochma and Binah), the rest of the seven being the (personal) seven spirits of the Presence" (also of the planets).

The same division has to be applied to the primary, secondary and tertiary evolution of gods in every theogony, if one wishes to translate the meaning esoterically. We must not confuse the purely metaphysical personifications of the *abstract* attributes of Deity, with their reflection —the sidereal gods. This reflection, however, is in reality the objective expression of the abstraction: *living* Entities and the models formed on that divine prototype. Moreover, the three metaphysical Sephiroth or "*the periphrasis of Jehovah*" are *not* Jehovah; it is the latter himself with the additional titles of Adonai, Elohim, Sabbaoth, and the numerous names lavished on him, who is the periphrasis of the Shaddai, שַׁדַּי, the Omnipotent. The name is a circumlocution, indeed, a too abundant figure of Jewish rhetoric, and has always been denounced by the Occultists. To the Jewish Kabalists, and even the Christian Alchemists and Rosicrucians, Jehovah was a convenient *screen*, unified by the folding of its many flaps, and adopted as a substitute: one name of an individual Sephiroth being as good as another name, for those who had the secret. The Tetragrammaton, the Ineffable, the sidereal "*Sum Total*," was invented for no other purpose than to mislead the profane and to symbolize life and generation.* The real secret and *unpronounceable* name—"the word that is no word"—has to be sought in the seven names of the first seven emanations, or the "Sons of the Fire,"

* Says the translator of Avicebron's "*Qabbalah*" (Mr. Isaac Myer, LL.B., of Philadelphia) of this "Sum Total": "The letter of Kether is י (Yod), of Binah ה (Hêh), together YaH, the feminine Name; the third letter, that of Hokhmah, is ו (Vau), making together, יהו YHV of יהוה YHVH, the Tetragrammaton, and really the complete symbols of its efficaciousness. The last ה (Hêh) of this Ineffable Name *being always applied to the Six Lower and the last, together the Seven* remaining Sephiroth." . . . Thus the Tetragrammaton is holy only in its abstract synthesis. As a quaternary containing the lower Seven Sephiroth, *it is phallic.*

in the secret Scriptures of all the great nations, and even in the *Zohar*, the Kabalistic lore of that smallest of all, the Jewish. This word, composed of seven letters in each tongue, is found embodied in the architectural remains of every grand building in the world; from the Cyclopean remains on Easter Island (part of a continent buried under the seas nearer four million years ago* than 20,000) down to the earliest Egyptian pyramids.

We shall have to enter more fully upon this subject, and bring practical illustrations to prove the statements made in the text.

For the present it is sufficient to show, by a few instances, the truth of what was asserted at the beginning of this Monograph, namely, that no Cosmogony, the world over, with the sole exception of the Christian, has ever attributed to the One Highest cause, the UNIVERSAL Deific Principle, the immediate creation of our Earth, man, or anything connected with these. This statement holds as good for the Hebrew or Chaldean Kabala as it does for *Genesis*, had the latter been ever thoroughly understood, and—what is still more important—correctly translated.† Everywhere there is either a LOGOS—a "*Light* shining

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* The statement will, of course, be found preposterous and absurd, and simply laughed at. But if one believes in the final submersion of Atlantis 850,000 years ago, as taught in "*Esoteric Buddhism*" (the gradual first sinking having begun during the Eocene age), one has to accept the statement for the so-called Lemuria, the continent of the Third Root Race, first nearly destroyed by combustion, and then submerged. This is what the Commentary says: "The first earth having been purified by the forty-nine fires, her people, born of Fire and Water, could not die . . . etc.; the Second Earth (with its race) disappeared as vapour vanishes in the air . . . the Third Earth had everything consumed on it after the *separation*, and went down into the lower Deep (the Ocean). This was *twice* eighty-two cyclic years ago." Now a *cyclic* year is what we call a *sidereal* year, and is founded on the precession of the equinoxes, or 25,868 years each, and this is equal, therefore, in all to 4,242,352 years. More details will be found in the text of Book II. Meanwhile, this doctrine is embodied in the "Kings of Edom."

† The same reserve is found in the Talmud and in every national system of religion whether monotheistic or exoterically polytheistical. From the superb religious poem by the Kabalist Rabbi Solomon Ben Gabirol in "the Kether Malchuth," we select a few definitions given in the prayers of Kippûr. . . . "Thou art one, the beginning of all numbers, and the foundation of all edifices; Thou art One, and in the secret of Thy unity the wisest of men are lost, because they know it not. Thou art one, and Thy Unity is never diminished, never extended, and cannot be changed. Thou art one, but *not as an element of numeration; for Thy Unity admits not of multiplication, change or form.* Thou art existent; but the understanding and vision of mortals cannot attain to thy existence, nor determine for thee the Where, the How, and the Why. Thou art Existent, but in thyself alone, there being none other that can exist with thee. Thou art Existent, before all time and without Place. Thou art Existent, and thy existence is so profound and secret that none can penetrate and discover thy secrecy. Thou art Living, but within no time that can be fixed or known; Thou art Living, but not by a spirit or a soul, for *Thou art thyself*, THE SOUL OF ALL SOULS," etc., etc. There is

in DARKNESS," truly—or the Architect of the Worlds is *esoterically* a plural number. The Latin Church, paradoxical as ever, while applying the epithet of Creator to Jehovah alone, adopts a whole *Kyriel* of names for the *working* FORCES *of the latter*, those names betraying the secret. For if the said Forces had nought to do with "Creation" so-called, why call them *Elohim* (Alhim) in plural; "divine workmen" and *Energies* (Ἐνεργεία), *incandescent celestial stones* (lapides igniti cœlorum), and especially, "*supporters* of the World" (Κοσμοκράτορες), governors or RULERS of *the World* (*rectores mundi*), the "Wheels" of the World (*Rotæ*), Ophanim, Flames and POWERS, "Sons of God" (*B'ne Alhim*), "Vigilant COUNSELLORS," etc., etc.

It was often premised (and as unjustly as usual) that China, nearly as old a country as India, had no cosmogony. "It was unknown to Confucius, and the Buddhists extended their Cosmogony without introducing a personal God,"* it is complained. The *Yi-King*, "the very essence of ancient thought and the combined work of the most venerated sages, fails to show a distinct cosmogony." Nevertheless, there is one, and a very distinct one. Only as Confucius did not admit of a future life† and the Chinese Buddhists reject the idea of *One* Creator, accepting one cause and its numberless effects, they are misunderstood by the believers in a *personal* God. The "great Extreme" as the commencement "of changes" (transmigrations) is the shortest and perhaps the most suggestive of all Cosmogonies, for those who, like the Confucianists, love virtue for its own sake, and try to do good unselfishly without perpetually looking to reward and profit. The "great Extreme" of Confucius produces "two figures." These "two" produce in their turn "the four images"; these again "the eight symbols." It is complained that though the Confucianists see in them "Heaven, Earth and man in miniature," . . . we can see in them anything we like. No doubt, and so it is with regard to many symbols, especially in those of the latest religions. But they who know something of Occult numerals, see in these "figures" the symbol, however rude, of a harmonious progressive Evolution of Kosmos and its beings, both the Heavenly and the Terrestrial. And any one who has studied the numerical evolution in the primeval cosmogony of Pythagoras (a contemporary of Confucius) can never fail to find in his *Triad*, *Tetractis* and

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a distance between this Kabalistical Deity and the Biblical Jehovah, the spiteful and revengeful God of Abram, Isaac, and Jacob, *who tempted* the former and wrestled with the last. No Vedantin but would repudiate such a Parabrahm.

* Rev. Joseph Edkins "*On Cosmogony*," p. 320. And very wisely they have acted.

† If he rejected it, it was on the ground of what he calls the changes—in other words, rebirths—of man, and constant transformations. He denied immortality to the *personality* of man—as we do—not to MAN.

Decade emerging from the ONE and solitary Monad, the same idea. Confucius is laughed at by his Christian biographer for "talking of divination" before and after this passage, and is represented as saying: "The eight symbols determine good and ill fortune, and these lead to great deeds. There are no imitable images greater than heaven and earth. There are no changes greater than the four seasons (meaning North, South, East and West, *et seq.*). There are no suspended images brighter than the sun and moon. In preparing *things for use, there is none greater than the sage.* In determining good and ill-luck there is nothing greater than *the divining straws and the tortoise.*"*

Therefore, the "divining straws" and the "tortoise," the "symbolic sets of lines," and the great sage who looks at them as they become one and two, and two become four, and four become eight, and the other sets "three and six," are laughed to scorn, only because his wise symbols are misunderstood.

So the author and his colleagues will scoff no doubt at the *Stanzas* given in our text, for they represent *precisely the same idea.* The old archaic map of Cosmogony is full of *lines* in the Confucian style, of concentric circles and dots. Yet all these represent the most abstract and philosophical conceptions of the Cosmogony of our Universe. At all events it may answer, perhaps, better to the requirements and the scientific purposes of our age, than the cosmogonical essays of St. Augustine and the "Venerable Bede," though these were published over a millennium later than the Confucian.

Confucius, one of the greatest sages of the ancient world, believed in ancient magic, and practised it himself "if we take for granted the statements of *Kin-yu*" . . . . and "he praised it to the skies in *Yi-kin*," we are told by his reverend critic. Nevertheless, even in his age—*i.e.*, 600 B.C., Confucius and his school taught the sphericity of the Earth and even the heliocentric system; while, at about thrice 600 years after the Chinese philosopher, the Popes of Rome threatened and even burnt "heretics" for asserting the same. He is laughed at for speaking of the "Sacred Tortoise." No unprejudiced person can see any great difference between a *tortoise* and a *lamb* as candidates for sacredness, as both are symbols and no more. The Ox, the Eagle,† the Lion, and occasionally

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* He may be laughed at by the Protestants; but the Roman Catholics have no right to mock him, without becoming guilty of blasphemy and sacrilege. For it is over 200 years since Confucius was canonized as a Saint in China by the Roman Catholics, who have thereby obtained many converts among the ignorant Confucianists.

† The animals regarded as *sacred* in the Bible are not few: the goat for one, the *Azaz-el*, or God of Victory. As Aben Ezra says: "If thou art capable of comprehending the mystery of *Azazel*, thou wilt learn the mystery of His (God's) name, for it has similar associates in Scriptures. I will tell thee by allusion one portion of the mystery;

the Dove, are "the sacred animals" of the Western Bible, the first three being found grouped round the Evangelists; and the fourth (the human face) is a Seraph, *i.e.*, a fiery serpent, the Gnostic Agathodæmon probably.* As explained, the "sacred animals" and the Flames or "Sparks" within the "Holy Four" refer to the prototypes of all that is found in the Universe in the *Divine Thought*, in the ROOT, which is the perfect cube, or the foundation of the Kosmos collectively and individually. They have all an occult reference to primordial Cosmic forms and its first concretions, work, and evolution.

In the earliest Hindu exoteric cosmogonies, it is not even the Demiurge who creates. For it is said in one of the Purânas that: "The great Architect of the World gives the first impulse to the rotatory motion of our planetary system by stepping in turn over each planet and body." It is this action "that causes each sphere to turn around itself, and all around the Sun." After which action, "it is the *Brahmandica*, the Solar and Lunar Pitris (the Dhyani-Chohans)" who take charge of their respective spheres (earths and planets), to the end of the Kalpa." The Creators are the Rishis; most of whom are credited with the authorship of the mantras or Hymns of the Rig Veda. They are sometimes seven, sometimes ten, when they become *prajâpati*, the "Lord of Beings"; then they rebecome the *seven* and the *fourteen* Manus, as the representatives of the seven and fourteen *cycles* of Existence ("Days of Brahmâ"); thus answering to the seven *Æons*, when at the end of the first stage of Evolution they are transformed into the seven stellar Rishis, the Saptarishis; while their *human* doubles appear as heroes, Kings and Sages on this earth.

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when thou shalt have *thirty three years of age* thou wilt comprehend me." So with the mystery of the *tortoise*. Rejoicing over the poetry of Biblical metaphors, associating with the name of Jehovah, "incandescent stones," "sacred animals," etc., and quoting from the *Bible de Vence* (*Vol. XIX. p.* 318) a French pious writer says: "Indeed all of them are *Elohim like their God;* for, these Angels assume, *through a holy usurpation*, the very divine name of Jehovah each time they represent him." (*Pneumatologie, Vol. II., p.* 294). No one ever doubted that *the* NAME must have been *assumed*, when under the guise of the Infinite, One Incognizable, the *Malachim* (messengers) descended to eat and drink with men. But if the Elohim (and even lower Beings), *assuming* the god-name, were and are still worshipped, why should the same Elohim be called *devils*, when appearing under the names of other Gods?

* The choice is curious, and shows how paradoxical were the first Christians in their selections. For why should they have chosen these symbols of Egyptian paganism, when the eagle is never mentioned in the New Testament save once, when Jesus refers to it as a *carrion* eater? (*Matt.* xxiv. 28); and in the Old Testament it is called *unclean*; that the Lion is made a point of comparison with *Satan*, both roaring for men to devour; and the oxen are driven out of the Temple. On the other hand the Serpent, brought as an exemplar of wisdom to follow, is now regarded as the symbol of the Devil. The esoteric pearl of Christ's religion degraded into Christian theology, may indeed be said to have chosen a strange and unfitting *shell* to be born in and evolved from.

The Esoteric doctrine of the East having thus furnished and struck the key-note—which is as scientific as it is philosophical and poetical, as may be seen, under its allegorical garb—every nation has followed its lead. It is from the exoteric religions that we have to dig out the root-idea before we turn to esoteric truths, lest the latter should be rejected. Furthermore, every symbol—in *every* national religion—may be read esoterically, and the proof furnished for its being correctly read by transliterating it into its corresponding numerals and geometrical forms—by the extraordinary agreement of all—however much the glyphs and symbols may vary among themselves. For in the origin those symbols were all identical. Take, for instance, the opening sentences in various cosmogonies: in every case it is either a *circle*, an *egg*, or a *head*. DARKNESS is always associated with this first symbol and surrounds it,—as shown in the Hindu, the Egyptian, the Chaldeo-Hebrew and even the Scandinavian systems—hence black ravens, black doves, black waters and even black flames; the *seventh* tongue of Agni, the *fire-god* being called "*Kali*," "the black," as it was a black flickering flame. Two *black* doves flew from Egypt and settling on the oaks of Dodona, gave their names to the Grecian gods. Noah lets out a *black* raven after the deluge, which is a symbol for the Cosmic pralaya, after which began the real creation or evolution of our earth and humanity. Odin's black ravens fluttered around the Goddess Saga and "whispered to her of the past and of the future." What is the real meaning of all those black birds? They are all connected with the primeval wisdom, which flows out of the pre-cosmic Source of all, symbolised by the Head, the Circle, the Egg; and they all have an identical meaning and relate to the primordial Archetypal man (Adam Kadmon) the creative origin of all things, which is composed of the Host of Cosmic Powers—the Creative Dhyan-Chohans, beyond which all is darkness.

Let us inquire of the wisdom of the Kabala—even veiled and distorted as it now is,—to explain in its numerical language an approximate meaning, at least of the word "raven." This is its number value as given in the "Source of Measures."

"The term *Raven* is used but once, and taken as *eth-h'orebv* את־העדב, =678, or 113×6; while the Dove is mentioned five times. Its value is 71, and 71×5=355. Six diameters, or the *raven*, crossing, would divide the circumference of a circle of 355 into 12 parts or compartments; and 355 subdivided for each unit by 6, would equal 213-0, or the *head* ("beginning") in the first verse of Genesis. This divided or subdivided, after the same fashion, by 2, or the 355 by 12, would give 213-2, or the word *B'râsh*, ב־ראש, or the first word of Genesis, with its prepositional prefix, signifying the same concreted general form

astronomically, with the one here intended." Now the secret reading of the first verse of Genesis being: "In Rash (B'rash) or head, developed gods, the Heavens and the Earth"—it is easy to comprehend the esoteric meaning of the *raven*, once that the like meaning of the Flood (or Noah's Deluge) is ascertained. Whatever the many other meanings of this emblematical allegory may be, its *chief* meaning is that of a new cycle and a new Round (our *Fourth* Round.)* The "Raven," or the *Eth-H'Orebv*, yields the same numerical value as the "Head," and returned not to the ark, while the dove returned, carrying the olive-branch, when Noah, the new man of the new Race (whose prototype is Vaivasvata Manu), prepared to leave the ark, the womb (or *Argha*) of terrestrial nature, is the symbol of the purely spiritual, sexless and androgyne man of the first three Races, who vanished from earth for ever. Numerically Jehovah, Adam, Noah, are one in the Kabala: at best, then, it is Deity descending on to Ararat (later on Sinai), to incarnate in man his *image*, through the natural process, henceforth: the mother's womb, whose symbols are the ark, the mount (Sinai), etc., in *Genesis*. The Jewish allegory is at once astronomical, and purely physiological rather than anthropomorphic.

And here lies the abyss between the two systems (Aryan and Semitic), though built on the same foundation. As shown by an expounder of the Kabala, "the basic idea underlying the philosophy of the Hebrews was that God contained all things within himself and that man was *his image;* man, including woman (as Androgynes);" and that "geometry and numbers (and measures applicable to astronomy) are contained in the terms *man* and *woman;* and the apparent incongruity of such a mode was eliminated by showing the connection of man and woman with a particular system of numbers and measures and geometry, by the parturient time-periods, which furnished the connecting link between the terms and the facts shown, and perfected the mode used." It is argued that, the primal cause being absolutely incognizable, "the symbol of its first *comprehensible manifestation* was the conception of a circle with its diameter line, so as at once to carry the idea of geometry, phallicism, and astronomy;" and this was finally applied to the "signification of simply human generative organs."† Hence the whole cycle of events

* Bryant is right in saying "Druid Bardesin says of Noah that when he came out of the ark (the birth of a new cycle), after a stay therein of a year and a day, that 364+1 =365 days, he was congratulated by Neptune upon his birth from the waters of the Flood, who wished him a *happy New Year*." The "Year," or cycle, esoterically, was the new race of men *born from woman* after the separation of the sexes, which is *the secondary* meaning of the allegory: its primary meaning being the beginning of the Fourth Round, or the *new* Creation. † *Unpubl. MSS.* (But see "*Source of Measures*.")

from Adam and the Patriarchs down to Noah is made to apply to phallic and astronomical uses, the one regulating the other, as the lunar periods, for instance. Hence, too, their *genesis* begins after their coming out of the Ark, and the close of the flood—at the Fourth Race. With the Aryan people it is different.

Eastern Esotericism has never degraded the One Infinite Deity, the container of all things, to such uses; and this is shown by the absence of Brahmâ from the Rig Veda and the modest positions occupied therein by Rudra and Vishnu, who became the powerful and great Gods, the "Infinites" of the exoteric creeds, ages later. But even they, "Creators" as the three may be, are not the direct creators and "forefathers of men." The latter are shown occupying a still lower scale, and are called Prajâpatis, the Pitris (our lunar ancestors), etc., etc.—never the "One Infinite God." Esoteric philosophy shows only *physical* man as created *in the image* of the Deity; but the latter is but "the *minor gods*." It is the HIGHER-SELF, the real EGO who alone is divine and GOD.

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§ XIII.

THE SEVEN CREATIONS.

"THERE was neither day nor night, nor sky nor earth, nor darkness nor light, nor any other thing save only ONE, unapprehensible by intellect, or THAT which is Brahma and Puṁis (Spirit) and Prâdhâna (crude matter)" (*Veda: "Vishnu Purâna Commentary"*); or literally: "One Prâdhânika Brahma Spirit: THAT was." The "Prâdhânika Brahma Spirit" is Mulaprakriti and Parabrahmam.

In Vishnu Purâna, Parâśara says to Maitreya, his pupil:—"I have thus explained to you, excellent Muni, six creations. . . . the creation of the Arvâksrotas beings was the seventh, and was that of man." Then he proceeds to speak of two additional and very mysterious creations, variously interpreted by the commentators.

Origen, commenting upon the books written by Celsus, his opponent —books which were all destroyed by the prudent Church Fathers—evidently answers the objections of his contradictor and reveals his system at the same time. This was evidently *septenary*. But his theogony, the genesis of the stars or planets, that of sound and colour, all found as an answer satire, and no better. Celsus, you see, "desiring to exhibit his learning," speaks of a ladder of creation with *seven gates*, and on the top

of it the eighth—ever closed. The mysteries of the Persian Mithras are explained and "musical reasons, moreover, are added." . . . . And to these again he strives "to add a second explanation connected also with musical considerations,"*—*i.e.*, with the seven notes of the scale, the Seven Spirits of the Stars, &c., &c.

Valentinus expatiates upon the power of the great *Seven*, who were called to bring forth this universe after *Ar(r)hetos*, or the Ineffable, whose name is composed of seven letters, had represented the first *hebdomad*. This name (Ar(r)hetos) is one to indicate the Sevenfold nature of the One (the *logos*). "The goddess Rhea," says Proclus in *Timæus* (p. 121), "is a Monad, Duad, and Heptad," comprehending in herself all the *Titanidæ*, "who are seven."

The *Seven Creations* are found in almost every Purâna. They are all preceded by what Wilson translates—"the indiscrete Principle," absolute Spirit independent of any relation with objects of sense. They are—(1) *Mahattattwa*, the Universal Soul, Infinite Intellect, or Divine Mind; (2) *Bhûta* or *Bhûtasarga*, elemental creation, the first differentiation of Universal indiscrete Substance; (3) *Indriya* or *Aindriyaka*, organic evolution. "These three were the Prâkrita creations, the *developments of indiscrete nature* preceded by indiscrete principle"; (4) *Mukhya*, the fundamental creation of perceptible things, was that of inanimate bodies †; (5) *Tairyagyonya*, or *Tiryaksrotas*, was that of animals; (6) *Urdhwasrotas*, or that of divinities‡ (?); (7) *Arvaksrotas*, was that of man. (*See Vishnu Purâna.*)

This is the order given in the *exoteric* texts. According to esoteric teaching there are seven primary, and seven secondary "creations;" the former being the Forces *self-evolving* from the one *causeless* FORCE; the latter, showing the manifested Universe emanating from the already differentiated *divine* elements.

Esoterically, as well as exoterically, all the above enumerated Creations stand for the (7) periods of Evolution, whether after an "Age" or a "Day" of Brahmâ. This is the teaching *par excellence* of Occult Philosophy, which, however, never uses the term "creation," nor even that of evolution, "with regard to *primary* 'Creation':" but calls all such *forces* "the *aspects* of the Causeless Force." In the Bible

* Origen *contra* Celsum, b. vi., chap. xxii.

† The text says: "And the fourth creation is *here* the primary, for *things* immovable are emphatically known as primary." (*See Fitzedward Hall's Corrections.*)

‡ How can "divinities" have been created *after* the animals? The esoteric meaning of the expression "animals" is the *germs of all animal life* including man. Man is called a *sacrificial animal*, and an animal that is the only one among animal creation who sacrifices to the gods. *Moreover*, by the "sacred animals," the 12 signs of the zodiac are often meant in the sacred texts, as already stated.

the seven periods are dwarfed into the six days of creation and the seventh *day* of rest, and the Westerns adhere to the letter. In the Hindu philosophy, when the active Creator has produced the world of gods, the *germs* of all the undifferentiated elements and the rudiments of future senses (the world of noumena, in short), the Universe remains unaltered for a "Day of Brahmâ," a period of 4,320,000,000 years. This is the *seventh* passive period or the "Sabbath day" of Eastern philosophy, that follows six periods of active evolution. In the *Satapatha Brâhmana* "Brahma" (neuter), the *absolute Cause* of all Causes, *radiates* the gods. Having radiated the gods (through its inherent nature) the work is interrupted. In the 1st Book of Manu it is said, "At the expiration of each night (pralaya) Brahmâ, having been asleep, awakes, and, *through the sole energy of the motion*, CAUSES to emanate from *itself* the spirit, which in its essence is, and yet is not."

In the *Sepher Jezirah*, the Kabalistic Book of Creation, the author has evidently repeated the words of Manu. In it the Divine Substance is represented as having alone existed from the eternity, boundless and absolute; and as having emitted from itself the Spirit. "One is the Spirit of the living God, blessed be his Name, who liveth for ever! Voice, Spirit, and Word, this is the Holy Spirit." (*Sepher Jezireh, chap.* 1, *Mishna IX.*) And this is the Kabalistic abstract Trinity, so unceremoniously anthropomorphized by the Fathers. From this triple ONE emanated the whole Kosmos. First from ONE emanated number TWO, or Air, the creative element; and then number THREE, *Water*, proceeded from the air; *Ether* or *Fire* complete the mystic four, the Arba-il. (Ibid.) In the Eastern doctrine Fire is the first Element—*Ether*, synthesizing the whole (since it contains all of them).

In the *Vishnu Purâna*, the whole seven periods are given, and the progressive Evolution of "Spirit-Soul," and of the seven forms of matter (or principles) are shown. It is impossible to enumerate them in this work. The reader is asked to peruse one of the Purânas.

"R. Yehudah began, it is written: 'Elohim said: Let there be a firmament, in the midst of waters. . . . . At the time that the Holy . . . created the world, He (they) created seven heavens Above. He created seven earths Below, seven seas, seven days, seven rivers, seven weeks, seven years, seven times, and 7,000 years that the world has been. . . . . the seventh of all the millennium. So here are seven earths Below, they are all inhabited except those which are above, and those . . . . below. And . . . . between each earth, a heaven (firmament) is spread out between each other. . . . . And there are in them (these earths) creatures who look different from each other . . . . but if you object and say that all the children of the world came out from Adam,

it is not so. . . . . And the lower earths, where do they come from? They are *from the chain of the earth*, and from the heaven below," etc., etc.*

Irenæus is our witness (and a very unwilling one, too) that the Gnostics taught the same system, veiling very carefully the true esoteric meaning. This "veiling," however, is identical with that of the Vishnu Purâna and others. Thus Irenæus writes of the Marcosians: "They maintain that first of all the four elements, fire, water, earth and air, were produced after the image of the primary *tetrad* above, and that then if we add their operations, namely, heat, cold, dryness and moisture, an exact likeness of the ogdoad is presented." (B. i. ch. xvii.)

Only this "likeness" and the *ogdoad* itself is a blind, just as in the seven creations of the Vishnu Purânas, to which two more are added of which the eighth, termed Anûgraha, "possesses both the qualities of goodness and darkness," a Sankhyan more than a Purânic idea. For Irenæus says again (b. 1. xxx. 6) that "they (the Gnostics) had a like eighth creation which was good and bad, divine and human. They affirm that man was formed *on the eighth day*. Sometimes they affirm that he was made on the *sixth day*, and at others on the eighth; unless, perchance, they mean that his earthly part was formed on the sixth day and his fleshly part (?) on the eighth day; these two being distinguished by them."

They were so "distinguished," but not as Irenæus gives it. The Gnostics had a superior *Hebdomad*, and an inferior one, in Heaven; and a third terrestial *Hebdomad*, on the plane of matter. Iao, the mystery god and the Regent of the Moon, as given in Origen's chart, was the chief of these superior "*Seven Heavens*,"† hence identical with the chief of the lunar Pitris, that name being given by them to the lunar Dhyan-Chohans. "They affirm that these seven heavens are intelligent, and *speak of them as being angels*," writes the same Irenæus; and adds that on this account they termed Iao Hebdomas, while his mother was called "*Ogdoas*," because, as he explains, "she preserved the number of *the first begotten and primary Ogdoad of the Pleroma*." (Ibid. b. 1, v. 2).

This "first begotten *Ogdoad*" was (*a*) in theogony the *second Logos* (the manifested) because he was born of the Seven-fold *first Logos*, hence he is the eighth on this manifested plane; and (*b*) in astrolatry, it was the *Sun*, Mârttanda—the eighth son of Aditi, whom she rejects while preserving her Seven Sons, *the planets*. For the ancients have never regarded the Sun as a planet, but *as a central and fixed Star*. This, then, is the second Hebdomad born of the *Seven-rayed* one, Agni, the Sun

* Qabbalah, p. 415-16, by T. Myer, Philadelphia.

† Superior to the Spirits or "Heavens" of the Earth only.

and what not, only not the seven planets, which are Surya's *brothers*, not his *Sons*. These *Astral* gods, whose chief with the Gnostics was Ildabaoth* (from *Ilda* "child," and *Baoth* "the egg"), the son of Sophia Achamoth, the daughter of Sophia (Wisdom), whose region is the Pleroma, were his (Ildaboth's) sons. He produces from himself these six stellar spirits: *Jove* (Jehovah), *Sabaoth*, *Adonai*, *Eloi*, *Osraios*, *Astaphaios*,† and it is they who are the second, or inferior *Hebdomad*. As to the third, it is composed of the seven primeval men, the shadows of the lunar gods, projected by the first Hebdomad. In this the Gnostics did not, as seen, differ much from the esoteric doctrine except that they veiled it. As to the charge made by Irenæus, who was evidently ignorant of the true tenets of the "Heretics," with regard to man being created on the *sixth* day, and man being created on the *eighth*, this relates to the mysteries of the *inner* man. It will become com prehensible to the reader only after he has read Book II., and understood well the *Anthropogenesis* of the Esoteric doctrine.

Ildabaoth is a copy of Manu. The latter boasts, "Oh, best of twice-born men! Know that I (Manu) am he, the creator of all this world, whom that male Virâj . . . spontaneously produced" (I., 33). He first creates the ten lords of Being, the Prajâpatis, who, as verse 36 says . . . "produce seven other Manus." (*The Ordinances of Manu.*) Ildabaoth does likewise: "I am Father and God, and there is no one above me," he exclaims. For which his mother coolly puts him down by saying, "Do not lie, Ildabaoth, for the father of all, the *first* man (*Anthropos*) *is above thee, and so is Anthropos, the Son of Anthropos*" (Irenæus, b. 1, ch. xxx., 6). This is a good proof that there were three Logoi (besides the Seven born of the First), one of these being the *Solar Logos*. And, again, who was that "Anthropos" himself, so much higher than Ildabaoth? The Gnostic records alone can solve this riddle. In *Pistis Sophia* the four-vowelled name IEOV is in each case accompanied by the epithet of "the Primal, or First man." This shows again that the gnosis was but an echo of our archaic doctrine. The names answering to Parabrahm, to Brahm, and Manu (the first *thinking* man) are composed of one-vowelled, three-vowelled and seven-vowelled sounds. Marcus, whose philosophy was certainly more Pythagorean than anything else, speaks of a revelation to him of the seven heavens sounding each one vowel as they pronounced the seven names of the seven (angelic) hierarchies.

When spirit has permeated every minutest atom of the seven principles of Kosmos, then the *secondary* creation, after the above-mentioned period of rest, begins.

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* See "Isis Unveiled," Vol. II., p. 183.

† See also King's *Gnostics*. Other sects regarded Jehovah as Ildabaoth himself King identifies him with Saturn.

"The creators (Elohim) outline in the *second* 'hour' the shape of man," says Rabbi Simeon (*The Nuctameron of the Hebrews*). "There are twelve hours in the day," says the *Mishna*, "and it is during these that creation is accomplished." The "twelve hours of the day" are again the dwarfed copy, the faint, yet faithful, echo of primitive Wisdom. They are like the 12,000 divine years of the gods, a cyclic blind. Every "Day of Brahmâ" has 14 Manus, which the Hebrew Kabalists, following, however, in this the Chaldeans, have disguised into 12 "Hours."* The *Nuctameron* of Apollonius of Tyana is the same thing. "The Dodecahedron lies concealed in the perfect Cube," say the Kabalists. The mystic meaning of this is, that the twelve great transformations of Spirit into matter (the 12,000 divine years) take place during the four great ages, or the first *Mahayuga*. Beginning with the metaphysical and the supra-human, it ends in the physical and purely human natures of Kosmos and man. Eastern philosophy can give the number of mortal years that run along the line of spiritual and physical evolutions of the seen and the unseen, if Western science fails to do so.

Primary Creation is called the *Creation of Light* (Spirit); and the *Secondary*—that of Darkness (matter).† Both are found in *Genesis*, chap. i., v. 2, and at the beginning of chapter ii. The first is the emanation of *self*-born gods (Elohim); the second of physical nature.

This is why it is said in the Zohar:—"Oh, companions, companions, man as emanation was both man and woman; as well on the side of the FATHER as on the side of the MOTHER. And this is the sense of the words:—And Elohim spoke: 'Let there be Light and it was Light!' . . . And this is the 'two-fold man!'" Light, moreover, on our plane, is *darkness* in the higher spheres.

"Man and woman on the side of the FATHER" (Spirit) refers to Primary Creation; and on the side of the *Mother* (matter) to the secondary. The two-fold man is Adam Kadmon, the male and female abstract prototype and the *differentiated* Elohim. *Man* proceeds from the Dhyan Chohan, and is a "Fallen Angel," a god in exile, as will be shown.

In India these creations were described as follows:—

(I.) Mahat-tattwa creation—so-called because it was the primordial self-evolution of that which had to become *Mahat*—the "divine MIND, conscious and intelligent"; esoterically, "the *spirit* of the Universal soul." . . . "Worthiest of ascetics, through its potency (*the potency of that cause*); every *produced* cause comes by its proper nature." (*Vishnu Purâna*.) "Seeing that the potencies of all beings are under-

* Elsewhere, however, the identity is revealed. *See supra*, the quotation from Ibn-Gabirol and his 7 heavens, 7 earths, etc.

† This must not be confused with *precosmic* "DARKNESS," the Divine ALL.

stood *only* through the knowledge of *That* (Brahma), which is beyond reasoning, creation, and the like, such potencies are referable to Brahma." THAT, then, precedes the manifestation. "The first was *Mahat*," says *Linga Purâna;* for the ONE (the *That*) is neither *first* nor *last*, but ALL. Exoterically, however, this manifestation is the *work* of the "Supreme One" (a natural *effect*, rather, of an Eternal Cause); or, as the Commentator says, it might have been understood to mean that Brahmâ was then *created* (?), being identified with Mahat, active intelligence or the operating will of the Supreme. Esoteric philosophy renders it "the operating LAW."

It is on the right comprehension of this tenet in the Brâhmanas and Purânas that hangs, we believe, the apple of discord between the three Vedantin Sects: the Advaita, Dwaita, and the Visishtadvaitas. The first arguing rightly that Parabrahman, having no relation, as the absolute *all*, to the manifested world—the Infinite having no connection with the finite—can neither *will* nor *create;* that, therefore, Brahmâ, Mahat, Iswara, or whatever name the creative power may be known by, creative gods and all, are simply an illusive aspect of Parabrahmam in the conception of the conceivers; while the other sects identify the impersonal Cause with the Creator, or Iswara.

Mahat (or Maha-Buddhi) is, with the Vaishnavas, however, divine mind *in active operation*, or, as Anaxagoras has it, "an ordering and disposing mind, which was the cause of all things,"—*Νοῦς ὁ διακοσμῶντε και πάντων ἄιτιος.*

Wilson saw at a glance the suggestive connection between *Mahat* and the Phœnician Mot, or *Mut*, who was female with the Egyptians—the Goddess Mout, the "Mother"—"which, like Mahat," he says, "was the first product of the mixture (?) of Spirit and matter, and the first rudiment of Creation:" "Ex connexione autem ejus spiritus prodidit Mot . . . . . From whose seed were created all living things"—repeats Brücker (I., 240)—giving it a still more materialistic and anthropomorphic colouring.

Nevertheless, the esoteric sense of the doctrine is seen through every exoteric sentence on the very face of the old Sanscrit texts that treat of primordial Creation. "The Supreme Soul, the *all permeant* (Sarvaga) Substance of the World, having entered (*been drawn*) into matter (prakriti) and Spirit (purusha), *agitated* the *mutable and the immutable principles* the season of Creation (manvantara) having arrived."* . . .

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* The *nous* of the Greeks, which is (spiritual or divine) mind, or *mens*, "Mahat," operates upon matter in the same way; it "enters into" and *agitates* it:

"Spiritus intus alit, totamque infusa per artus,
Mens agitat molem, et magno se corpore miscet."

In the Phœnician Cosmogony, "Spirit mixing with its own principles gives rise to

Esoteric doctrine teaches that the Dhyan Chohans are the collective aggregate of divine Intelligence or primordial *mind*, and that the first Manus—the seven "mind-born" Spiritual Intelligences—are identical with the former. Hence the "Kwan-shi-yin"—"the golden Dragon in whom are the seven," of Stanza III.—is the primordial Logos, or Brahmâ, the first manifested creative Power; and the Dhyani-Energies are the Manus, or *Manu-Swayambhûva collectively*. The direct connection, moreover, between the "Manus" and "Mahat" is easy to see. *Manu* is from the root *man*, "to think"; and thinking proceeds from the mind. It is, in Cosmogony, the pre-nebular period.

(II.) "The *second* Creation," "Bhûta," was of the rudimental principles (Tanmâtras), thence termed the elemental creation (*Bhûta-sarga*).* It is the period of the first breath of the differentiation of the *pre-Cosmic* Elements or matter. *Bhûtâdi* means literally "the origin of the Elements," and precedes *Bhûta-sarga*—the "creation" or differentiation of those Elements in primordial "Akâsa" (Chaos or Vacuity).† In the "Vishnu Purâna" it is said to proceed along, and belong to, the triple aspect of *Ahankâra*, translated Egotism, but meaning rather that untranslatable term the "I-AM-NESS," that which first issues from "Mahat," or divine mind; the first shadowy outline of Self-hood, for "pure" Ahankâra becomes "passionate" and finally "rudimental"

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creation" also; (*Brücker*, I., 240); the Orphic triad shows an identical doctrine: for there *Phanes* (or Eros), *Chaos*, containing crude *undifferentiated* Cosmic matter, and *Chronos* (time), are the three co-operating principles, emanating from the Unknowable and concealed *point*, which produce the work of "Creation." And they are the Hindu *Purusha* (phanes), *Pradhâna* (chaos), and *Kâla* (Chronos) or *time*. The good Professor Wilson does not like the idea, as no Christian clergyman, however liberal, would. He remarks that "as presently explained, the *mixture* (of the *Supreme* Spirit or Soul) *is not mechanical*; it is *an influence or effect exerted upon intermediate agents* which produce effects." The sentence in *Vishnu Purâna*: "As fragrance affects the mind from its proximity merely, *and not from any immediate operation upon mind itself*, so the Supreme influenced the elements of creation," the reverend and erudite Sanscritist correctly explains . . . : "As perfumes do not delight the mind by actual contact, but by the impression they make upon the sense of smelling, which communicates it to the mind," adding: "The entrance of the *Supreme* into spirit, as well as matter, *is less intelligible* than the view elsewhere taken of it, as the *infusion* of spirit, identified with the supreme, into Prakriti or matter alone." He prefers the verse in *Padma Purâna*: "He who is called the *male* (spirit) of Prakriti . . . that same divine Vishnu entered into Prakriti." This "view" is certainly more akin to the plastic character of certain verses in the Bible concerning the Patriarchs, such as Lot (*Gen. xix.*, 34-38) and even Adam (*iv.*, *v.* 1), and others of a still more anthropomorphic nature. But it is just that which led Humanity to *Phallicism*, Christian religion being honeycombed with it, from the first chapter of *Genesis* down to the *Revelation*.

* All these sentences are quoted from "Vishnu Purâna," Book I., ch. ii.

† Vishnu is both Bhûtesa, "Lord of the Elements, and all things," and *Viswarûpa*, "Universal Substance or Soul."

(initial); it is "the origin of conscious as of all *unconscious* being," though the Esoteric school rejects the idea of anything being "unconscious" —save on this (our) plane of illusion and ignorance. At this stage of the Second Creation, the second hierarchy of the Manus appear, the Dhyan Chohans or Devas, who are the origin of Form (rûpa): the *Chitrasikhandina* (bright-crested) or the *Riksha*—those Rishis who have become the informing souls of the seven stars (of the Great Bear).* In astronomical and Cosmogonical language this Creation relates to the first stage of Cosmic-life, the *Fire-Mist* Period after its Chaotic stage,† when atoms issue from *Laya*.

(III.) The third (the *Indriya*) was the modified form of *Ahankâra*, the conception of "I," (from "*Aham*," "I") termed the organic Creation, or creation of the senses (*Aindriyaka*). "These three were the Prâkrita creation, the (discrete) developments of indiscrete nature preceded by the indiscrete principle." "Preceded by," ought to be replaced here with "beginning by," Buddhi; for the latter is neither a discrete nor an *indiscrete quantity*, but partakes of the nature of both, in man as in Kosmos: a unit—a human MONAD on the plane of illusion — when once freed from the three forms of Ahankâra and liberated from its terrestrial manas, *Buddhi* becomes truly a continued quantity, both in duration and extension, because eternal and immortal. Earlier it is stated, that the *third* Creation "abounding with the quality of goodness, is termed *Urdhvasrotas;*" and a page or two further the *Urdhvasrotas* creation is referred to as "the sixth creation . . . that of the divinities" (p. 75). This shows plainly that earlier as well as later manvantaras have been purposely confused, to prevent the pro-

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* See concerning their *post-types*, the Treatise written by Trithemius (Agrippa's master, 16th cent.). "Concerning the seven secondaries, or Spiritual Intelligences, who, after God, actuate the Universe;" giving out, besides secret cycles and several prophecies, certain facts and beliefs about the Genii, or the Elohim, which preside over and guide the septenary stages of the World's Course.

† From the first, the Orientalists have found themselves beset by great difficulties with regard to any possible order in the Purânic *Creations*. Brahma is very often confused with Brahmâ, by Wilson, for which he is criticised by his successors. The "*Original Sanscrit Texts*" are preferred by Mr. Fitzedward Hall for the translation of *Vishnu Purâna* and texts, to those used by Wilson. "Had Professor Wilson enjoyed the advantages which are now at the command of the student of Indian philosophy, unquestionably he would have expressed himself differently," as said by the editor of his works. This reminds one of the answer given by one of Thomas Taylor's admirers to those scholars who criticised his translations of Plato. "Thomas Taylor may have had less knowledge of the Greek than his critics have, but he understood Plato far better than they do," he said. Our present Orientalists disfigure the *mystic* sense of the Sanskrit texts far more than Wilson ever did, though the latter is undeniably guilty of very gross errors.

fane from perceiving the truth. This is called "incongruity" and "contradictions" by the Orientalists.*

This "creation" of the immortals, the "*Deva-Sarga*," is the last of the first series, and has a universal reference; namely, to Evolutions in general, not specifically to our *Manvantara*; but the latter begins with the same over and over again, showing that it refers to several distinct Kalpas. For it is said "at the close of the past (*Padma*) Kalpa the divine Brahmâ awoke from his night of sleep and beheld the universe void." Then Brahmâ is shown going once more over the "seven creations" in the secondary stage of evolution, repeating the first three on the objective plane.

(IV.) The *Mukhya*, the Primary as it begins the series of four. Neither the word "inanimate" bodies nor yet *immovable* things, as translated by Wilson, gives a correct idea of the Sanskrit terms used. Esoteric philosophy is not the only one to reject the idea of any atom being *inorganic*, for it is found also in orthodox Hinduism. Moreover, Wilson himself says (*in his collected Works, vol. iii., p.* 381): "All the Hindu systems consider vegetable bodies as endowed with life . . ." *Charâchara*, or the synonymous *sthâvara* and *jangama*, is, therefore, inaccurately rendered by "animate and inanimate," "sentient beings," and "unconscious," or "conscious and unconscious beings," etc., etc. "Locomotive and fixed" would be better, since trees are considered to possess souls." *Mukhya* is the "creation" or organic evolution of the vegetable kingdom. In this *secondary* Period, the three degrees of Elemental or Rudimental Kingdoms are evolved in this world, corresponding *inversely* in order to the three Prakritic creations during the Primary period of Brahmâ's activity. As in that period, in the words of "Vishnu Purâna": "The first creation was that of *Mahat* (Intellect), the second, of *Tanmâtras* (rudimental principles), and the third, that of the senses (Aindriyaka)"; in this one, the order of the Elemental Forces stands thus: (1) The *nascent* centres of Force (intellectual and physical); (2) the rudimental principles—*nerve force*, so to say; and (3) nascent *apperception*, which is the *Mahat* of the lower kingdoms, especially developed in the third order of Elementals; these are succeeded by the

* "The three Creations beginning with Intelligence are elemental, but the six creations which proceed from the series of which Intellect is the first are the work of Brahmâ (*Vâyu-Purâna*). Here "creations" mean everywhere *stages* of Evolution. *Mahat*, "Intellect" or *mind* (which corresponds with Manas, the former being on the Cosmic, and the latter on the human plane) stands here, too, lower than *Buddhi* or Supra-divine Intelligence. Therefore, when we read in *Linga Purâna* that "the first Creation was that of Mahat, Intellect being the first in manifestation," we must refer that (specified) creation to the first evolution of our system or even our Earth, none of the preceding ones being discussed in the *Purânas*, but only occasionally hinted at.

objective kingdom of minerals, in which latter that apperception is entirely latent, to re-develop only in the plants). The *mukhya* "Creation," then, is the middle point between the three lower and the three higher kingdoms, which represent the seven esoteric kingdoms of Kosmos, as of Earth.

(V.) The *Tiryaksrotas* (or Tairyagyonya) creation,* that of the "(*sacred*) animals," corresponding only on Earth, to the dumb animal creation. That which is meant by "animals," in *primary* Creation, is the germ of awakening consciousness or of *apperception*, that which is faintly traceable in some sensitive plants on Earth and more distinctly in the *protistic* monera.† On our globe, during the first round, animal "creation" precedes that of man, while the former (or mammal) evolves from the latter in our fourth round—on the physical plane: in Round I. the animal atoms are drawn into a cohesion of human physical form; while in Round IV. the reverse occurs according to magnetic conditions developed during life. And this is *metempsychosis* (*See* "*Mineral Monad*" *in* "*Five Years of Theosophy*," *p*. 276). This fifth stage of evolution, called exoterically "Creation," may be viewed in both the *Primary* and *Secondary* periods, one as the Spiritual and Cosmic, the other as the material and *terrestrial*. It is *Archibiosis*, or life-origination—"origination," so far, of course, as the *manifestation* of life on all the seven planes is concerned. It is at this period of Evolution that the *absolutely eternal* universal motion, or vibration, that which is called in Esoteric language "the GREAT BREATH," differentiates in the primordial, first manifested ATOM. More and more, as chemical and physical sciences progress, does this occult axiom find its corroboration in the world of knowledge: the scientific hypothesis, that even the simplest elements of matter are identical in nature and differ from each other only owing to the variety of the distributions of *atoms* in the molecule or speck of substance, or by the modes of its *atomic vibration*, gains every day more ground.

Thus, as the differentiation of the primordial germ of life has to precede the evolution of the Dhyan Chohan of *the third* group or hierarchy of Being in Primary Creation, before those "gods" can become *rûpa* (embodied in their first ethereal form), so animal creation has to *precede*,

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* Professor Wilson translates it, as though animals were higher on the scale of "creation" than divinities, or angels, although the truth about the devas is very plainly stated further on. This "creation," says the text, is both primary (*Prâkrita*) and secondary (*Vaikrita*). It is the latter, as regards the origin of the gods from Brahmâ (the *personal* anthropormorphic *creator* of our material universe); it is the former (*primary*) as affecting Rudra, who is the immediate production of the first principle. Rudra is not alone a title of Siva, but embraces agents of creation, angels and men, as will be shown further on.

† Neither plant nor animal, but an existence between the two.

for that same reason, *divine* MAN on earth. And this is why we find in the Purânas: "The fifth, the Tairyagyonya creation, was that of animals, and—

(VI). The Urdhvasrotas creation, or that of divinities (*Vishnu Purâna Book I. chap. i.*). But these (divinities) are simply the prototypes of the First Race, the fathers of their "mind-born" progeny with the *soft* bones.* It is these who became the *Evolvers* of the "Sweat-born"—an expression explained in Book II. Finally, the sixth "Creation" is followed, and "*Creation* in general, closed by—

(VII.) The evolution of the "*Arvaksrotas* beings, which was the seventh, and was that of man" (*Vishnu Purâna, Book I.*).

The "eighth creation" mentioned is no *Creation* at all; it is a *blind* again, for it refers to a purely mental process: the cognition of the "ninth" creation, which, in its turn, is an effect, manifesting in the *secondary* of that which was a "Creation" in the *Primary* (*Prâkrita*) Creation.† The *Eighth*, then, called *Anûgraha* (the *Pratyayasarga* or the *intellectual* creation of the Sankhyas, explained in *Karika*, v. 46, p. 146), is "that creation of which *we have a perception*"—in its esoteric aspect—and "to which we give intellectual assent Anûgraha) in contradistinction to *organic creation*." It is the correct perception of our relations to the whole range of "gods" and especially of those we bear to the *Kumâras*—the so-called "Ninth Creation"—which is in reality an aspect of or reflection of the sixth in our manvantara (the Vaivasvata). "There is a *ninth*, the Kumâra Creation, which is both primary and secondary," says *Vishnu Purâna*, the oldest of such texts.‡ "The *Kumâras*," explains an *esoteric* text,

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* "Created beings"—explains *Vishnu Purana*—"although they are destroyed (in their individual forms) at the periods of dissolution, yet being affected by the good or evil acts of former *existences*, are never exempted from their consequences. And when Brahmâ produces the world anew, they are the progeny of his will . . ." "*Collecting his mind into itself* (*Yoga* willing), Brahmâ creates the four orders of beings, termed gods, demons, *progenitors*, and *MEN*" . . . "progenitors" meaning the prototypes and Evolvers of the first Root Race of men. The progenitors are the Pitris, and are of seven classes. They are said in *exoteric* mythology to be born of *Brahma's side*, like Eve from the rib of Adam.

† "These notions," remarks Dr. Wilson, "the birth of Rudra and the saints, seem to have been *borrowed* from the Saivas, and to have been awkwardly engrafted upon the Vaishnava system." The esoteric meaning ought to have been consulted before venturing such a hypothesis.

‡ Parâsara, the Vedic Rishi, who received the Vishnu Purâna from Pulastya and taught it to Maitreya, is placed by the Orientalists at various epochs. As correctly observed, in the *Hindu Class. Dict*:—"Speculations as to his era differ widely from 575 B.C. to 1391 B.C., and *cannot be trusted*." Quite so; but no less, however, than any other date as assigned by the Sanskritists, so famous in this department of arbitrary fancy.

"are the Dhyanis, derived immediately from the supreme Principle, who reappear in the Vaivasvata Manu period, for the progress of mankind."* The commentator of the *Vishnu Purâna* corroborates it, by remarking that "these *sages* live as long as Brahmâ; and they are only created by him in the *first* Kalpa, although their generation is very commonly and inconsistently introduced in the *Varaha*, or *Padma* Kalpa" (the secondary). Thus, the Kumâras are, exoterically, "the creation of Rudra or Nilalohita, a form of Siva, by Brahmâ, and of certain other mind-born sons of Brahmâ. But, in the esoteric teaching, they are the progenitors of the true spiritual SELF in the physical man—the higher Prajâpati, while the Pitris, or lower Prajâpati, are no more than the *fathers* of the model, or type of his physical form, made "in *their* image." Four (and occasionally *five*) are mentioned freely in the exoteric texts, three Kumâras being secret.† (Compare what is said of "The Fallen Angels" in Book II.).

The Exoteric four are: Sanât-Kumâra, Sananda, Sanaka, and Sanatana; and the esoteric three are: Sana, Kapila, and Sanat-sujâta. Special attention is once more drawn to this class of Dhyan Chohans, for herein lies the mystery of generation and heredity hinted at in Book I. (*See the four Orders of Angelic Beings; Comment on Stanza VII.*). Book II. explains their position in the divine Hierarchy. Meanwhile, let us see what the *exoteric* texts say about them.

They do not say much; nothing to him who fails to read between the lines. "We must have recourse, here, to other Purânas for the elucidation of this term," remarks Wilson, who does not suspect for one moment that he is in the presence of the "Angels of Darkness," the mythical "great enemy" of his Church. Therefore, he contrives to *elucidate* no more than that these (divinities) DECLINING TO CREATE PROGENY‡ (and thus rebelling against Brahmâ), remained, as the name

* They may indeed mark a "special" or extra *creation*, since it is they who, by incarnating themselves within the senseless human shells of the two first Root-races, and a great portion of the Third Root-race—create, so to speak, a *new race*: that of thinking, self-conscious and *divine* men.

† "The four Kumâras (are) the mind-born Sons of Brahmâ. Some *specify seven*" (*H. Class. Dict.*). All these seven Vaidhatra, the patronymic of the Kumâras, "the Maker's Sons," are mentioned and described in Iswara Krishna's "Sânkhya Kârika" with the Commentary of Gaudapâdâcharya (Sankarâchârya's *Paraguru*) attached to it. It discusses the nature of the Kumâras, though it refrains from mentioning *by name* all the seven Kumâras, but calls them instead "the seven sons of Brahmâ," which they are, as they are created by Brahmâ in Rudra. The list of names it gives us is: Sanaka, Sanandana, Sanatana, Kapila, Ribhu, and Panchasikha. But these are again all *aliases*.

‡ So untrustworthy are some translations of the Orientalists that in the French Translation of *Hari-Vamsa*, it is said "The seven Prajâpati, Rudra, Skanda (his son)

of the first implies, ever boys, Kumâras: that is, ever pure and innocent, whence their creation is also called the "Kumâra." *(Book I. chap. v., Vishnu Purâna.)* The Purânas, however, may afford a little more light. "Being ever as he was born, he is here called a youth; and hence his name is well known as Sanat-Kumâra" *(Linga purâna, prior section LXX. 174.)* In the *Saiva Purâna*, the Kumâras are always described as Yogins. The Kurma Purâna, after enumerating them, says: "These five, O Brahmans, were Yogins, who acquired entire exemption from passion." They are *five*, because two of the Kumâras *fell*.

Of all the seven great divisions of Dhyan-Chohans, or Devas, there is none with which humanity is more concerned than with the Kumâras. Imprudent are the Christian Theologians who have degraded them into *fallen* Angels, and now call them "Satan" and Demons; as among these heavenly denizens who *refuse to create*, the Archangel Michael—the greatest patron Saint of Western and Eastern Churches, under his double name of St. Michael and his supposed copy on earth, St. George conquering the DRAGON—has to be allowed one of the most prominent places. (See Book II., "The Sacred Dragons and their Slayers.")

The Kumâras, the "mind-born Sons" of *Brahmâ-Rudra* (or Siva)

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and Sanat-Kumâra proceeded to create beings." Whereas, as Wilson shows, the original is: "These seven . . . created progeny; and so did Rudra, but Skanda and Sanat Kumâra, *restraining their power, abstained* from creation." The "four orders of beings" are referred to sometimes as "Ambhamsi," which Wilson renders: "literally Waters," and believes it "a mystic term." It is one, no doubt; but he evidently failed to catch the *real* esoteric meaning. "Waters" and "water" stand as the symbol for Akâsa, the "primordial Ocean of Space," on which Narâyana, the self-born Spirit, moves: reclining on that *which is its progeny* (*See Manu*). "Water is the body of Nara; thus we have heard the name of water explained. Since *Brahmâ* rests on the water, therefore he is termed *Narâyana*" (*Linga, Vayu, and Markandeya Purânas*) ". . . Pure, Purusha created the waters pure . . ." at the same time Water is the third principle in material Kosmos, and the third in the realm of the Spiritual: *Spirit* of Fire, Flame, Akâsa, Ether, Water, Air, Earth, are the cosmic, sidereal, psychic, spiritual and mystic principles, *pre-eminently occult*, in every *plane* of being. "Gods, Demons, Pitris and men," are the four orders of beings to whom the term Ambhamsi is applied (in the Vedas it is a synonym of gods): because they are all the product of WATERS (mystically), of the Akâsic Ocean, and of the Third principle in nature. Pitris and men on earth are the transformations (rebirths) of gods and demons (Spirits) on a higher plane. Water is, in another sense, the feminine principle. Venus Aphrodite is the personified Sea, and the mother of the god of love, the generator of all the gods as much as the Christian Virgin Mary is Mare (the sea), the mother of the Western God of Love, Mercy and Charity. If the student of Esoteric philosophy thinks deeply over the subject he is sure to find out all the suggestiveness of the term Ambhamsi, in its manifold relations to the Virgin in Heaven, to the Celestial Virgin of the Alchemists, and even to the "Waters of Grace" of the modern Baptist.

the howling and terrific *destroyer of human passions and physical senses*, which are ever in the way of the development of the higher spiritual perceptions and the growth of the *inner* eternal man—mystically,* are the progeny of Siva, the *Mahâyogi*, the great patron of all the Yogis and mystics of India. They themselves, being the "Virgin-Ascetics," refuse to create the *material* being MAN. Well may they be suspected of a direct connection with the Christian Archangel Michael, the "Virgin Combatant" of the Dragon *Apophis*, whose victim is every soul united too loosely to its immortal Spirit, the Angel who, as shown by the Gnostics, *refused to create* just as the Kumâras did. (*See Book II.*, "*The Mystic Dragons and their Slayers.*") . . . Does not that patron-Angel of the Jews *preside* over Saturn (Siva or Rudra), and the Sabbath, the day of Saturn? Is he not shown of the same essence with his father (Saturn), and called the "Son of Time," *Kronos, or Kâla* (time), a form of Brahmâ (Vishnu and Siva)?" And is not "Old Time" of the Greeks, with its scythe and sand-glass, identical with the "Ancient of Days" of the Kabalists; the latter "Ancient" being one with the Hindu "Ancient of Days," Brahmâ (in his *triune* form), whose name is also "Sanat," the Ancient? Every Kumâra bears the prefix of *Sanat* and *Sana;* and Sanaischara is Saturn, the planet (Sani and Sarra), the King Saturn whose Secretary in Egypt was Thot-Hermes the first. They are thus identified both with the planet and the god (Siva), who are, in their turn, shown the prototypes of Saturn, who is the same as Bel, Baal, Siva, and Jehovah Sabbaoth, *The angel of whose face is* MIKAEL (מִיכָאֵל "who is as God"). He is the patron, and guardian Angel of the Jews, as Daniel tells us (v. 21); and, before the Kumâras were degraded, by those who were ignorant of their very name, into demons and fallen angels, the Greek Ophites, the occultly inclined predecessors and precursors of the Roman Catholic Church after its secession and separation from the primitive Greek Church, had identified Michael with their *Ophiomorphos*, the rebellious and opposing spirit. This means nothing more than the reverse aspect (symbolically) of Ophis—divine Wisdom or Christos. In the *Talmud*, *Mikael* (Michael) is "Prince of *Water*" and the chief of the seven Spirits, for the same reason that his prototype (among many others) Sanat-Sujâta,

* Siva-Rudra is the Destroyer, as Vishnu is the preserver; and both are the regenerators of spiritual as well as of physical nature. To live as a plant, the *seed* must die. To live as a conscious entity in the Eternity, the passions and senses of man must first DIE before his body does. "To live is to die and to die is to live," has been too little understood in the West. Siva, the *destroyer*, is the *creator* and the Saviour of Spiritual man, as he is the good gardener of nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual, man.

—the chief of the Kumâras—is called Ambhamsi, "Waters,"—according to the commentary on *Vishnu Purâna*. Why? Because the "Waters" is another name of the "Great Deep," the primordial Waters of space or *Chaos*, and also means "Mother," *Amba*, meaning Aditi and Akâsa, the Celestial Virgin-Mother of the visible universe. Furthermore, the "Waters of the flood" are also called "the GREAT DRAGON," or Ophis, Ophio-Morphos.

The Rudras will be noticed in their Septenary character of "Fire-Spirits" in the "Symbolism" attached to the Stanzas in Book II. There we shall also consider the Cross (3 + 4) under its primeval and later forms, and shall use for purposes of comparison the Pythagorean numbers side by side with Hebrew Metrology. The immense importance of the number *seven* will thus become evident, as the root number of nature. We shall examine it from the standpoints of the Vedas and the Chaldean Scriptures, as it existed in Egypt thousands of years B.C., and as treated in the Gnostic records; we shall show how its importance as a basic number has gained recognition in physical Science; and we shall endeavour to prove that the importance attached to the number *seven* throughout all antiquity was due to no fanciful imaginings of uneducated priests, but to a profound knowledge of natural law.

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§ XIV.

THE FOUR ELEMENTS.

METAPHYSICALLY and esoterically there is but One ELEMENT in nature, and at the root of it is the Deity; and the so-called *seven* elements, of which five have already manifested and asserted their existence, are the garment, *the veil, of that deity;* direct from the essence whereof comes MAN, whether physically, psychically, mentally or spiritually considered. Four elements only are generally spoken of in later antiquity, five admitted only in philosophy. For the body of ether is not fully manifested yet, and its noumenon is still "the Omnipotent Father—Æther, the synthesis of the rest." But what are these "ELEMENTS" whose compound bodies have now been discovered by Chemistry and Physics to contain numberless sub-elements, even the sixty or seventy of which no longer embrace the whole number suspected. (Vide *Addenda*, §§ XI. and XII., quotations from Mr. Crookes' Lectures.) Let us follow their evolution from the *historical* beginnings, at any rate.

The four Elements were fully characterized by Plato when he said that they were *that* "which *composes* and *decomposes* the *compound bodies*."

Hence Cosmolatry was never, even in its worst aspect, the fetishism which adores or worships the passive external form and matter of any object, but looked ever to the *noumenon* therein. Fire, Air, Water, Earth, were but the visible garb, the symbols of the informing, invisible Souls or Spirits—the Cosmic gods to whom worship was offered by the ignorant, and simple, respectful recognition by the wiser. In their turn the *phenomenal* subdivisions of the noumenal Elements were informed by the Elementals, so called, the "Nature Spirits" of lower grades.

In the *Theogony* of Moschus, we find Ether first, and then the air; the two principles from which Ulom the *intelligible* (νοήτος) God (the visible universe of matter) is born.*

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the Æthereal winds impregnate, Wind being "the Spirit of God," who is said to move in Æther, "brooding over the chaos"—the Divine "Idea." In the Hindu *Katakopanisâd*, Purusha, the Divine Spirit, already stands before the original matter, from whose union springs the great Soul of the World, "Mahâ=Atma, Brahm, the Spirit of Life;" † these latter appellations being again identical with the Universal Soul, or *Anima Mundi*, the Astral Light of the Theurgists and Kabalists, being its last and lowest division."

The στοιχεῖα, (Elements) of Plato and Aristotle, were thus the *incorporeal principles* attached to the four great divisions of our Cosmic World, and it is with justice that Creuzer defines those primitive beliefs . . . *as a species of magism*, a *psychic paganism*, and a *deification of potencies*; a spiritualization which placed the believers in a close community with these potencies," (Book IX, p. 850). So close, indeed, that the hierarchies of those potencies or Forces have been classified on a graduated scale of seven from the ponderable to the imponderable. They are Septenary,—not as an artificial aid to facilitate their comprehension—but in their real *Cosmic* gradation, from their chemical (or physical) to their purely spiritual composition. *Gods*—with the ignorant masses—gods independent and supreme; dæmons with the fanatics, who, intellectual as they often may be, are unable to understand the Spirit of the philosophical sentence, *in pluribus unum*. With the hermetic philosopher they are FORCES *relatively* "*blind*," or "*intelligent*," according to which of the principles in them he deals with. It required long millenniums before they found themselves, in our cultured age, finally degraded into simple chemical elements.

At any rate, good Christians, and especially the Biblical Protestants,

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* Movers: "Phoinizer," 282.

† Weber: "Akad. Vorles," 213, 214, etc.

ought to show more reverence for the four Elements, if they would show any for Moses. For the Bible manifests the consideration and mystic significance in which they were held by the Hebrew Lawgiver, on every page of the Pentateuch. The tent which contained the Holy of Holies "was a Cosmic Symbol, sacred, in one of its meanings, to the Elements, the four cardinal points, and ETHER. Josephus shows it built in white, the colour of Ether. And this explains also why, in the Egyptian and the Hebrew temples — according to Clemens Alexandrinus—a gigantic curtain, supported by five pillars, separated the *sanctum sanctorum* (now represented by the altar in Christian churches) wherein the priests alone were permitted to enter, from the part accessible to the profane. By its *four* colours the curtain symbolized the four principal Elements, and signified the knowledge of the divine that the *five* senses of men can enable man to acquire with the help of the *four* Elements. (See *Stromata* I., v. § 6).

In Cory's *Ancient Fragments*, one of the "Chaldean Oracles" expresses ideas about the elements and Ether in language singularly like that of the *Unseen Universe*, written by two eminent scientists of our day.

> It states that "from ether have come all things, and to it all will return; that the images of all things are indelibly impressed upon it; and that it is the store-house of the germs or of the remains of all visible forms, and even ideas. It appears as if this case strangely corroborates our assertion that whatever discoveries may be made in our days will be found to have been anticipated by many thousand years by our 'simple-minded ancestors.' "—(*Isis Unveiled.*)

Whence came the four elements and the *malachim* of the Hebrews? They have been made to merge, by a theological sleight-of-hand on the part of the Rabbins and the later Fathers of the Church into Jehovah, but their origin is identical with that of the Cosmic gods of all other nations. Their symbols, whether born on the shores of the Oxus, on the burning sands of Upper Egypt, or in the wild forests, weird and glacial, which cover the slopes and peaks of the sacred snowy mountains of Thessaly, or again, in the *pampas* of America, their symbols, we repeat, when traced to their source, are ever one and the same. Whether Egyptian or Pelasgian, Aryan or Semitic, the *genius loci*, the local god, embraced in its unity all nature; but not especially the four elements any more than one of their creations, such as trees, rivers, mounts or stars. The *genius loci*—a very late after-thought of the last sub-races of the Fifth Root-race, when the primitive and grandiose meaning had become nearly lost—was ever the representative in his accumulated titles of all his colleagues. It was the god of *fire*, symbolised by thunder, as Jove or Agni; the god of *water*, symbolised by the fluvial bull or some sacred river or fountain, as Varuna, Neptune, etc.; the god of *air*, manifesting in the hurricane and tempest, as Vayu and Indra; and the god or spirit

of the earth, who appeared in earthquakes, like Pluto, Yama, and so many others.

These were the Cosmic gods, ever synthesizing all in one, as found in every cosmogony or mythology. Thus, the Greeks had their Dodonean Jupiter, who included in himself the four elements and the four cardinal points, and who was recognized, therefore, in old Rome under the pantheistic title of *Jupiter Mundus*; and who now, in modern Rome, has become the *Deus Mundus*, the one mundane god, who is made to swallow all others in the latest theology—by the arbitrary decision of his special ministers.

As gods of Fire, Air, Water, they were *celestial* gods; as gods of the *lower region*, they were *infernal* deities: the latter adjective applying simply *to the Earth*. They were "Spirits of the Earth" under their respective names of Yama, Pluto, Osiris, the "Lord of the lower kingdom, etc., etc.," and their tellurial character proves it sufficiently.* The ancients knew of no worse abode after death than the *Kâmaloka*, the *limbus* on this Earth. If it is argued that the Dodonean Jupiter was identified with Aidoneus, the king of the subterranean world, and *Dis*, or the Roman Pluto and the Dionysius Chthonios, the subterranean, wherein, according to Creuzer (I, vi., ch. 1), oracles were rendered, then it will become the pleasure of the Occultists to prove that both Aidoneus and Dionysius are the bases of Adonaï, or "Jurbo Adonaï," as Jehovah is called in Codex Nazaræus. "Thou shalt not worship the Sun, who is named Adonaï, whose name is also *Kadush* and El-El" (*Cod. Naz.*, 1, 47; see also Psalm lxxxix., 18), and also "Lord Bacchus." Baal-Adonis of the *Sods* or Mysteries of the pre-Babylonian Jews became the Adonaï by the Massorah, the later-vowelled Jehovah. Hence the Roman Catholics are right. All these Jupiters are of the same family; but Jehovah has to be included therein to make it complete. Jupiter-*Aerios* or *Pan*, the Jupiter Ammon, and the Jupiter-Bel-Moloch, are all correlations and one with Yurbo-Adonaï, because they are all one cosmic nature. It is that nature and power which create the specific terrestrial symbol, and the physical and material fabric of the latter, which proves the Energy manifesting through it as *extrinsic*.

For primitive religion was something better than simple pre-occupation about physical phenomena, as remarked by Schilling; and principles, more elevated than we modern Sadducees know of, "were hidden under the transparent veil of such merely natural divinities as thunder,

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* The *Gehenna* of the Bible was a valley near Jerusalem, where the monotheistic Jews immolated their children to Moloch, if the prophet Jeremiah is to be believed on his word. The Scandinavian *Hel* or *Hela* was a frigid region—again Kamaloka—and the Egyptian Amenti a place of purification. (See *Isis Unveiled*, Vol. II., p. 11.)

the winds, and rain." The ancients knew and could distinguish the *corporeal* from the *spiritual* elements, in the forces of nature.

The four-fold Jupiter, as the four-faced Brahmâ—the aerial, the fulgurant, the terrestrial, and the marine god—the lord and master of the four elements, may stand as a representative for the great Cosmic gods of every nation. While passing power over the fire to Hephaistos-Vulcan, over the sea, to Poseidon-Neptune, and over the Earth, to Pluto-Aidoneus—the AERIAL Jove was all these; for ÆTHER, from the first, had pre-eminence over, and was the synthesis of, all the elements.

Tradition points to a grotto, a vast cave in the deserts of Central Asia, whereinto light pours through its four seemingly natural apertures or clefts placed crossways at the four cardinal points of the place. From noon till an hour before sunset that light streams in, of four different colours, as averred—red, blue, orange-gold, and white—owing to some either natural or artificially prepared conditions of vegetation and soil. The light converges in the centre around a pillar of white marble with a globe upon it, which represents our earth. It is named the "grotto of Zaratushta."

When included under the arts and sciences of the fourth race, the Atlanteans, the phenomenal manifestation of the four elements, justly attributed by the believers in Cosmic gods to the intelligent interference of the latter, assumed a scientific character. The *magic* of the ancient priests consisted, in those days, in addressing *their gods in their own language*. "The speech of the men of the earth cannot reach the Lords. Each must be addressed in the language of his respective element"—is a sentence which will be shown pregnant with meaning. "*The Book of Rules*" cited adds as an explanation of the nature of that *Element*-language: "It is composed of *sounds*, not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power" (the regent-god of the specific element needed).

Thus this "language" is that of *incantations* or of MANTRAS, as they are called in India, sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals*. He who believes in the words and teachings of St. Paul, has no right to pick out from the latter those sentences only that he chooses to accept, to the rejection of others; and St. Paul teaches most undeniably the existence of cosmic gods and their presence among us. Paganism preached a dual and simultaneous evolution: "creation"—"*spiritualem ac mundanum*," as the Roman Church has it—ages before the advent of that Roman Church. Exoteric phraseology has changed little with respect to divine hierarchies since the most palmy days of Paganism, or "Idolatry." Names alone have changed,

along with claims which have now become false pretences. For when Plato put in the mouth of the Highest Principle—"Father Æther" or Jupiter—these words, for instance: "The gods of the gods of whom I am the *maker* (*opifex*) as I am the father of all their works (*operumque parens*)"; he knew the spirit of this sentence as fully, we suspect, as St. Paul did, when saying: "For though there be that are called gods, whether in heaven or in earth, as there be gods many and lords many," . . . . etc. (1 Cor. viii. 5.)* Both knew the sense and the meaning of what they put forward in such guarded terms.

Says Sir W. Grove, F.R.S., speaking of the correlation of forces, "The ancients when they witnessed a natural phenomenon, removed from ordinary analogies, and unexplained by any mechanical action known to them, referred it to a soul, a spiritual or preternatural power. . . . Air and gases were also at first deemed spiritual, but subsequently they became invested with a more material character; and the same words πνεῦμα, spirit, etc., were used to signify the soul or a gas; the very word gas, from *geist*, a ghost or spirit, affords us an instance of the gradual transmutation of a spiritual into a physical conception. . . . . ." (P. 89.) This, the great man of science (in his preface to the fifth edition of "Correlation of Physical Forces") considers as the *only* concern of exact science, which has no business to meddle with the CAUSES. "Cause and effect," he explains, "are therefore, in their abstract relation to these forces, words solely of convenience. We are totally unacquainted *with the ultimate generating power* of each and all of them, and probably shall ever remain so; we can only ascertain the norma of their actions; we must humbly refer their causation to one omnipresent influence, and content ourselves with studying their effects and developing, by experiment, their mutual relations" (p. xiv.).

This policy once accepted, and the system virtually admitted in the above-quoted words, namely, the *spirituality* of the "ultimate generating power," it would be more than illogical to refuse to recognise this quality which is inherent in the *material elements*, or rather, in their com-

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* We cannot be taken to task by the Protestants for interpreting the verse from the *Corinthians* as we do; for, if the translation in the English Bible is made ambiguous, it is not so in the original texts, and the Roman Catholic Church accepts the words of the Apostle in their true sense. For a proof see the *Commentaries on St. Paul's Epistles*, by St. John Chrysostom "*directly inspired* by the Apostle," and "who wrote under his dictation," as we are assured by the Marquis de Mirville, whose works are approved by Rome. And St. Chrysostom says, commenting on that special verse, "And, though there are (in fact) they who are called gods . . . .—for it seems, there are really *several gods* —withal, and for all that, the God-*principle* and the Superior God ceasing to remain essentially *one* and indivisible." . . . Thus spoke the old Initiates also, knowing that the worship of minor gods could never affect the "God *Principle*" (See de Mirville, "*Des Esprits*," vol. ii., 322).

pounds—as present in the fire, air, water or earth. The ancients knew these powers so well, that, while concealing their true nature under various allegories, for the benefit (or to the detriment) of the uneducated rabble, they never departed from the multiple object in view, while inverting them. They contrived to throw a thick veil over the nucleus of truth concealed by the symbol, but they ever tried to preserve the latter as a *record* for future generations, sufficiently transparent to allow their wise men to discern that truth behind the fabulous form of the glyph or allegory. They are accused of *superstition* and *credulity*, those ancient sages; and this by those very nations, which, learned in all the modern arts and sciences, cultured and wise in their generation, accept to this day as their one living and infinite God, the anthropomorphic "Jehovah" of the Jews.

What were some of the alleged "superstitions"? Hesiod believed, for instance, that "the winds were the sons of the giant Typhœus," who were chained and unchained at will by Æolus, and the polytheistic Greeks accepted it along with Hesiod. Why should not they, since the monotheistic Jews had the same beliefs, with other names for their *dramatis personæ*, and since Christians believe in the same to this day? The Hesiodic Æolus, Boreas, etc., etc., were named *Kadim*, *Tzaphon*, *Daren*, *and Ruach Hajan* by the "chosen people" of Israel. What is, then, the fundamental difference? While the Hellenes were taught that Æolus tied and untied the winds, the Jews believed as fervently that their Lord God, "*with smoke coming out of his nostrils and fire out of his mouth, rode upon a cherub and did fly;* and was seen *upon the wings of the wind*" (*II. Sam., xxii.* 9 *and* 11). The expressions of the two nations are either both figures of speech, or both *superstitions*. We think they are neither; but only arise from a keen sense of oneness with nature, and a perception of the mysterious and the intelligent behind every natural phenomenon, which the moderns no longer possess. Nor was it "superstitious" in the Greek pagans to listen to the oracle of Delphi, when, at the approach of the fleet of Xerxes, that oracle advised them to "sacrifice to the Winds," if the same has to be regarded as *Divine* Worship in the Israelites, who sacrificed as often to the wind and fire—especially to the latter element. Do they not say that their "God is a consuming fire" (*Deut. iv.*, 24), who appeared generally *as* Fire and "encompassed by fire"? and did not Elijah seek for him (the Lord) in the "great strong wind, and in the earthquake"? Do not the Christians repeat the same after them? Do not they, moreover, sacrifice to this day, to the same *God of Wind and Water?*" They do; because special prayers for rain, dry weather, trade-winds and the calming of storms on the seas exist to this hour in the prayer-books of the three Christian churches; and the several hundred sects of the Protestant religion

offer them to their God upon every threat of calamity? The fact that they are no more answered by Jehovah, than they were, probably, by Jupiter *Pluvius*, does not alter the fact of these prayers being addressed to the Power or Powers supposed to rule over the Elements, or of these Powers being identical in Paganism and Christianity; or have we to believe that such prayers are crass idolatry and absurd "superstition" *only* when addressed by a Pagan to his *idol*, and that the same superstition is suddenly transformed into *praiseworthy piety* and *religion* whenever the name of the celestial addressee is changed? But the tree *is* known by its fruit. And the fruit of the Christian tree being no better than that of the tree of Paganism, why should the former command more reverence than the latter.

Thus, when we are told by the Chevalier Drach, a converted Jew, and the Marquis de Mirville, a Roman Catholic fanatic of the French aristocracy, that in Hebrew *lightning* is a synonym of *fury*, and is always handled by an *evil* Spirit; that *Jupiter Fulgur* or *Fulgurans* is also called by the Christians *œlicius*, and denounced as the *soul of lightning*, its dæmon;* we have either to apply the same explanation and definitions to the "Lord God of Israel," under the same circumstances, or renounce our right of abusing the gods and creeds of other nations.

The foregoing statements emanating as they do from two ardent and learned Roman Catholics, are, to say the least, *dangerous*, in the presence of the Bible and its prophets. Indeed, if Jupiter, the "chief Dæmon of the Pagan Greeks," hurled his deadly thunder-bolts and lightnings at those who excited his wrath, so did the Lord God of Abraham and Jacob. We find in II. Samuel, that "the Lord thundered from heaven, and the most High uttered *his* voice, and he sent out arrows (thunder bolts) and scattered them (Saul's armies) with lightning, and discomforted them." (*Chap. xxii.* 14, 15.)

The Athenians are accused of having sacrificed to Boreas; and this "Demon" is charged with having submerged and wrecked 400 ships of the Persian fleet on the rocks of Mount Pelion, and of having become so furious "that all the Magi of Xerxes could hardly counteract it by offering contra-sacrifices to Tethys" [*Herodotus* "Polym." cxc]. Very fortunately, no authenticated instance is on the records of Christian wars showing a like catastrophe on the same scale happening to one Christian fleet owing to the "prayers" of its enemy—another Christian nation. But this is from no fault of theirs, for each prays as ardently to Jehovah for the destruction of the other, as the Athenians prayed to Boreas. Both resorted to a neat little piece of black magic *con amore*. Such abstinence from divine interference being hardly due to lack of

* Cosmolatry, p. 415.

prayers, sent to a *common* Almighty God for mutual destruction, where, then, shall we draw the line between Pagan and Christian? And who can doubt that all Protestant England would rejoice and offer thanks to the Lord, if, during some future war, 400 ships of the hostile fleet were to be wrecked owing to such holy prayers. What is, then, the difference, we ask again, between a Jupiter, a Boreas, and a Jehovah? No more than this: The crime of one's own next-of-kin—say of one's "father"—is always excused and often exalted, whereas the crime of our neighbour's parent is ever gladly punished by hanging. Yet the crime is the same.

So far the "blessings of Christianity" do not seem to have made any appreciable advance on the morals of the converted Pagans.

The above is not a defence of Pagan gods, nor is it an attack on the Christian deity, nor does it mean belief in either. The writer is quite impartial, and rejects the testimony in favour of either, neither praying to, believing in, nor dreading any such "personal" and anthropomorphic God. The parallels are brought forward simply as one more curious exhibition of the illogical and blind fanaticism of the civilized theologian. For, so far, there is not a very great difference between the two beliefs, and there is none in their respective effects upon *morality*, or spiritual nature. The "light of Christ" shines upon as hideous features of the animal-man now, as the "light of Lucifer" did in days of old.

"Those unfortunate heathens in their superstition regard even the Elements as something that has comprehension! . . . . They still have faith in their idol Vayu—the god or, rather, Demon of the Wind and Air . . . they firmly believe in the efficacy of their prayers, and in the powers of their Brahmins over the winds and storms. . . . ." (The Missionary Lavoisier, of Cochin, in the *Journal des Colonies.*) In reply to this, we may quote from *Luke viii.*, 24: "And he (Jesus) arose and *rebuked the Wind and the raging of the Water, and they ceased and there was a calm.*" And here is another quotation from a prayer book: . . . "Oh, Virgin of the Sea, blessed Mother and Lady of the Waters, stay thy waves . . ." etc., etc. (prayer of the Neapolitan and Provencal sailors, copied textually from that of the Phœnician mariners to their Virgin-goddess Astarte.) The logical and irrepressible conclusion arising from the parallels brought forward, and the denunciation of the Missionary is this: The *commands* of the Brahmins to their element-gods *not remaining "ineffectual,"* the power of the Brahmins is thus placed on a par with that of Jesus. Moreover, Astarte is shown not a whit weaker in potency than the "Virgin of the Sea" of Christian sailors. It is not enough to give a dog a bad name, and then hang him; the dog has to be proven guilty. Boreas and Astarte may be *devils* in theological

fancy, but, as just remarked, the tree has to be judged by its fruit. And once the Christians are shown as immoral and wicked as the pagans ever were, what benefit has humanity derived from its change of gods and idols?

That, however, which God and the Christian Saints are justified in doing, becomes a crime, if successful, in simple mortals. Sorcery and incantations are regarded as fables now; yet from the day of the *Institutes of Justinian* down to the laws against witchcraft of England and America —*obsolete* but not repealed to this day—such incantations, even when only suspected, were punished as criminal. Why punish a chimera? And still we read of Constantine, the Emperor, sentencing to death the philosopher Sopatrus *for unchaining the winds*, and thus preventing ships loaded with grain from arriving in time to put an end to famine. Pausanias, when affirming that he saw with his own eyes "men who by simple *prayers and incantations*" stopped a strong hail-storm, is derided. This does not prevent modern Christian writers from advising prayer during storm and danger, and believing in its efficacy. Hoppo and Stadlein—two magicians and sorcerers—were sentenced to death for throwing *charms on fruit* and transferring a harvest *by magic arts* from one field to another, hardly a century ago, if we can believe Sprenger, the famous writer, who vouches for it: "*Qui fruges excantassent segetem pellicentes incantando.*"

Let us close by reminding the reader that, without the smallest shadow of superstition, one may believe in the dual nature of every object on Earth—in the spiritual and the material, the visible and the invisible nature, and that science virtually proves this, while denying its own demonstration. For if, as Sir William Grove has it, the electricity we handle is but the *result* of ordinary matter affected by something *invisible*, the "*ultimate* generating power" of every Force, the "*one omnipresent influence*," then it only becomes natural that one should believe as the ancients did; namely, that every Element is *dual* in its nature. "ETHEREAL fire is the emanation of the KABIR proper; the *aerial* is but the union (correlation) of the former with *terrestrial fire*, and its guidance and application on our earthly plane belongs to a *Kabir* of a lesser dignity"—an Elemental, perhaps, as an Occultist would call it; and the same may be said of every Cosmic Element.

No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental—every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral—the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in

saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. These potencies have their physiological, physical, mechanical, as well as their nervous, ecstatic, clairaudient, and clairvoyant phenomena, which are now regarded and recognised as perfectly natural, even by science. Why should man be the only exception in nature, and why cannot even the ELEMENTS have their *vehicles*, their "Vahans" in what we call the PHYSICAL FORCES? And why, above all, should such beliefs be called "superstition" along with the religions of old?

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§ XV.

ON KWAN-SHI-YIN AND KWAN-YIN.

LIKE Avalokiteshwara, Kwan-shi-yin has passed through several transformations, but it is an error to say of him that he is a modern invention of the Northern Buddhists, for under another appellation he has been known from the earliest times. The Secret Doctrine teaches that "He who is the first to appear at Renovation will be the last to come before Re-absorption (pralaya)." Thus the logoi of all nations, from the Vedic Visvakarma of the Mysteries down to the Saviour of the present civilised nations, are the "Word" who was "in the beginning" (or the reawakening of the energising powers of Nature) with the One ABSOLUTE. Born of Fire and Water, before these became distinct elements, IT was the "Maker" (fashioner or modeller) of all things; "without him was not anything made that was made"; "in whom was life, and the life was the light of men"; and who finally may be called, as he ever has been, the Alpha and the Omega of manifested Nature. "The great Dragon of Wisdom is born of Fire and Water, and into Fire and Water will all be re-absorbed with him" (*Fa-Hwa-King*). As this Bodhisatva is said "to assume any form he pleases" from the beginning of a Manvantara to its end, though his special birthday (memorial day) is celebrated according to the Kin-kwang-ming-King ("Luminous Sutra of Golden Light") in the second month on the nineteenth day, and that of "Maitreya Buddha" in the first month on the first day, yet the two are one. He will appear as Maitreya Buddha, the last of the Avatars and Buddhas, in the seventh Race. This belief and expectation are universal throughout the East. Only it is not in the *Kali yug*, our present terrifically materialistic age of Darkness, the "Black Age," that a new Saviour of Humanity can ever appear. The Kali yug is

"l'Age d'Or" (!) only in the *mystic* writings of some French pseudo-Occultists. (See "La Mission des Juifs.")

Hence the ritual in the exoteric worship of this deity was founded on magic. The Mantras are all taken from special books kept secret by the priests, and each is said to work a magical effect; as the reciter or reader produces, by simply chanting them, a secret causation which results in immediate effects. Kwan-Shi-Yin is Avalokiteshwara, and both are forms of the seventh Universal Principle; while in its highest metaphysical character this deity is the synthetic aggregation of all the planetary Spirits, Dhyani Chohâns. He is the "Self-manifested;" in short, the "Son of the Father." Crowned with seven dragons, above his statue there appears the inscription Pu-Tsi-K'iun-ling, "the universal Saviour of all living beings."

Of course the name given in the archaic volume of the Stanzas is quite different, but Kwan-Yin is a perfect equivalent. In a temple of Pu'to, the sacred island of the Buddhists in China, Kwan-Shi-Yin is represented floating on a black aquatic bird (*Kâla-Hansa*), and pouring on the heads of mortals the elixir of life, which, as it flows, is transformed into one of the chief Dhyani-Buddhas—the Regent of a star called the "Star of Salvation." In his third transformation Kwan-Yin is the informing spirit or genius of Water. In China the Dalai-Lama is believed to be an incarnation of Kwan-Shi-Yin, who in his third terrestrial appearance was a Bodhisattva, while the Teshu Lama is an incarnation of Amitabha Buddha, or Gautama.

It may be remarked *en passant* that a writer must indeed have a diseased imagination to discover phallic worship everywhere, as do the authors of "China Revealed" (McClatchey) and "Phallicism." The first discovers "the old phallic gods, represented under two evident symbols —the Khan or Yang, which is the *membrum virile*, and the Kwan or Yin, the *pudendum muliebre*." (See "*Phallicism*," p. 273.) Such a rendering seems the more strange as Kwan-Shi-Yin (Avalokiteswara) and Kwan-Yin, besides being now the patron deities of the Buddhist ascetics, the Yogis of Thibet, are the gods of chastity, and are, in their esoteric meaning, not even that which is implied in the rendering of Mr. Rhys Davids' "Buddhism," (p. 202): "The name Avalokiteshwara . . . means 'the Lord who looks down from on high.'" Nor is Kwan-Shi-Yin "the Spirit of the Buddhas present in the Church," but, literally interpreted, it means "the Lord that is seen," and in one sense, "the divine SELF perceived by Self" (the human)—the Atman or seventh principle merged in the Universal, perceived by, or the object of perception to, Buddhi, the sixth principle or divine Soul in man. In a still higher sense, Avalokiteshwara=Kwan-Shi-Yin, referred to as the seventh Universal principle, is the Logos

perceived by the Universal Buddhi—or Soul, as the synthetic aggregate of the Dhyani-Buddhas: and is not the "Spirit of Buddha present in the Church," but the omnipresent universal Spirit manifested in the temple of Kosmos or Nature. This Orientalistic etymology of Kwan and Yin is on a par with that of "Yogini," which, we are told by Mr. Hargrave Jennings, "is a Sanskrit word, in the dialects pronounced Yogi or Zogee (!), and is equivalent to Sena, and exactly the same as Duti or Duti-Ca'—*i.e.*, a sacred prostitute of the temple, worshipped as Yoni or Sakti" (p. 60). "The books of morality," in India, "direct a faithful wife to shun the society of Yogini or females who have been adored as Sakti . . . amongst the votaries of a most licentious description." Nothing should surprise us after this. And it is, therefore, with hardly a smile that we find another preposterous absurdity quoted about "Budh," as being a name "which signifies not only the sun as the source of generation but also the male organ (*Round Towers of Ireland;* quoted by Mr. Hargrave Jennings in "*Phallicism*," p. 264). Max Müller, in his "False Analogies," says that "the most celebrated Chinese scholar of his time, Abel Rémusat," maintains "that the three syllables I Hi Wei (in the fourteenth chapter of the *Tao-te-king*) were meant for Je-ho-vah (*Science of Religion*, p. 332); and again, Father Amyot, who "feels certain that the three persons of the Trinity could be recognised" in the same work. And if Abel Rémusat, why not Hargrave Jennings? Every scholar will recognise the absurdity of ever seeing in Budh, "the enlightened" and "the awakened," a "phallic symbol."

Kwan-shi-yin, then, is "the Son identical with his Father" mystically, or the Logos—the word. He is called the "Dragon of Wisdom" in Stanza III., as all the Logoi of all the ancient religious systems are connected with, and symbolised by, serpents. In old Egypt, the God Nahbkoon, "he who unites the doubles," (astral light re-uniting by its dual physiological and spiritual potency the divine human to its purely divine Monad, the prototype "in heaven" or Nature) was represented as a serpent on human legs, either with or without arms. It was the emblem of the resurrection of Nature, as also of Christ with the Ophites, and of Jehovah as the brazen serpent healing those who looked at him; the serpent being an emblem of Christ with the Templars also, (see the Templar degree in Masonry). The symbol of Knouph (Khoum also), or the soul of the world, says Champollion (*Pantheon, text* 3), "is represented among other forms under that of a huge serpent on human legs; this reptile, being the emblem of the good genius and the veritable Agathodæmon, is sometimes bearded." The sacred animal is thus identical with the serpent of the Ophites, and is figured on a great number of engraved stones, called Gnostic or Basilidean gems. This serpent appears with various heads (human and animal), but its gems

are always found inscribed with the name ΧΝΟΥΒΙΣ (Chnoubis). This symbol is identical with one which, according to Jamblichus and Champollion, was called "the first of the celestial gods"; the god Hermes, or Mercury with the Greeks, to which god Hermes Trismegistos attributes the invention of, and the first initiation of men into, magic; and Mercury is Budh, Wisdom, Enlightenment, or "Re-awakening" into the divine Science.

To close, Kwan-Shi-Yin and Kwan-Yin are the two aspects (male and female) of the same principle in Kosmos, Nature and Man, of divine wisdom and intelligence. They are the "Christos-Sophia" of the mystic Gnostics—the Logos and its Sakti. In their longing for the expression of some mysteries never to be wholly comprehended by the profane, the Ancients, knowing that nothing could be preserved in human memory without some outward symbol, have chosen the (to us) often ridiculous images of the Kwan-Yins to remind man of his origin and inner nature. To the impartial, however, the Madonnas in crinolines and the Christs in white kid gloves must appear far more absurd than the Kwan-Shi-Yin and Kwan-Yin in their dragon garb. The subjective can hardly be expressed by the objective. Therefore, since the symbolic formula attempts to characterise that which is above scientific reasoning, and as often far beyond our intellects, it must needs go beyond that intellect in some shape or other, or else it will fade out from human remembrance.

BOOK I.—PART III.

ADDENDA.

SCIENCE AND THE SECRET DOCTRINE CONTRASTED.

"The knowledge of this nether world—
Say, friend, what is it, false or true?
The false, what mortal cares to know?
The true, what mortal ever knew?"

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ADDENDA TO BOOK I.

I.

REASONS FOR THESE ADDENDA.

MANY of the doctrines contained in the foregoing Seven Stanzas and Commentaries having been studied and critically examined by some Western Theosophists, certain of the occult teachings have been found wanting from the ordinary stand-point of modern scientific knowledge. They seemed to encounter insuperable difficulties in the way of their acceptance, and to require reconsideration in view of scientific criticism. Some friends have already been tempted to regret the necessity of so often calling in question the assertions of modern Science. It appeared to them—and I here repeat only their arguments—that "to run counter to the teachings of its most eminent exponents, was to court a premature discomfiture in the eyes of the Western World."

It is, therefore, desirable to define once and for all the position which the writer, who does not agree in this with her friends, intends to main tain. So far as Science remains what in the words of Prof. Huxley it is, viz., "organized common sense"; so far as its inferences are drawn from accurate premises—its generalizations resting on a purely inductive basis—every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, over-stepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely

dormant—save in a few rare and exceptional cases—in the constitution of the off-shoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike?

On the other hand, whatever the writer may do, she will never be able to satisfy both Truth and Science. To offer the reader a systematic and uninterrupted version of the Archaic Stanzas is impossible. A gap of 43 verses or *Slokas* has to be left between the 7th (already given) and the 51st, which is the subject of Book II., though the latter are made to run from 1 *et seq.* for easier reading and reference. The appearance of man on Earth alone occupies as many stanzas, which describe minutely his primal evolution from the human Dhyan Chohans; the state of the globe at that time, etc., etc. A great number of names referring to chemical substances and other compounds, which have now ceased to combine together, and are therefore unknown to the later offshoots of our Fifth Race, occupy a considerable space. As they are simply untranslateable, and would remain in every case inexplicable, they are omitted, along with those which cannot be made public. Nevertheless, even the little that is given will irritate any follower and defender of dogmatic materialistic Science who happens to read this.

Before proceeding to other Stanzas, it is proposed, therefore, to defend those already given. They are not in perfect accord or harmony with modern Science—this we all know. Had they been, however, as much in agreement with the views of modern knowledge as a lecture by Sir W. Thomson, they would have been rejected all the same. For they teach belief in conscious Powers and Spiritual Entities; in terrestrial, semi-intelligent, and highly intellectual Forces on other planes*; and in Beings that dwell around us in spheres imperceptible, whether through telescope or microscope. Hence the necessity of examining the beliefs of materialistic Science: of comparing its views about the "Elements" with the opinions of the ancients, and of analysing the physical Forces as they exist in modern perception before the Occultists admit themselves to be in the wrong. We shall touch upon the constitution of the Sun and planets, and the occult characteristics of what are called *Devas* and *Genii*, and are now termed by Science, Force, or "modes of motion," and see whether esoteric belief is defensible or not (*Vide infra*, "*Gods, Monads, and Atoms*)." Notwithstanding the efforts made to the contrary, an unprejudiced mind will discover

* Their intellection, of course, being of quite a different nature to any we can conceive of on Earth.

under Newton's "agent, material or immaterial" (of his third letter to Bentley), the agent which *causes gravity*, and, in his personal *working* God, one finds just as much of the metaphysical *devas* and *genii*, as in Kepler's *angelus rector* conducting each planet, and the *species immateriata* by which the celestial bodies were carried along in their courses, according to that astronomer.

We shall have, in Book II., to openly approach dangerous subjects. We must bravely face Science and declare, in the teeth of materialistic learning, of Idealism, Hylo-Idealism, Positivism and all-denying modern Psychology, that the true Occultist believes in "Lords of Light;" that he believes in a Sun, which, far from being simply "a lamp of day" moving in accordance with physical law, and far from being merely one of those Suns, which according to Richter—". . . . are Sun-flowers of a higher light"—is, like milliards of other Suns, the dwelling or the vehicle of a god, and a host of gods.

In this question, of course, it is the Occultists who will be worsted. They will be considered on the *primâ facie* aspect of the dispute to be ignoramuses, and labelled with more than one of the usual epithets given to those whom the superficially judging public, itself ignorant of the great underlying truths in nature, accuses of believing in mediæval superstitions. Let it be so. Submitting beforehand to every criticism in order to go on with their task, they only claim the privilege of showing that the physicists are as much at loggerheads among themselves in their speculations, as the latter are with the teachings of Occultism.

The Sun is matter, and the Sun is Spirit. Our ancestors—the "heathen,"—along with their modern successors, the Parsis—were, and are, wise enough in their generation to see in it the symbol of Divinity, and at the same time to sense within, concealed by the physical Symbol, the bright God of Spiritual and terrestial Light. Such belief is now regarded as a superstition only by rank materialism, which denies Deity, Spirit, Soul, and admits no intelligence outside the mind of man. But if too much of wrong superstition bred by "Churchianity"—as Lawrence Oliphant calls it—"renders a man a fool," too much scepticism makes him mad. We prefer the charge of folly in believing too much, to that of a madness which denies everything, as do Materialism and Idealism. Hence, the Occultists are fully prepared to receive their dues from Materialism, and to meet the adverse criticism which will be poured on this work, not for writing it, but *for believing in that which it contains.*

Therefore the discoveries, hypotheses, and unavoidable objections which will be brought forward by the scientific critics must be anticipated and disposed of. It has also to be shown how far the

occult teachings depart from real science, and whether the ancient or the modern theories are the most logically and philosophically correct. The unity and mutual relations of all parts of Kosmos were known to the ancients, before they became evident to modern astronomers and philosophers. And if even the external and visible portions of the Universe and their mutual relations cannot be explained in any other terms than those used by the adherents of the mechanical theory of the Universe in physical science, it follows that no materialist, who denies that the Soul of Kosmos (which appertains to metaphysical philosophy) exists, has the right to trespass upon that metaphysical domain. That physical science is trying to, and actually does, encroach upon it, is only one more proof that "might is right," and no more.

Another good reason for these Addenda is this. Since only a certain portion of the Secret teachings can be given out in the present age, if they were published without any explanations or commentary, the doctrines would never be understood even by theosophists. Therefore they must be contrasted with the speculations of modern science. Archaic axioms must be placed side by side with modern hypotheses and comparison left to the sagacious reader.

On the question of the "Seven Governors," as Hermes calls the "Seven Builders," the Spirits which guide the operations of nature, the animated atoms of which are the shadows, in their world, of their Primaries in the astral realms—this work will, of course, besides the men of Science, have every materialist against it. But this opposition can, at most, be only temporary. People have laughed at everything and scouted every unpopular idea at first, and then ended by accepting it. Materialism and scepticism are evils that must remain in the world as long as man has not quitted his present gross form to don the one he had during the first and second races of this Round. Unless scepticism and our present natural ignorance are equilibrated by intuition and a natural spirituality, every being afflicted with such feelings will see in himself no better than a bundle of flesh, bones, and muscles, with an empty garret inside him which serves the purpose of storing his sensations and feelings. Sir Humphry Davy was a great scientist, as deeply versed in physics as any theorist of our day, yet he loathed materialism. "I heard with disgust," he says, "in the dissecting-rooms, the plan of the physiologist, of the gradual secretion of matter, and its becoming endued with irritability, ripening into sensibility, and acquiring such organs as were necessary, by its own inherent forces, and at last rising into intellectual existence." Nevertheless, physiologists are not the most to be blamed for speaking of that only which they can see and estimate on the evidence of their physical senses. Astronomers

and physicists are, we consider, far more illogical in their materialistic views than even physiologists, and this has to be proved. Milton's—

. . . . . "Light
Ethereal, first of things, quintessence pure,"

has become with the materialists only—

. . . . . Prime cheerer, light,
Of all material beings, first and best.

For the occultists it is both Spirit and Matter. Behind the "mode of motion," now regarded as "the property of matter" and nothing more, they perceive the radiant noumenon. It is the "Spirit of Light," the first born of the Eternal pure Element, whose energy (or emanation) is stored in the Sun, the great Life-Giver of the physical world, as the hidden Concealed Spiritual Sun is the Light- and Life-Giver of the Spiritual and Psychic Realms. Bacon was one of the first to strike the key-note of materialism, not only by his inductive method (renovated from ill-digested Aristotle), but by the general tenor of his writings. He inverts the order of mental Evolution when saying that "the first Creation of God was the light of the sense; the last was the light of the reason; and his Sabbath work ever since is the illumination of the Spirit." It is just the reverse. The light of Spirit is the eternal Sabbath of the mystic or occultist, and he pays little attention to that of mere sense. That which is meant by the allegorical sentence, "*Fiat Lux*" is,—when esoterically rendered—"Let there be the 'Sons of Light,'" or the noumena of all phenomena. Thus the Roman Catholics rightly interpret the passage as referring to Angels, and wrongly as meaning Powers created by an anthropomorphic God, whom they personify in the ever thundering and punishing Jehovah.

These beings are the "Sons of Light," because they emanate from, and are self-generated in, that infinite Ocean of Light, whose one pole is pure *Spirit* lost in the absoluteness of Non-Being, and the other, the *matter* in which it condenses, crystallizing into a more and more gross type as it descends into manifestation. Therefore matter, though it is, in one sense, but the illusive dregs of that Light whose limbs are the Creative Forces, yet has in it the full presence of the Soul thereof, of that Principle, which none—not even the "Sons of Light," evolved from its ABSOLUTE DARKNESS—will ever know. The idea is as beautifully, as it is truthfully, expressed by Milton, who hails the holy Light, which is the—

". . . . . Offspring of Heaven, first-born,
And of th' Eternal co-eternal beam;
. . . . . Since God is light,
And never but in unapproached Light
Dwelt from Eternity, dwelt then in thee
Bright effluence, of bright essence increate."

II.

MODERN PHYSICISTS ARE PLAYING AT BLIND MAN'S BUFF.

And now Occultism puts to Science the question: "Is light a body, or is it not?" Whatever the answer of the latter, the former is prepared to show that, to this day, the most eminent physicists know neither one way nor the other. To know what is light, and whether it is an actual substance or a mere undulation of the "ethereal medium," Science has first to learn what are in reality Matter, Atom, Ether, Force. Now, the truth is, that *it knows nothing of any of these*, and admits it. It has not even agreed what to believe in, as dozens of hypotheses emanating from various and very eminent Scientists on the same subject, are antagonistic to each other and often self-contradictory. Thus their learned speculations may, with a stretch of good-will, be accepted as "working hypotheses" in a secondary sense, as Stallo puts it. But being radically inconsistent with each other, they must finally end by mutually destroying themselves. As declared by the author of "Concepts of Modern Physics":—

"It must not be forgotten that the several departments of Science are simply *arbitrary divisions of labour*. In these several departments the same physical object may be considered under different aspects. The physicist may study its molecular relations, while the chemist determines its atomic constitution. But when they both deal with the same element or agent, it cannot have one set of properties in physics, and another set contradictory of them, in chemistry. If the physicist and chemist alike assume the existence of ultimate atoms absolutely invariable in bulk and weight, *the atom cannot be a cube or oblate spheroid for physical, and a sphere for chemical purposes. A group of constant atoms cannot be an aggregate of extended and absolutely inert and impenetrable masses in a crucible or retort, and a system of mere centres of force as part of a magnet or of a Clamond battery. The universal Ether cannot be soft and mobile to please the chemist, and rigid-elastic to satisfy the physicist; it cannot be continuous at the command of Sir William Thomson and discontinuous on the suggestion of Couchy or Fresnel.*"*

The eminent physicist, G. A. Hirn, may likewise be quoted saying the same in the 43rd Volume of the *Mémoires de l'Academie Royale de Belgique*, which we translate from the French, as cited: "When one sees the assurance with which are to-day affirmed doctrines which attribute the collectivity, the universality of the phenomena to the motions alone of the atom, one has a right to expect to find likewise unanimity on the qualities described to this unique being, the foundation of all that exists. Now, from the first examination of the particular systems proposed, one feels the strangest deception; one perceives that the atom of the chemist, the atom of the physicist, that of the metaphysician, and that of the mathematician . . . . have *absolutely nothing in common but the name!* The inevitable result is the existing

* "Concepts of Modern Physics," p. xi.-xii., Introd. to the 2nd Edit.

subdivision of our sciences, each of which, in its own little pigeon-hole, constructs an atom which satisfies the requirements of the phenomena it studies, without troubling itself in the least about the requirements proper to the phenomena of the neighbouring pigeon hole. The metaphysician banishes the principles of attraction and repulsion as dreams; the mathematician, who analyses the laws of elasticity and those of the propagation of light, admits them implicitly, without even naming them. . . . The chemist cannot explain the grouping of the atoms, in his often complicated molecules, without attributing to his atoms specific distinguishing qualities; *for the physicist and the metaphysician, partisans of the modern doctrines, the atom is, on the contrary, always and everywhere the same.* What am I saying? THERE IS NO AGREEMENT EVEN IN ONE AND THE SAME SCIENCE AS TO THE PROPERTIES OF THE ATOM. Each constructs an atom to suit his own fancy, in order to explain some special phenomenon with which he is particularly concerned." *

The above is the photographically correct image of modern Science and physics. The "pre-requisite of that incessant play of the 'scientific imagination,'" which is so often found in Professor Tyndall's eloquent discourses, is *vivid* indeed, as shown by Stallo, and for contradictory variety leaves far behind it any "phantasies" of occultism. However it may be, if physical theories are confessedly "mere formal, explanatory, didactic devices," and if "atomism is only a symbolical graphic system,"† then the occultist can hardly be regarded as assuming too much, when he places alongside of these *devices* and "*symbolical* systems" of modern Science, the symbols and devices of Archaic teachings.

III.

"AN LUMEN SIT CORPUS, NEC NON?"

MOST decidedly Light is not a body, we are told. Physical Sciences say Light is a Force, a vibration, the undulation of ether. It is the property or quality of matter, or even an affection thereof—never *a body!*

Just so. For this discovery, the knowledge—whatever it may be worth—that light or caloric is not a motion of *material particles*, Science is chiefly indebted, if not solely, to Sir W. Grove. It was he who was the first in a lecture at the London Institution, in 1842, to show that

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* "*Recherches expérimentales sur la relation qui existe entre la résistance de l'air et sa température*," p. 68.

† From the criticism of "Concepts of Modern Physics" in *Nature*. See Stallo's work, p. xvi. of *Introduction*.

"light, heat, etc., etc.* are *affections* of matter itself, and not a distinct ethereal, 'imponderable,' fluid, (a state of matter *now*) permeating it." (*See "Correlation of the Physical Forces," Preface*). Yet, perhaps, for some physicists—as for Oersted, a very eminent Scientist—FORCE and FORCES were tacitly "Spirit (*and hence Spirits*) *in Nature*." What several rather mystical Scientists taught was that light, heat, magnetism, electricity and gravity, etc., were not the final *causes* of the visible phenomena, including planetary motion, but themselves the Secondary *effects of other Causes*, for which Science in our day cares very little, but in which Occultism believes, for the Occultists have exhibited proofs of the validity of their claims in every age. And in what age were there no *Occultists* and no ADEPTS?

Sir Isaac Newton held to the Pythagorean corpuscular theory, and was also inclined to admit its consequences; which made the Count de Maistre hope, at one time, that Newton would ultimately lead Science back to the recognition of the fact that *Forces* and the Celestial bodies *were propelled and guided by Intelligences* (*Soirées*, vol. ii.). But de Maistre counted without his host. The innermost thoughts and ideas of Newton were perverted, and of his great mathematical learning only the mere physical husk was turned to account. Had poor Sir Isaac foreseen to what use his successors and followers would apply his "gravity," † that pious and religious man would surely have quietly eaten his apple, and never breathed a word about any mechanical ideas connected with its fall.

Great contempt is shown for metaphysics generally and for onto-

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* Mr. Robert Ward, discussing the questions of Heat and Light in the November *Journal of Science*, 1881, shows us how utterly ignorant is Science about one of the commonest facts of nature—the heat of the sun. He says:—"The question of the temperature of the sun has been the subject of investigation with many scientists: Newton, one of the first investigators of this problem, tried to determine it, and after him all the scientists who have been occupied with calorimetry have followed his example. *All have believed themselves successful*, and have formulated their results with great confidence. The following, in the chronological order of the publication of the results, are the temperatures (in centigrade degrees) found by each of them: Newton, 1,699,300deg.; Pouillet, 1,461deg.; Tollner, 102,200deg,; Secchi, 5,344,840deg.; Ericsson, 2,726,700deg.; Fizeau, 7,500deg.; Waterston, 9,000,000deg.; Spoëren, 27,000deg.; Deville, 9,500deg.; Soret, 5,801,846deg.; Vicaire, 1,500deg.; Rosetti, 20,000deg. The difference is as 1,400deg. against 9,000,000deg., or no less than 8,998,600deg.!! There probably does not exist in science a more astonishing contradiction than that revealed in these figures. And yet without doubt if an *Occultist* were to give out an estimate, each of these gentlemen would vehemently protest in the name of 'EXACT' Science at the rejection of his special result." (From the *Theosophist*.)

† According to one atheistic idealist—Dr. Lewins—"When Sir Isaac, in 1687 . . . . showed mass and atom acted upon . . . . by innate activity . . . . he effectually disposed of Spirit, Anima, or Divinity, as supererogatory."

logical metaphysics especially. But we see, whenever the Occultists are bold enough to raise their diminished heads, that materialistic, physical science is honey-combed with metaphysics;* that its most fundamental principles, while inseparably wedded to transcendentalism, are nevertheless, in order to show modern science divorced from such "dreams," tortured and often ignored in the maze of contradictory theories and hypotheses. A very good corroboration of this charge lies in the fact that Science finds itself absolutely compelled to accept the "hypothetical" Ether and to try to explain it on the materialistic grounds of atomo-mechanical laws. This attempt has led directly to the most fatal discrepancies and radical inconsistencies between the assumed nature of Ether and its physical actions. A second proof is found in the many contradictory statements about the atom—the most metaphysical object in creation.

Now, what does the modern science of physics know of Æther, the first concept of which belongs undeniably to ancient philosophers, the Greeks having borrowed it from the Aryans, and the origin of modern Æther being found in, and *disfigured* from, AKÂSA? This disfigurement

* Stallo's above-cited work, "Concepts of Modern Physics," a volume which has called forth the liveliest protests and criticisms, is recommended to anyone inclined to doubt this statement. "The professed antagonism of Science to metaphysics," he writes, "has led the majority of scientific specialists to assume that the methods and results of empirical research are wholly independent of the control of the laws of thought. They either silently ignore, or openly repudiate, the simplest canons of logic, including the laws of non-contradiction and . . . resent with the utmost vehemence, every application of the rule of consistency to their hypotheses and theories . . . . and they regard an examination (of these) . . . . in the light of these laws as an impertinent intrusion of '*à priori* principles and methods' into the domains of empirical science. Persons of this cast of mind find no difficulty in holding that atoms are absolutely inert, and at the same time asserting that these atoms are perfectly elastic; or in maintaining that the physical universe, in its last analysis, resolves itself into 'dead' matter and motion, and yet denying that all physical energy is in reality kinetic; or in proclaiming that all phenomenal differences in the objective world are ultimately due to the various motions of absolutely simple material units, and, nevertheless, repudiating the proposition that these units are equal" . . . . (p. xix.) "The blindness of eminent physicists to some of the most obvious consequences of their own theories is marvellous . . . . When Prof. Tait, in conjunction with Prof. Stewart, announces that 'matter is simply passive' (*The Unseen Universe*, sec. 104), and then, in connection with Sir W. Thomson, declares that 'matter has an innate power of resisting external influences' (*Treat. on Nat. Phil.*, Vol. I., sec. 216), it is hardly impertinent to inquire how these statements are to be reconciled. When Prof. Du Bois Reymond . . . . insists upon the necessity of reducing all the processes of nature to motions of a substantial, indifferent substratum, *wholly destitute of quality* ('*Ueber die Grenzen des Naturerkennens*,' p. 5), having declared shortly before in the same lecture that 'resolution of all changes in the material world into motions of atoms *caused by their constant central forces* would be the completion of natural science,' we are in a perplexity from which we have to be relieved." (Pref. xliii.)

is claimed to be a modification and refinement of the idea of Lucretius. Let us then examine the modern concept from several scientific volumes containing the admissions of the physicists themselves.

The existence of Ether is accepted by physical astronomy, in ordinary physics, and in chemistry. Astronomers, who first began by regarding it as a fluid of extreme tenuity and mobility, offering no sensible resistance to the motions of celestial bodies, never gave a thought to its continuity or discontinuity. "Its main function in modern astronomy has been to serve as a basis for hydrodynamical theories of gravitation. In physics this fluid appeared for some time in several *rôles* in connection with the 'imponderables'"—so cruelly put to death by Sir W. Grove. Some physicists have even identified the ether of space with those "imponderables." Then came their Kinetic theories; and from the date of the dynamical theory of heat, it was chosen in optics as a substratum for luminous undulations. Then, in order to explain the dispersion and polarization of light, physicists had to resort once more to their "scientific imagination" and forthwith endowed the Ether with (*a*) atomic or molecular structure, and (*b*) with an enormous elasticity, "so that its resistance to deformation far exceeded that of the most rigid elastic bodies" (*Stallo*). This necessitated the *theory of the essential discontinuity of matter*, hence of Ether. After having accepted this discontinuity, in order to account for dispersion and polarization, theoretical impossibilities were discovered with regard to such dispersions. Cauchy's "scientific imagination" saw in atoms "material points without extension," and he proposed, in order to obviate the most formidable obstacles to the undulatory theory (namely, some well-known mechanical theorems which stood in the way), to assume that the ethereal medium of propagation, instead of being continuous, should consist of particles separated by sensible distances. Fresnel rendered the same service to the phenomena of polarization. E. B. Hunt upset the theories of both (*Silliman's Journal*, vol. viii., p. 364 *et seq.*) There are now men of Science who proclaim them "materially fallacious," while others — the "atomo-mechanicalists" — cling to to them with desperate tenacity. The supposition of an *atomic* or *molecular constitution* of ether is upset, moreover, by thermo-dynamics, for Clerk Maxwell showed that such a medium would be simply *gas*.* The hypothesis of "finite intervals" is thus proven of no avail as a supplement to the undulatory theory. Besides, eclipses fail to reveal any such variation of colour as supposed by Cauchy (on the assumption that the chromatic rays are propagated with different velocities).

* See Clerk Maxwell's "Treatise on Electricity of Magnetism" and compare with Cauchy's "*Mémoire sur la Dispersion de la lumière.*"

Astronomy has pointed out more than one phenomenon absolutely at variance with this doctrine.

Thus, while in one department of physics the atomo-molecular constitution of the ether is accepted in order to account for one set of special phenomena, in another department such a constitution is found quite subversive of a number of well-ascertained facts, Hirn's charges being thus justified (*vide supra*). Chemistry deemed it impossible to concede enormous elasticity to the *ether* without depriving it of other properties, upon the assumption of which the construction of *its* modern theories depended. This ended in a final transformation of ether. The exigencies of the atomo-mechanical theory have led distinguished mathematicians and physicists to attempt to substitute for the traditional atoms of matter, peculiar forms of *vortical motion* in a "universal homogeneous, incompressible, and *continuous* material medium," or Æther. (*See Stallo.*)

The present writer, claiming no great scientific education, but only a tolerable acquaintance with modern theories, and a better one with Occult Sciences, picks up weapons against the detractors of the esoteric teaching in the very arsenal of modern Science. The glaring contradictions, the mutually-destructive hypotheses of world-renowned Scientists, their mutual accusations, denunciations and disputes, show plainly that, whether accepted or not, the Occult theories have as much right to a hearing as any of the so-called learned and academical hypotheses. Thus whether the followers of the Royal Society choose to accept ether as a *continuous* or a *discontinuous* fluid matters little, and is indifferent to the present purpose. It simply points to one certainty: Official Science *knows nothing to this day of the constitution of ether.* Let Science call it matter, if it likes; only neither as *akâsa* nor as the one sacred Æther of the Greeks, is it to be found in any of the states of matter known to modern physics. It is MATTER on quite another plane of perception and being, and it can neither be analyzed by scientific apparatus, appreciated, nor even conceived by "scientific imagination," unless the possessors thereof study the Occult Sciences. That which follows proves this statement.

It is clearly demonstrated by Stallo as regards the crucial problems of modern physics (as was done by De Quatrefages and several others in those of anthropology, biology, etc., etc.) that, in their efforts to support their individual hypotheses and systems, the majority of the eminent and learned materialists very often utter the greatest fallacies. Let us take the following case. Most of them reject *actio in distans* (one of the fundamental principles in the question of Æther or Akâsa in Occultism), while, as Stallo justly observes, there is no physical action,

"which, on close examination, does not resolve itself into *actio in distans*"; and he proves it.

Now, metaphysical arguments, according to Professor Lodge (*Nature, vol. xxvii., p.* 304), are "unconscious appeals to experience." And he adds that if such an experience *is not conceivable*, then it does not exist, etc. In his own words:—". . . If a highly-developed mind or set of minds, find a doctrine about some comparatively simple and fundamental matter *absolutely unthinkable*, it is an evidence . . . that *the unthinkable state of things has no existence*, etc."

And thereupon, toward the end of his lecture, Professor Lodge indicates that the explanation of cohesion, as well as of gravity, "is to be looked for in the vortex-atom theory of Sir William Thomson" (Stallo).

It is needless to stop to inquire whether it is to this vortex-theory, also, that we have to look for the dropping down on earth of the first life-germ by a passing meteor or comet (Sir W. Thomson's hypothesis). But Mr. Lodge might be reminded of the wise criticism on his lecture in the same "Concepts of Modern Physics." Noticing the above quoted declaration by the London Professor, the author asks "whether . . . the elements of the vortex-theory are *familiar*, or even possible, facts of experience? For, if they are not, *clearly that theory is obnoxious to the same criticism which is said to invalidate the assumption* of ACTIO IN DISTANS" (p. xxiv). And then the able critic shows clearly what the Ether *is not*, nor can ever be, notwithstanding all scientific claims to the contrary. And thus he opens widely, if unconsciously, the entrance door to our occult teachings. For, as he says:—

"The medium in which the vortex-movements arise is, according to Professor Lodge's own express statement (NATURE, vol. xxvii., p. 305), 'a perfectly homogeneous, incompressible, continuous body, incapable of being resolved into simple elements or atoms: it is, in fact, continuous, not molecular.' And after making this statement Professor Lodge adds: '*There is no other body of which we can say this, and hence the properties of the æther must be somewhat* DIFFERENT *from those of ordinary matter.*' It appears, then, that the whole vortex-atom theory, which is offered to us as a substitute for the 'metaphysical theory' *of actio in distans*, rests upon the hypothesis of the existence of a material medium which is utterly *unknown to experience*, and which has properties *somewhat* different* from those of ordinary matter. Hence this theory, instead of being, as is claimed, a reduction of an unfamiliar fact of *experience* to a familiar fact, is,

* "*Somewhat* different!" exclaims Stallo. "The real import of this 'somewhat' is, that the medium in question *is not, in any intelligible sense, material at all*, having none of the properties of matter." All the properties of matter depend upon differences and changes, and the "hypothetical" æther here defined is not only destitute of differences, but incapable of difference and change—(in the physical sense let us add). This proves that if æther is "matter" *it is so* only as something visible, tangible and existing, for *spiritual* senses alone; that it is a Being indeed—but not of our plane: Pater Æther, or Akâsa.

on the contrary, a reduction of a fact which is perfectly familiar, to a fact which is not only unfamiliar, but wholly unknown, unobserved and unobservable. Furthermore, the alleged vortical motion of, or rather in, the assumed ethereal medium is . . . impossible, because "motion in a perfectly homogeneous, incompressible, and therefore continuous fluid, is not sensible motion." . . . . It is manifest, therefore, that wherever the vortex-atom theory may lead us, it certainly *does not lead us anywhere in the region of physics*, or in the domain of *veræ causæ*.* And I may add that, inasmuch as the hypothetical undifferentiated† and undifferentiable medium is clearly an involuntary re-ification of the old ontological concept *pure being*, the theory under discussion has all the attributes of an *inapprehensible metaphysical phantom*."

A "phantom" indeed, which can be made apprehensible only by Occultism. From such scientific metaphysics to Occultism there is hardly one step. Those physicists who hold the view that the atomic constitution of matter is consistent with its penetrability, need not go far out of their way to be able to account for the greatest phenomena of Occultism, now so derided by physical scientists and materialists. Cauchy's "material points without extension" are Leibnitz's monads, and at the same time the materials out of which the "Gods" and other invisible powers cloth themselves in bodies (*vide infra*, "*Gods, Monads and Atoms*"). The disintegration and reintegration of "material" particles without extension as a chief factor in phenomenal manifestations ought to suggest themselves very easily as a *clear possibility*, at any rate to those few scientific minds which accept M. Cauchy's views. For, disposing of that property of matter which they call impenetrability by simply regarding the atoms as "material points exerting on each other attractions and repulsions which vary with the distances that separate them"—the French theorist explains that: "From this it follows that, if it pleased the author of nature‡ simply to *modify* the laws according to which the atoms attract or repel each other, *we might instantly see the hardest bodies penetrating each other*, the smallest particles of matter *occupying immense spaces*, or the largest masses reducing themselves to the smallest volumes, the entire universe concentrating itself, as it were, in a single point." (*Sept leçons de physique Générale*, p. 38 *et seq.*, ed. Moigno.)

And that "point," *invisible on our plane of perception and matter*, is quite visible to the eye of the adept who can follow and see it present on other planes.

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* *Veræ causæ* for physical science are *mayavic* or illusionary causes to the Occultist, and *vice versâ*.

† Very much "differentiated," on the contrary, since the day it left its *laya* condition.

‡ For the Occultists who say that the author of nature *is nature itself*, something indistinct and inseparable from the Deity, it follows that those who are conversant with the *occult laws* of nature, and know how to change and provoke new conditions in ether, may—*not* modify the laws, but work and do the same *in accordance with* those *immutable* laws.

IV.

IS GRAVITATION A LAW?

THE corpuscular theory has been unceremoniously put aside; but gravitation—the principle that all bodies attract each other with a force proportional directly to their masses, and inversely to the squares of the distances between them—survives to this day and reigns, supreme as ever, in the alleged ethereal waves of Space. As a hypothesis, it had been threatened with death for its inadequacy to embrace all the facts presented to it; as a *physical law*, it is the King of the late and once all-potent "Imponderables." "It is little short of blasphemy . . . . an insult to Newton's grand memory to doubt it, ... " is the exclamation of an American reviewer of "*Isis Unveiled*." Well; what is finally that *invisible and intangible* God in whom we should believe on blind faith? Astronomers who see in gravitation an easy-going solution for many things, and an *universal* force which allows them to calculate thereby planetary motions, care little about the Cause of Attraction. They call Gravity a law, a *cause* in itself. We call the forces acting under that name *effects*, and very secondary effects, too. One day it will be found that the scientific hypothesis does not answer after all; and then it will follow the corpuscular theory of light and be consigned to rest for many scientific *æons* in the archives of all exploded speculations. Has not Newton himself expressed grave doubts about the Nature of Force and the corporeality of the "Agents," as they were then called? So has Cuvier, another scientific light shining in the night of research. He warns his readers, in the *Révolution du Globe*, about the doubtful nature of the so-called Forces, saying that "it is not so sure whether those agents were not *Spiritual Powers* after all (*des agents spirituels*). At the outset of his "Principia," Sir Isaac Newton took the greatest care to impress upon his school that he did not use the word "attraction" with regard to the mutual action of bodies in a physical sense. To him it was, he said, a purely mathematical conception involving no consideration of real and primary physical causes. In one of the passages of his "Principia" (*Defin.* 8, *B. I. Prop.* 69, "*Scholium*"), he tells us plainly that, physically considered, attractions are rather *impulses*. In section XI. (*Introduction*) he expresses the opinion that "there *is some subtle spirit by the force and action of which* all movements of matter are determined" (see *Mod. Mater., by Rev. W. F. Wilkinson*); and in his third Letter to Bentley he says: "It is inconceivable that inanimate brute matter should, without the mediation of something else *which is not material*, operate upon and affect other matter, without mutual contact, as it must do if gravi-

tation, in the sense of Epicurus, be essential and inherent in it. . . . That gravity should be innate, inherent and essential to matter, so that one body may act upon another at a distance, through a vacuum, without the mediation of anything else by and through which their action may be conveyed from one to another, is to me so great an absurdity that I believe no man, who has in philosophical matters a competent faculty of thinking, can ever fall into it. Gravity must be caused by an agent acting constantly according to certain laws; but *whether this agent* be *material or immaterial* I have left to the consideration of my readers."

At this, even Newton's contemporaries got frightened—at the apparent return of *occult* causes into the domain of physics. Leibnitz called his principle of attraction "an incorporeal and inexplicable power." The supposition of an attractive faculty and a perfect *void* was characterized by Bernouilli as "revolting," the principle of *actio in distans* finding thus no more favour then than it does now. Euler, on the other hand, thought the action of gravity was due to either a *Spirit* or some subtle medium. And yet Newton knew of, if he did not accept, the Ether of the Ancients. He regarded the intermediate space between the sidereal bodies as *vacuum*. Therefore he believed in "subtle spirit" and *Spirits* as we do, guiding the so-called attraction. The above-quoted words of the great man have produced poor results. The "absurdity" has now become a dogma in the case of pure materialism, which repeats, "No matter without force, no force without matter; matter and force are inseparable, eternal and indestructible (*true*); there can be no independent force, since all force is *an inherent and necessary property of matter* (*false*); consequently, *there is no immaterial* creative power." Oh, poor Sir Isaac!

If, leaving aside all the other eminent men of Science who shared in the same opinion as Euler and Leibnitz, the Occultists claim as their authorities and supporters only Sir Isaac Newton and Cuvier, as above cited, they need fear little from modern Science, and may loudly and proudly proclaim their beliefs. But, the hesitation and doubts of the two before cited authorities, and of many others, too, whom we could name, did not in the least prevent scientific speculation from wool-gathering on the fields of brute matter just as before. First it was matter and an imponderable fluid distinct from it; then came the *imponderable* fluid so much criticised by Grove; and Æther, which was at first *discontinuous* and then became continuous; after which came the "mechanical" Forces. These have now settled in life as "modes of motion" and the æther has become more mysterious and problematical than ever. More than one man of Science objects to such crude materialistic views. But then since the days of Plato, who repeatedly asks his readers not to confuse *incorporeal* Elements with

their PRINCIPLES—transcendental or spiritual Elements; from those of the great Alchemists, who, like Paracelsus, made a great difference between phenomenon and its cause, or the Noumenon; and Grove, who, though he sees "no reason to divest universally diffused matter of the *functions* common to all matter," yet uses the term *Forces* where his critics, "who do not attach to the word any idea of a *specific action*," say Force—from those days to this nothing has proved competent to stem the tide of brutal materialism. Gravitation *is the sole cause*, the acting God, and matter is its prophet, said the men of science only a few years ago.

They have changed their views several times since then. But do the men of Science understand the innermost thought of Newton, one of the most spiritual-minded and religious men of his day, any better now than they did then? It is certainly to be doubted. Newton is credited with having given the death-blow to the Elemental Vortices of Descartes (the idea of Anaxagoras, resurrected, by-the-bye), though the last modern "vortical atoms" of Sir W. Thomson do not, in truth, differ much from the former. Nevertheless, when his disciple Forbes wrote in the *Preface* to the chief work of his Master a sentence declaring that "attraction was the *cause* of the System," Newton was the first to solemly protest. That which in the mind of the great mathematician assumed the shadowy, but firmly rooted image of God, as the *noumenon* of all,* was called more philosophically by the ancient (and modern) philosophers and Occultists — "Gods," or the *creative* fashioning Powers. The modes of expression may have been different, and the ideas more or less philosophically enunciated by all sacred and profane Antiquity; but the fundamental thought was the same.† For Pythagoras the Forces were Spiritual Entities, Gods inde-

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* "*Attraction*," Le Couturier, a materialist, writes, "has now become for the public that which it was for Newton himself—a simple word, an *idea*" (*Panorama des Mondes*), since its cause is unknown. Herschell virtually says the same, when remarking, that whenever studying the motion of the heavenly bodies, and the phenomena of attraction, he feels penetrated at every moment with the idea of "the *existence of causes* that act for us under a veil, disguising *their direct* action." (*Musée des Sciences*, August, 1856.)

† If we are taken to task for believing in operating "Gods" and "Spirits" while rejecting a *personal God*, we answer to the Theists and Monotheists; "Admit that your Jehovah is *one of the Elohim*, and we are ready to recognise him. Make of him, as you do, the Infinite, the ONE and the *Eternal* God, and we will never accept him in this character." Of *tribal* Gods there were many; the One Universal Deity is a principle, an abstract Root-Idea which has nought to do with the unclean work of finite Form. We do not worship the Gods, we only honour Them, as beings superior to ourselves. In this we obey the Mosaic injunction, while Christians *disobey* their Bible—Missionaries foremost of all. "*Thou shalt not revile the gods*," says one of them—(Jehovah)—in *Exodus xxii.* 28); but at the same time in verse 20 it is commanded, "He that sacrificeth to *any* God, save unto the Lord, he shall be utterly destroyed." Now in the

pendent of planets and Matter as we see and know them on Earth, who are the rulers of the Sidereal Heaven. Plato represented the planets as moved by an *intrinsic* Rector, one with his dwelling, like "A boatman in his boat." As for Aristotle, he called those rulers "*immaterial* substances;" * though as one who had never been initiated, he rejected the gods as *Entities* (*See Vossius, Vol. II., p.* 528). But this did not prevent him from recognising the fact that the stars and planets "were not inanimate masses but *acting* and *living* bodies indeed. . . . . ." As if "*sidereal spirits were the divine* portion of their phenomena, τὰ θειότερα τῶν φανερῶν" (*De Caelo. I.* 9).

If we look for corroboration in more modern and Scientific times, we find Tycho Brahè recognising in the stars a triple force, *divine, spiritual and vital.* Kepler, putting together the Pythagorean sentence, "The Sun, guardian of Jupiter," and the verses of David, "He placed his throne in the Sun," and "The Lord is the Sun," etc., said that he understood perfectly how the Pythagoreans could believe that all the globes disseminated through Space were rational Intelligences, *facultates ratiocinativæ*, circulating around the Sun, "in which resides *a pure Spirit of fire;* the source of the general harmony" (*De Motibus planetarum harmonicis, p.* 248).

When an Occultist speaks of Fohat—the energising and guiding intelligence in the Universal Electric or *Vital* Fluid,—he is laughed at. Withal, as now shown, neither the nature of electricity, nor of Life nor even of Light, are to this day understood. The Occultist sees in the manifestation of every force in Nature, the action of the quality, or the special characteristic of its noumenon; which *noumenon* is a distinct and intelligent Individuality *on the other side of the manifested mechanical Universe.* Now the Occultist does not deny—on the contrary he will support the claim—that light, heat, electricity and so on are *affections* (not properties or qualities) of matter. To put it more clearly: matter is the condition—the necessary basis or vehicle, a *sine quâ non*—for the manifestation of these forces, or agents, on this plane.

But in order to gain the point the Occultists have to examine the credentials of the law of gravity, first of all, of "Gravitation, the King

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original texts it is not "god" but *Elohim*,—and we challenge contradiction—and Jehovah is one of the Elohim, as proved by his own words in *Genesis iii.* 22, when "the Lord God said: Behold the Man has become *as one of us*," etc. Hence both those who worship and sacrifice to the *Elohim*, the angels, and to Jehovah, those who *revile the gods* of their fellow-men, are far greater transgressors then the Occultists or any Theosophist. Meanwhile many of the latter prefer believing in some one "Lord" or other, and are quite welcome to do as they like.

* To liken the "immateriate species to *wooden iron*," and laugh at Spiller referring to them as "incorporeal matter" does not solve the mystery (See "Concepts of Modern Physics," p. 165 *et infra*).

and Ruler of Matter," under every form. To do so effectually, the hypothesis in its earliest appearance has to be recalled to mind. To begin with, is it Newton who was the first to discover it? The *Athenæum* of Jan. 26, 1867, has some curious information upon this subject. It says that "positive evidence can be adduced that Newton derived all his knowledge of gravitation and its laws from Bœhme, *with whom gravitation or* ATTRACTION is the first property of Nature." . . . For with him "his (Bœhme's) system, shows us the *inside* of things, while modern physical science is content with looking at the outside." Then again, "the science of electricity, which was not yet in existence when he (Boehme) wrote, is there anticipated (in his writings); and not only does Bœhme describe all the now known phenomena of that force, but he even gives us the origin, generation, and birth of electricity, itself, etc."

Thus Newton, whose profound mind read easily between the lines, and fathomed the spiritual thought of the great Seer in its mystic rendering, owes his great discovery to Jacob Bœhme, the nursling of the genii (Nirmânakâyas) who watched over and guided him, of whom the author of the article in question so truly remarks, that "every new scientific discovery goes to prove *his profound and intuitive insight into the most secret workings of nature.*" And having *discovered* gravity, Newton, in order to render possible the action of attraction in space, had, so to speak, to *annihilate* every physical obstacle capable of impeding its free action; ether among others, though he had more than a presentiment of its existence. Advocating the corpuscular theory, he made an *absolute vacuum* between the heavenly bodies. . . . Whatever may have been his suspicions and *inner* convictions about Ether; however many friends he may have unbosomed himself to—as in the case of his correspondence with Bentley—his teachings never showed that he had any such belief. If he *was* "persuaded that the power of attraction could not be exerted by matter across a vacuum,"* how is it that so late as 1860, French astronomers (Le Couturier, for instance), combated "the *disastrous* results of the theory of vacuum established by the great man?"† Professor Winchell writes, "These passages (letter to Bentley) show what were his views respecting the nature of the interplanetary medium of communication. Though declaring that the heavens '*are void of sensible matter*,' he elsewhere excepted '*perhaps*

* World-Life. Prof. Winchell, LL.D. (pp. 49 and 50).

† "Il n'est plus possible aujourd'hui, *de soutenir comme Newton*, que les corps célestes se mouvent au milieu du VIDE immense des espaces. . . . Parmi les conséquences de la *théorie du vide établie* par ce grand homme, il ne reste plus debout *que le mot* '*attraction*,' et nous verrons le jour ou ce dernier mot disparaitra du vocabulaire scientifique." ("*Panorama des mondes*," pp. 47 *and* 53.)

some very thin vapours, streams, and effluvia, arising from the atmospheres of the earth, planets, and comets, and from such an exceedingly rare ethereal medium as we have elsewhere described." (*Newton, Optics, III., query* 28, 1704; *quoted in* "*World-Life.*")

This only shows that even such great men as Newton have not always the courage of their opinions. Dr. T. S. Hunt "called attention to some long-neglected passages in Newton's works, from which it appears that a belief in such universal, intercosmical medium gradually took root in his mind." (*Ibid.*) But such attention was never called to the said passages before Nov. 28, 1881, when Dr. Hunt read his "*Celestial Chemistry, from the time of Newton.*" "Till then the idea was universal, even among the men of Science, that Newton had, while advocating the corpuscular theory, preached *a void*," as Le Couturier says. The passages had been "long neglected," no doubt because they contradicted and clashed with the preconceived pet theories of the day, till finally the undulatory theory imperiously required the presence of an "ethereal medium" to explain it. This is the whole secret.

Anyhow, it is from that theory of Newton's of a universal void—*taught*, if not believed in by himself,—that dates the immense scorn now shown by modern for ancient physics. The old sages had maintained that "Nature abhorred vacuum," and the greatest mathematicians of the world (read of the Western races) had discovered the antiquated "fallacy" and exposed it. And now modern science vindicates, however ungracefully, archaic knowledge, having, moreover, to vindicate Newton's character and powers of observation at this late hour, after having neglected for one century and a half to pay any attention to such very important passages—perchance, because it was wiser not to attract any notice to them. Better late than never.

And now Father Æther is *re-welcomed* with open arms; and wedded to gravitation; linked to it for weal or woe, until the day when it, or both, shall be replaced by something else. Three hundred years ago it was *plenum* everywhere, then it became one dismal *vacuity;* later still the sidereal ocean-beds, dried up by science, rolled onward once more their ethereal waves. *Recede ut procedes* must become the motto of exact Science—"exact," chiefly, in finding itself inexact every leap-year.

But we will not quarrel with the great men. They had to go back to the earliest "Gods of Pythagoras and old Kanada" for the very backbone and marrow of their correlations and "newest" discoveries, and this may well afford good hope to the Occultists, for their minor gods. For we believe in Le Couturier's prophecy about gravitation. We know the day is approaching when an *absolute reform* will be demanded in the present modes of Science by the scientists themselves—as was done by Sir W. Grove, F.R.S. Till that day there is nothing to be done. For if gravitation

were dethroned to-morrow, the day after the Scientists would discover some other new mode of mechanical motion.* Rough and up-hill is the path of true Science, and its days are full of vexation of Spirit. But in the face of its "thousand" contradictory hypotheses to explain physical phenomena, there never was yet a better one than that of "motion"—however paradoxically interpreted by materialism. As may be found on the first pages of Book I., Occultists have nothing surely against *motion*† the GREAT BREATH of Mr. Herbert Spencer's "UNKNOWN." But, believing that everything on Earth is the *shadow* of something in *space*—they believe in *smaller* "Breaths," which, living, intelligent and independent of all but Law, blow in every direction during Manvantaric periods. These Science will reject. But whatever replaces attraction, *alias* gravitation, the result will be the same. Science will be as far from the solution of its difficulties as it is now, unless it comes to some compromise with Occultism and even with Alchemy—which supposition will be regarded as an impertinence, but remains a fact, nevertheless. As Faye says: "*Il manque quelque chose aux géologues pour faire la géologie de la Lune, c'est d'être astronomes. A la verite il manque aussi quelquechose aux astronomes pour aborder avec fruit cette étude, c'est d'être géologues.*" But he might have added, with still more pointedness, "*Ce qui manque à tous les deux, c'est l'intuition du mystique.*"

Let us remember Sir William Grove's wise "concluding remarks," on the ultimate structure of matter, or the minutiæ of molecular actions, which, he thought, man will never know.

"Much harm has already been done by attempting hypothetically to dissect matter and to discuss the shapes, sizes, and numbers of atoms, and their atmospheres of heat, ether, or electricity. . . . . Whether the regarding electricity, light, magnetism, etc., as simply motions of ordinary matter, be or be not admissible, certain it is that all past theories have resolved, and all existing theories do resolve, the action of these forces into motion. Whether it be that, on account of our familiarity with motion, we refer other affections to it, as to a language which is most easily construed, and most capable of

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* When read in a fair and unprejudiced spirit, Sir Isaac Newton's works are an ever ready witness to show how he must have hesitated between gravitation and attraction, impulse and some other *unknown cause* to explain the regular course of the planetary motion. But see *Treatise on Colour* (Vol. III., question 31.) We are told by Herschell that Newton left with his successors the duty of drawing all the scientific conclusions from his discovery. How modern Science abused the privilege of building its newest theories upon the law of gravitation, may be realised when one remembers how profoundly religious was that great man.

† The materialistic notion that because, in physics real or sensible motion is impossible in pure space or *vacuum*, therefore, the eternal MOTION of and in Cosmos (regarded as infinite Space) is a *fiction*—only shows once more that such words as "pure space," "pure Being," "the Absolute," etc., of Eastern metaphysics have never been understood in the West.

explaining them, or whether it be that it is in reality the only mode in which *our minds* as *contra-distinguished from our senses*, are able *to conceive material agencies*, certain it is that since the period at which the mystic notions of spiritual or preternatural powers were applied to account for physical phenomena, all hypotheses framed to explain them have resolved them into MOTION."

And then the learned gentleman states a purely occult tenet:—

"The term perpetual motion, which I have not infrequently used in these pages, is itself equivocal. If the doctrines here advanced be well founded, *all motion is, in one sense, perpetual.* In masses, whose motion is stopped by mutual concussion, heat or motion of the particles is generated; and thus the motion continues, so that if we could venture to extend such thoughts to the universe, we should assume the same amount of motion affecting the same amount of matter for ever."*

Thus, supposing attraction or gravitation should be given up in favour of the Sun being a *huge magnet*—which is a theory already accepted by some physicists—a magnet that acts on the planets as attraction is now supposed to do, whereto, or how much farther would it lead the astronomers from where they are now? Not an inch farther. Kepler came to this "curious hypothesis" nearly 300 years ago. He had not discovered the theory of attraction and repulsion in Kosmos, for it was known from the days of Empedocles, the two opposite forces being called by him "hate" and "love"—which comes to the same thing. But Kepler gave a pretty fair description of cosmic magnetism. That such magnetism exists in nature, is as certain as that gravitation does not; not at any rate, in the way in which it is taught by Science, which never took into consideration the different modes in which the dual Force—that Occultism calls attraction and repulsion—may act within our solar system, the earth's atmosphere, and *beyond* in the Kosmos.† This was proven by Newton himself; for there are many phenomena in our

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* "*Correl. Phys. Forces*," p. 173. This is precisely what Occultism maintains, and on the same principle that "where force is made to oppose force, and produce static equilibrium, the balance of pre-existing equilibrium is affected, and *fresh motion is started* equivalent to that which is withdrawn into a state of abeyance." This process finds intervals in the pralaya, but is eternal and ceaseless as *the* "Breath," even when the manifested Kosmos rests.

† "Trans-solar space," writes the great Humboldt, "does not hitherto show any phenomenon analogous to our solar system. It is a peculiarity of *our* System, that matter should have condensed within it in nebulous rings, the nuclei of which condense into earths and moons. I say again, heretofore, *nothing of the kind has ever been observed beyond our planetary system.*" (*See Revue Germanique of the* 31*st Dec.* 1860, *art.* "*Lettres et conversations d'Alexandre Humboldt.*") True, that since 1860 the nebular theory has sprung up, and being better known, a few identical phenomena were *supposed* to be observed beyond the solar system. Yet the great man is quite right; and no *earths* or *moons* can be found—*except in appearance*—beyond, or of the same order of matter as found in our system. Such is the Occult teaching.

Solar system, which he confessed his inability to explain by the law of gravitation. "Such were the uniformity in the directions of planetary movements, the nearly circular forms of the orbits, and their remarkable conformity to one plane" (*Prof. Winchell*). And if there is one single exception, then the law of gravitation has no right to be referred to as an *universal law*. "These adjustments," we are told, "Newton, in his general Scholium, pronounces to be 'the work of an intelligent and all-powerful Being.'" Intelligent that "Being" may be; as to "all-powerful" there would be every reason to doubt the claim. A poor "God" he, who would work upon minor details and leave the most important to secondary forces! The poverty of the argument and logic in this case, is surpassed only by that of Laplace, who, seeking very correctly to substitute motion for Newton's "all-powerful Being," and ignorant of the true nature of that eternal motion, saw in it a blind physical law. "Might not those arrangements be an effect of the laws of motion?" he asks, forgetting, as all our modern Scientists do, that this *law* and this motion are a vicious circle, so long as the *nature of both* remains unexplained. His famous answer to Napoleon: "*Dieu est devenu une hypothèse inutile*," would be correctly stated only by one who adhered to the philosophy of the Vedantins. It becomes a pure fallacy, if we exclude the interference of operating, intelligent, powerful (never "*all-powerful*") Beings, who are called "gods."

But we would ask the critics of the mediæval astronomers why should Kepler be denounced as *most unscientific*, for offering just the same solution as Newton did—only showing himself more sincere, more consistent and even more logical. Where may be the difference between Newton's "all-powerful Being" and Kepler's *Rectores*, his sidereal and Cosmic Forces, or Angels? Kepler is again criticised for his "curious hypothesis which made use of a vortical movement within the solar system;" for his theories in general, for his favouring Empedocles' idea of attraction and repulsion, and "Solar magnetism" in particular. Yet several modern men of Science, as will be shown—Hunt (if Metcalfe is to be excluded), Dr. Richardson, etc.—favour the idea very seriously. He is half excused, however, on the plea that "to the time of Kepler no interaction between masses of matter had been distinctly recognized which was *generically* different from magnetism" (*World-Life*). Is it *distinctly* recognised now? Does Prof. Winchell claim for Science any serious knowledge whatever of the natures of either electricity or magnetism—except that *both seem to be the effects of some result arising from an undetermined cause*.

The ideas of Kepler, weeded from their theological tendencies, are purely occult. He saw that:

(I.) The Sun is a great Magnet.* This is what some eminent modern scientists and also the Occultists believe in.

(II.) The Solar substance is immaterial.† (*See "Isis Unveiled," Vol. I. pp.* 270 *to* 271.)

(III.) He provided, for the constant motion and restoration of the Sun's energy and planetary motion, the perpetual care of a spirit, or spirits. The whole of Antiquity believed in this idea. The Occultists do not use the word Spirit, but say *Creative* Forces, which they *endow with intelligence*. But we may call them spirits also.

This theory is tabooed a great deal more on account of the "Spirit" that is given room in it, than of anything else. Herschell, the elder, believed in it likewise, and so do several modern scientists also. Nevertheless Professor Winchell declares that "a hypothesis more fanciful, and less in accord with the requirements of physical principles, has not been offered in ancient or modern times." (*World-Life, p.* 554.)

The same was said, once upon a time, of the universal Ether, and now it is not only accepted perforce but advocated *as the only possible theory* to explain away certain mysteries.

Grove's ideas, when he first enunciated them in London about 1840, were called as *unscientific* as the above; nevertheless, *his* views on the correlation of forces are now universally accepted. It would, very likely, require one more conversant with science than is the writer, to combat with any success some of the now prevailing ideas about gravitation and other similar "solutions" of Cosmic Mysteries. But, let us recall a few objections that came from recognized men of Science; from astronomers and physicists of eminence, who rejected the theory of rotation, as well as that of gravitation. Thus one reads in the *French Encyclopædia* that "Science agrees, in the face of all its representatives, that it is *impossible* to explain the *physical* origin of the rotatory motion of the solar system."

If the question is asked, "what causes rotation?" we are answered: "It is the centrifugal Force." "And this force, what is it that produces it?" "The force of rotation," is the grave answer. (*Godefroy, Cosmogonie de la Révélation.*‡) It will be well, perhaps, to examine both these theories as being directly or indirectly connected.

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* But see *Astronomie du Moyen Age*, by Delambre.

† In the sense, of course, of matter existing in states unknown to Science.

‡ We shall be taken to task for contradiction. It will be said that while we deny *God*, we admit Souls and *operative Spirits*, and quote from Roman Catholic bigoted writers in support of our argument. To this we reply: "We deny the *anthropomorphic* god of the Monotheists, but never the Divine Principle in nature. We combat Protestants and Roman Catholics on a number of dogmatic theological beliefs of human and sectarian origin. We agree with them in their belief in Spirits and *intelligent* operative powers, though we do not worship "Angels" as the Roman Latinists do.

V.

THE THEORIES OF ROTATION IN SCIENCE.

CONSIDERING that "final cause is pronounced a chimera, and the first Great Cause is remanded to the Sphere of the Unknown," as a reverend gentleman justly complains, the number of hypotheses put forward, a nebula in itself, is most remarkable. The profane student is perplexed, and does not know in which of the theories of *exact* science he has to believe. Here we have hypotheses enough for every taste and power of brain. They are all extracted from a number of scientific volumes.

CURRENT HYPOTHESES EXPLAINING THE ORIGIN OF ROTATION.

Rotation has originated either—

(*a*) By the collision of nebular masses wandering aimlessly in space; or by *attraction*, "in cases where no actual impact takes place."

(*b*) "By the tangential action of currents of nebulous matter (in the case of an amorphous nebula) descending from higher to lower levels,* or *simply by the action of the central gravity of the mass.*" †

"It is a fundamental principle in physics that *no rotation could be generated in such a mass by the action of its own parts.* As well attempt to change the course of a steamer by pulling at the deck railing," remarks to this Prof. Winchell in "World-Life."

HYPOTHESES OF THE ORIGIN OF THE SEVEN PLANETS AND COMETS.

(*a.*) We owe the birth of the Planets (1) to an explosion of the Sun—a parturition of its central mass; ‡ or (2) to some kind of disruption of the nebular rings.

(*b*) "The Comets are strangers to our planetary system" (*La Place*). "The Comets are undeniably generated in our Solar system" (*Faye*).

(*c*) The "*fixed* stars are motionless" says one authority. . . . "All the stars are actually in motion" answers another authority. . . "Undoubtedly every star is in motion" (*Wolf*).

(*d*) "For over 350,000,000 years, the slow and majestic movement of the Sun around its axis has never for a moment ceased" (*Panorama des Mondes, Le Couturier.*)

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* The terms "high" and "low" being only relative to the position of the observer in Space, any use of those terms tending to convey the impression that they stand for abstract realities, is necessarily fallacious.

† *Jacob Ennis*, "The Origin of the Stars," p. 221 *et seq.*

‡ If such is the case, how does Science explain the comparatively small size of the planets nearest the Sun? The theory of meteoric aggregation is only a step farther from truth than the nebular conception, and has not even the quality of the latter—its metaphysical element.

(*e*) And "the sun having Alcyone in the Pleiades for the centre of its orbit, consumes 180,000,000 of years in completing its revolution" (*Maedler*). And also,

(*f*) That, "*the Sun has existed no more than* 15,000,000 *of years*, and will emit heat for no longer *than* 10,000,000 *years more*" (*Sir W. Thomson's lecture on "the latent dynamical theory regarding the probable origin, total amount of heat, and duration of the Sun,"* 1887).

A few years ago this eminent Scientist was telling the world that the time required for the earth to cool from incipient incrustation to its present state, could not exceed 80,000,000 years*; (*Thomson and Tait, Natural Philosophy.*) If the encrusted age of the world is only 40 millions, or the half of the duration once allowed, and the Sun's age only 15 millions, have we to understand that the earth was at one time independent of the Sun?

Since the ages of the Sun, planets, and the Earth, as stated in the many scientific hypotheses of the astronomers and physicists, are given elsewhere (*infra*), we have said enough to show the disagreement between the ministers of modern Science. Whether we accept the *fifteen* million years of Sir W. Thomson or the *thousand* millions of Mr. Huxley, for the rotational evolution of our solar system, it will always come to this; by accepting *self-generated* rotation for the heavenly bodies composed of *inert* matter and yet moved by *their own internal motion*, for millions of years, this teaching of Science amounts to—

(*a*) An evident denial of that fundamental physical law, which states that "a body *in motion tends constantly to inertia*, (*i.e.*, to continue in the same state of motion or rest), unless it is stimulated into further action *by a superior active* force."

(*b.*) To an original impulse, which culminates in an unalterable motion, within a *resisting* ether that NEWTON had declared *incompatible with that motion.*

(*c.*) Universal gravity, which, we are taught, always tends to a centre in *rectilinear* descent—*alone* the cause of the revolution of the whole solar system, which is performing an eternal *double* gyration, each body around its axis and orbit. Another occasional version is:—

(*d.*) A magnet in the Sun; or, the said revolution due to a magnetic force, which acts, just as gravitation does, in a straight line—varying inversely as the square of the distance. (Coulomb's Law.)

(*e.*) The whole acting under *invariable* and changeless laws, which are, nevertheless, often shown variable, as during some well-known freaks

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* And even on these figures Bischof disagrees with Thomson, and calculates that 350 million years would be required for the earth to cool from a temperature of 20,000° to 200° centigrade. This is, also, the opinion of Helmholtz.

of planets and other bodies, as also when the Comets approach to or recede from the Sun.

(*f.*) A MOTOR FORCE always *proportionate* to the mass it is acting upon; but *independent of the* specific nature of that mass, to which it is proportionate; which amounts to saying, as Le Couturier does, that, "without that Force independent from and of quite another nature than the said mass, the latter, were it as huge as Saturn, or as tiny as Ceres, would always fall with the same rapidity" (*Musée des Sciences*, 15 August, 1857). A mass, furthermore, which derives its weight from the body on which it weighs.

Thus neither Laplace's perceptions of a solar atmospheric fluid, which would extend beyond the orbits of the planets, nor Le Couturier's electricity, nor Foucault's heat (*Panorama des Mondes*, p. 55), nor this, nor the other, can ever help any of the numerous hypotheses about the origin and *permanency* of rotation to escape from this squirrel's wheel, any more than the theory of gravity itself. This mystery is the Procrustean bed of physical Science. If matter is, as now taught, passive, the simplest movement cannot be said to be an essential property of matter —if the latter is simply an inert mass. How, then, can such a complicated movement, compound and multiple, harmonious and equilibrated, lasting in the eternities for millions and millions of years, be attributed simply to its own inherent Force, unless the latter is an *intelligence?* A *physical will* is something new—a conception that the ancients would have never entertained, indeed! *

"We talk of the weight of the heavenly bodies," says an astronomer; "but since it is recognised that weight decreases in proportion to the distance from the centre, it becomes evident that, at a certain distance, that weight must be forcibly reduced to Zero? Were there any *attraction* there would be equilibrium . . . . And since the modern school recognizes neither a *beneath* nor an *above* in universal space, it is not clear what should cause the Earth to fall, were there even no gravitation, nor attraction." (*Cosmographie.*)

Methinks the Count de Maistre was right in solving the question in is own theological way. He cuts the Gordian knot by saying:—"The

* For over a century all distinction between body and force is made away with. "Force is but the property of a body in motion," say the physicists; and "*life*—the property of our *animal organs*—is but the result of their molecular arrangement," answer the physiologists. "In the bosom of that aggregate which is named planet," teaches Littré, "are developed all the forces immanent to matter . . . *i.e.*, that matter possesses *in itself* and *through itself* the forces that are proper to it . . . and which are *primary*, not *secondary*. Such forces are the property of weight, the property of electricity, of terrestrial magnetism, the property of life. . . . Every planet can develop life . . . as earth, for instance, which had not always mankind on it, and now bears *(produit)* men" . . . (*Revue des Deux Mondes, July* 15, 1860.)

planets rotate because *they are made to rotate* . . . . . and the modern physical system of the universe is a *physical impossibility*." (*Soirées.*) For did not Herschell say the same thing when he remarked that there is a *will* needed to impart a circular motion, and *another will* to restrain it? (*Discours*, 165.) This shows and explains how a *retarded* planet is cunning enough to calculate so well its time as to hit off its arrival at the fixed minute. For, if Science sometimes succeeds with its great ingenuity in explaining some of such stoppages, retrograde motions, angles outside the orbits, &c., &c., by appearances resulting from the inequality of their progress and ours in the course of our mutual and respective orbits, we still know that there are others, and "very real and considerable deviations," according to Herschell, "which cannot be explained except by the mutual and irregular action of those planets and by the *perturbing* influence of the Sun."

We understand, however, that there are, besides those little and accidental perturbations, continuous perturbations called "secular"—because of the extreme slowness with which the irregularity increases and affects the relations of the elliptic movement—and that these perturbations *can be corrected*. From Newton, who found that this world needed *repairing* very often, down to Reynaud, all say the same. In his *Ciel et Terre* (*p.* 28), the latter speaks of—

". . . . . The orbits described by the planets as being very far from immutable; "on the contrary, subject to a perpetual mutation in their position and form,"—all prove gravitation and the peripatetic *laws* to be as negligent as they are quick to repair their mistakes. The charge as it stands seems to be that "they (the orbits) are alternately widening and narrowing, their great axis lengthens and diminishes, or oscillates at the same time from right to left around the Sun, the plane itself, in which they are situated, raising and lowering itself periodically while pivoting around itself with a kind of tremor. . . ."

To this, De Mirville, who believes in *intelligent* "workmen" ruling invisibly the solar system—as we do—observes very wittily*. . . . . "*Voilà certes*, a voyage which has little in it of mechanical *rigour;* at the utmost, one could compare it to a steamer, pulled to and fro and tossed on the waves, retarded or accelerated, all and each of which impediments might put off its arrival indefinitely, were there not the intelligences of a pilot and engineers to catch up the time lost, and to repair the damages. . . . ."

The law of gravity, however, seems to be becoming an *obsolete* law in starry heaven. At any rate those long-haired sidereal *radicals*, called comets, appear to be very poor respecters of the majesty of that law,

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* *Deuxième mémoire, "Manifestations Historiques,"* p. 272.

and to beard it quite impudently. Nevertheless, and though presenting in nearly every respect "phenomena *not yet fully understood*," comets and meteors are credited by the believers in modern Science with *obeying the same laws and consisting of the same matter*, "as the Suns, stars and nebulæ," and even "the earth and its inhabitants." (*Laing's "Modern Science and Modern Thought.*")

This is what one might call taking things on trust, aye, even to *blind faith*. But *exact* Science is not to be questioned, and he who rejects the hypotheses imagined by her students—gravitation, for instance—would be regarded as an ignorant fool for it; yet we are told by the just cited author a queer legend from the scientific annals. "The comet of 1811 had a tail 120 millions of miles in length and 25 millions of miles in diameter at the widest part, while the diameter of the nucleus was about 127,000 miles, more than ten times that of the earth." He tells us, "in order that bodies of this magnitude, passing near the earth, *should not affect its* motion or change the length of the year by even a single second, their actual substance must be inconceivably rare. . . ." It must be so indeed, yet :—

". . . . . The extreme tenuity of a comet's mass is also proved by the phenomenon of the tail, which, as the comet approaches the sun, is thrown out sometimes to a length of 90 millions of miles in a few hours. And what is remarkable, THIS TAIL IS THROWN OUT AGAINST THE FORCE OF GRAVITY *by some repulsive force*, probably electrical, so that it always points away from the Sun (!!!) And yet, thin as the matter of comets must be, *IT OBEYS THE COMMON LAW OF GRAVITY* (*!?*), and whether the comet revolves in an orbit within that of the outer planets, or shoots off into the abysses of Space, and returns only after hundreds of years, its path is, at each instant, regulated *by the same force as that which causes an apple to fall to the ground*." (*Ibid*, p. 17.)

Science is like Cæsar's wife, and must not be suspected—this is evident. But it can be respectfully criticised, nevertheless. At all events, it may be reminded that "the apple" is a dangerous fruit. For the second time in the history of mankind, it may become the cause of the *FALL*—this time, of "exact" Science. A comet whose tail defies the law of gravity right in the Sun's face can hardly be credited with obeying that law.

In a series of scientific works on Astronomy and the nebular theory, written between 1865 and 1866, the present writer, a poor tyro in Science, has counted in a few hours, no less *than thirty-nine contradictory hypothèses* offered as explanations for the self-generated, primitive rotatory motion of the heavenly bodies. The writer is no astronomer, no mathematician, no scientist; but was obliged to examine these errors in defence of Occultism, in general, and what is still more

important, in order to support the occult teachings concerning astronomy and Cosmology. Occultists were threatened with terrible penalties for questioning scientific truths. But now they feel braver; Science is less secure in its "impregnable" position than they were led to expect, and many of its strongholds are built on very shifting sands.

Thus, even this poor and unscientific examination of it was useful, and it was certainly very instructive. We have learned a good many things, in fact, having studied with particular care especially those astronomical data that would be the most likely to clash with our heterodox and "superstitious" beliefs.

So, for instance, we have found there, concerning gravitation, the axial and orbital motions, that synchronous movement having been once overcome, in the early stage—it was enough to originate a rotatory motion till the end of Manvantara. We have also come to know in all the aforesaid combinations of possibilities with regard to incipient rotation—most complicated in every case,—some of the causes *to which it may have been due*, as well as some others to which it *ought* and *should* have been due, but, in some way or other, was not. Among other things, we were informed that *incipient* rotation may be provoked with equal ease in a mass *in igneous fusion*, and in one that is characterised by *glacial opacity* ("*Heaven and Earth*"). That gravitation is a law which *nothing can overcome*, but which, nevertheless, is overcome in and out of season by the most ordinary celestial or terrestrial bodies—the tails of impudent comets, for instance. That we owe the universe to the holy creative Trinity, called *Inert Matter*, *Senseless Force* and *Blind Chance*. Of the real essence and nature of any of these three, Science knows nothing, but this is a trifling detail. *Ergo*, we are told that, when a mass of cosmic or nebular matter—whose nature *is unknown* (entirely so), and which may be in a state of fusion (Laplace), or *dark and cold* (Thomson), for "this intervention of heat is itself a *pure hypothesis*" (Faye)—decides to exhibit its mechanical energy under the form of rotation, it acts in this wise. It (the mass) either bursts into spontaneous conflagration, or it remains inert, tenebrous, and frigid, both states being equally capable of sending it, without *any adequate cause*, spinning through space for millions of years. Its movements may be retrograde and they may be direct, about a hundred various reasons being offered for both motions, in about as many hypotheses. Anyhow, joining the maze of stars, whose origin belongs to the same miraculous and spontaneous order—for "the *nebular theory does not profess to discover the origin of things*, but only a *stadium* in material history" (*Winchell: World-Life*)—those millions of suns, planets, and satellites, composed of inert matter, will whirl on in most impressive and majestic symmetry around the firmament, moved

and guided only, their inertia notwithstanding, "*by their own internal motion.*"

Shall we wonder after this if learned mystics, pious Roman Catholics, and even such learned astronomers as were Chaubard and Godefroy,* have preferred the Kabala and the ancient systems to the modern dreary and contradictory exposition of the Universe? The *Zohar* makes a distinction, at any rate, between "the *hajaschar* ("the light Forces"), the *hachoser* ("Reflected Lights"), and the simple *phenomenal exteriority* of their spiritual types." (*See Kabala Denudata*, II, 67.)

The question of "gravity" may now be dismissed, and other hypotheses examined. That physical Science knows nothing of "Forces" is clear. We may close the argument, however, by calling to our help one more man of Science—Professor Jaumes, Member of the Academy of Medicine at Montpellier. Says this learned man, speaking of Forces:—

"A cause is that which is essentially acting in the genealogy of phenomena, in every production as in every modification. I said that activity (or Force) was invisible. . . . To suppose it corporeal and *residing in the properties of matter* would be a gratuitous hypothesis. . . To reduce all the causes to God. . . . would amount to embarrassing oneself with a hypothesis hostile to many verities. But to speak of *a plurality of forces* proceeding from the Deity and possessing inherent powers of their own, is not unreasonable. . . . and I am disposed to admit phenomena produced by intermediate agents called Forces or Secondary Agents. The *distinction* of Forces is the principle of the division of Sciences; so many real and separate forces, so many mother-Sciences. . . . No: Forces are not suppositions and abstractions, but realities, and the only acting realities whose attributes can be determined with the help of direct observation and induction." ("*Sur la distinction des Forces*," published in the *Mémoires de l'Académie des Sciences de Montpellier*, Vol. II., fasc. I., 1854.)

VI.

THE MASKS OF SCIENCE.

PHYSICS OR METAPHYSICS?

If there is anything on earth like progress, Science will some day have to give up, *nolens volens*, such monstrous ideas as her physical, self-guiding *laws*—void of soul and Spirit,—and then turn to the occult teachings.

* *L'Univers expliqué par la Revélation*, and *Cosmogonie de la Revélation*. But see De Mirville's Deuxième Mémoire. The author, a terrible enemy of Occultism, was yet one who wrote great truths.

It has done so already, however altered are the title-page and revised editions of the Scientific Catechism. It is now over half a century since, in comparing modern with ancient thought, it has been found that, however different our philosophy may appear from that of our ancestors, it is, nevertheless, composed only *of additions* and *subtractions* taken from the old philosophy and *transmitted drop by drop through the filter of antecedents.*

This fact was well known to Faraday, and other eminent men of Science. Atoms, Ether, evolution itself—all comes to modern Science from ancient notions, all is based on the conceptions of the archaic nations. "Conceptions" for the profane, under the shape of allegories; plain truths taught during the Initiations to the elect, which truths have been partially divulged through Greek writers and have descended to us. This does not mean that Occultism has ever had the same views on matter, atoms and ether as found in the exotericism of the classical Greek writers. Yet, if we believe Mr. Tyndall, even Faraday was an Aristotelean, and an Agnostic more than a materialist. In his "Faraday, as a Discoverer" (p. 123) the author shows the great physicist *using* "old reflections of Aristotle" which are "concisely found in some of his works." Faraday, Boscovitch, and all others, however, who see, in the atoms and molecules, "centres of force," and in the corresponding *element force*, an ENTITY BY ITSELF, are far nearer the truth, perchance, than those, who, denouncing them, denounce at the same time the "old corpuscular Pythagorean theory" (one, by the way, which has never passed to posterity as the great philosopher *really* taught it), on the ground of its "delusion that the conceptual elements of matter *can be grasped* as separate and real entities."

The chief and most fatal mistake and fallacy made by Science, in the view of the Occultists, lies in the idea of the possibility of such a thing as inorganic, or *dead* matter, in nature. Is anything *dead* or *inorganic* capable of transformation or change? Occultism asks. And is there anything under the sun which remains immutable or changeless?

This fallacy is nowhere better illustrated than in the scientific work of a German *savant*, Professor Philip Spiller (*Der Weltæther als Kosmische Kraft*). In this cosmological treatise, the author attempts to prove that "no material constituent of a body, no atom, *is in itself originally endowed with force*, but that every such atom *is absolutely dead*,* and without any power to act at a distance" (p. 4).

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* Something *dead* implies that it had been at some time *living*. When, at what period of cosmogony? Occultism says that in all cases when matter *appears* inert, it is the most active. A wooden or a stone block is motionless and impenetrable to all intents and purposes. Nevertheless, and *de facto*, its particles are in ceaseless eternal vibration which is so rapid that to the physical eye the body seems absolutely devoid of motion;

This statement, however, does not prevent Spiller from enunciating an occult doctrine and principle. He asserts *the independent substantiality of force*, and shows it as an "incorporeal stuff" (*unkoerperlicher stoff*) or substance. Now *substance* is not *matter* in metaphysics, and for argument's sake it may be granted that it is a wrong expression to use. But this is due to the poverty of European languages, and especially to that of scientific terms. Then this "stuff" is identified and connected by Spiller with the æther. Expressed in occult language it might be said with more correctness that this "force-substance" is the ever-active phenomenal *positive* æther—*prakriti;* while the omnipresent all pervading ether is the *noumenon* of the former, the substratum of all, or *Akâsa*. Nevertheless, Stallo falls foul of Spiller, as he does of the materialists. He is accused of "utter disregard of the fundamental correlation of force and matter" (of neither of which Science knows anything certain). For this "hypostasized half-concept" is, in the view of all other physicists, not only *imponderable*, but destitute of cohesive, chemical, thermal, electric, and magnetic forces—of all of which forces—according to occultism—æther is the source and *cause*.

Therefore Spiller, with all his mistakes, exhibits more intuition than any other modern Scientist, with the exception of Dr. Richardson, perhaps, the theorist on the "nerve force," or Nervous Ether, also on "Sun Force and Earth Force."* For ÆTHER, in Esotericism, is the very quintessence of all possible energy, and it is certainly to this universal agent (composed of many *agents*) that all the manifestations of energy in the material, psychic and spiritual worlds are due.

What are Electricity and Light, in fact? How can Science know that one is a fluid and the other a "mode of motion"? Why is it not made clear why a difference should be made between them, since both are considerd force-correlations. Electricity is a fluid, we are told, immaterial and non-molecular (though Helmholtz thinks otherwise), and the proof of it is that we can bottle it up, accumulate and store it away. Then, *it must* be simply matter, and no peculiar "fluid." Nor is it only "a mode of motion," for motion could hardly be stored in a Leyden jar. As for light, it is a still more extraordinary "mode of motion;" since, "marvellous as it may appear, light (also) can *actually be stored up for use*," as demonstrated by Professor Grove nearly half a century ago.

"Take an engraving which has been kept for some days in the dark, expose it to full sunshine—that is, insulate it for 15 minutes; lay it on

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and the spacial distance between those particles in their vibratory motion is—considered from another plane of being and perception—as great as that which separates snow flakes or drops of rain. But to physical science this will be an absurdity.

* See "Popular Science Review," Vol. V., pp. 329-34.

sensitive paper in a dark place, and at the end of 24 hours it will have left an impression of itself on the sensitive paper, the whites coming out as blacks. . . . There seems to be no limit for the reproduction of engravings, etc., etc. . . . ."

What is it that remains fixed, nailed, so to say, on the paper? It is a *Force* certainly, that fixed the thing, but what is *that thing*, the residue of which remains on the paper?

Our learned men will get out of this through some scientific technicality; but what is it that is intercepted, so as to imprison a certain quantity of it on glass, paper, or wood? Is it "Motion" or is it "Force"? Or shall we be told that what remains behind is the effect only of the force or Motion? Then what is this Force? Force or energy is a quality; but every quality must belong to a something, or a somebody. In Physics, Force is defined as "that which changes or tends to change any physical relation between bodies, whether mechanical, thermal, chemical, electrical, magnetic, etc." But it is not that "Force" or that "Motion" which remains behind on the paper, when the Force or Motion has ceased to act; and yet something, which our physical senses cannot perceive, has been left there to become a cause in its turn and produce effects. What is it? It is not matter, as defined by Science—*i.e.*, matter in any of its known states. An Alchemist would say it was a spiritual secretion—and would be laughed at. But yet, when the physicist said that Electricity, stored up, was a fluid, or that light fixed on paper is still Sunlight—this is Science.* In the opinion of an experienced Occultist, one who has verified the whole series of *Nidanas*, of causes and effects that finally project their last effect on to this our plane of manifestations; one who has traced matter back to its noumenon, the explanation of the physicist is like calling anger, or its effects—the exclamation provoked by it—a secretion or a fluid, and man, the cause of it—its *material* conductor. But, as Grove prophetically remarked, that day is fast approaching when it will be confessed that the "forces" *we* know of are but the phenomenal manifestations of realities we know nothing about,—but which *were known to the ancients and—by them worshipped.*

He made one still more suggestive remark, however, which ought to have become the motto of Science, but has not. Sir W. Grove said that "SCIENCE SHOULD HAVE NEITHER DESIRES NOR PREJUDICES. TRUTH SHOULD BE HER SOLE AIM."

Meanwhile, in our days, Scientists are more self-opinionated and bigoted than even the clergy. For they minister to, if they do not actually worship,

* The newest Authorities have rejected these explanations as "exploded theories," and have now deified "Motion" as their sole Idol. But, surely, they and their idol will one day share the fate of their predecessors.

"Force-Matter," which is their *Unknown God*. And how unknown it is may be inferred from the many confessions of the most eminent physicists and biologists, with Faraday at their head. Not only, he said, could he never presume to pronounce whether Force was a property or function of Matter, but he actually did not know what was meant by the word *matter*.

There was a time, he added, when he believed he knew something of matter. But the more he lived, and the more carefully he studied it, the more he became convinced *of his utter ignorance of the nature of matter*.* (See Buckwell's "Electric Science.")

The Occultists are often misunderstood because, for lack of better terms, they apply to the essence of Force *under certain aspects* the descriptive epithet of *substance*. Now the names for the varieties of "substance" on different planes of perception and being are *legion*. Eastern Occultism has a special appellation for each kind; but Science—like England, in the recollection of a witty Frenchman, blessed with thirty-six religions and only one fish-sauce—has but one name for all, namely, "Substance." Moreover, neither the orthodox physicists nor their critics seem to be very certain of their premises, and are as apt to confuse the effects as they do the causes. It is incorrect, for instance, to say, as Stallo does, that "matter can no more be realized or conceived as mere spacial presence than as a concretion of forces," or that "force is nothing without mass, and mass is nothing without force"—for one is the noumenon and the other the phenomenon. Again; Schelling, when saying that "It is a mere delusion of the phantasy that something, we know not what, remains after we have denuded an object of all the predicates belonging to it"†—could never have applied the remark to the realm of transcendental metaphysics. It is true that pure force is *nothing* in the world of physics; it is ALL in the domain of Spirit. Says Stallo: "If we reduce the mass upon which a given force, however small, acts to its limit zero—or, mathematically expressed, until it becomes infinitely small—the consequence is that the velocity of the resulting motion is infinitely great, and that the 'thing' . . . is at any given moment neither here nor there, but everywhere—that there is no

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* This ominous confession was made, we believe, at a Scientific Congress at Swansea. Faraday held a similar opinion, however, as stated by Tyndall: "What do we know of the atom *apart from its* force? You imagine a nucleus which may be called *a* and surround it by forces which may be called *m*; to my mind the *a* or nucleus vanishes and the substance consists of the powers *m*. And, indeed, what notion can we form of the nucleus independent of its powers? What thought remains on which to hang the imagination of an *a* independent of the acknowledged forces?"

† Schelling, "Ideen," etc., p. 18.

real presence; it is impossible, therefore, to construct matter by a synthesis of forces" (p. 161).

This may be true in the phenomenal world, inasmuch as the illusive reflection of the *one reality* of the supersensual world may appear true to the dwarfed conceptions of a materialist. It is absolutely incorrect when the argument is applied to things, in what the Kabalists call the supermundane spheres. Inertia, so called, "is force" according to Newton (*Princ. Def. iii.*), and for the student of Esoteric Sciences the greatest of the occult forces. A body may be considered divorced from its relations with other bodies — which, according to physical and mechanical sciences, give rise to its attributes—only *conceptually*, only on this plane of illusion. In fact, it can never be so detached: death itself being unable to detach it from its relation with the Universal forces, of which the one FORCE or LIFE is the synthesis: but simply continues such inter-relation on another plane. But what, if Stallo is right, can Dr. James Croll mean when, in speaking "On the Transformation of Gravity" (*Philosophical Magazine*, Vol. II., p. 252), he brings forward the views advocated by Faraday, Waterston, and others? For he says very plainly that gravity—

" . . . . . is a force pervading Space *external to bodies*, and that, on the mutual approach of the bodies, the force is not increased, as is generally supposed, but the bodies merely pass into a place *where the force exists with greater intensity*. . . . ."

No one will deny that a force (whether gravity, electricity, or any other force) which exists *outside* of the bodies and in open space—be it ether or vacuum—must be *something*, and not a pure *nothing*, when conceived apart from a mass? Otherwise it could hardly exist in one place with a *greater* and in another with reduced "intensity." G. A. Hirn declares the same in his *Théorie Mécanique de l'Univers*. He tries to demonstrate that the atom of the chemists is not an entity of pure convention, or simply an explicative device, but that it exists really, that its volume is unalterable, and that consequently it is *not* elastic (!!). Force, therefore, *is not in the atom; it is in the space* which *separates the atoms from each other*."

The above-cited views, expressed by two men of Science of great eminence in their respective countries, show that it is not in the least *unscientific* to speak of the substantiality of the so-called *Forces*. Subject to some future specific name, this force is *substance* of some kind, and can be nothing else; and perhaps one day Science will be the first to re-adopt the derided name of phlogiston. Whatever may be the future name given to it, to maintain that force does *not* reside in the atoms, but only in "space between them," may be scientific enough; nevertheless it is not true. To the mind of an Occultist it is like saying

that water does not reside in the drops of which the ocean is composed, but only in the space between those drops!

The objection made that there are two distinct schools of physicists, by one of which "the force is assumed to be an *independent substantial entity*, which is NOT a property of matter nor is it essentially related to matter," * is hardly likely to help the profane to any clearer understanding. It is, on the contrary, still more calculated to throw the question into greater confusion than ever. For Force is, then, neither this nor the other. By viewing it as "an independent substantial entity," the theory extends the right hand of fellowship to Occultism, while the strange contradictory idea that it is not related to matter otherwise than by its power to act upon it," † leads physical science to the most absurd contradictory hypotheses. Whether "force" or "motion," (Occultism, seeing no difference between the two, never attempts to separate them) it cannot act for the adherents of the atomo-mechanical theory one way, and for those of the rival school in another way. Nor can the atoms be, in one case, *absolutely uniform in size and weight*, and in another, vary in their weight (Avogadro's law). For, in the words of the same able critic,

. . . "While the absolute equality of the primordial units of mass is thus an essential part of the very foundations of the mechanical theory, the whole modern Science of chemistry is based *upon a principle directly subversive of it*—a principle of which it has recently been said that 'it holds the same place in chemistry that the law of gravitation does in astronomy.'‡ This principle is known as the law of Avogadro or Ampère."§

This shows that either modern chemistry or modern physics is entirely wrong in its respective fundamental principles. For if the assumption of atoms of different specific gravities on the basis of the atomic theory in physics is deemed absurd, and chemistry meets, nevertheless, on its opposite basis (in the question of the formation and transformation of chemical compounds) with "*unfailing* experimental verification,"

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* "Concepts of Modern Physics," xxxi., Introductory to the 2nd edition.

† *Loc. cit.*

‡ J. P. Cooke, *The New Chemistry*, p. 13.

§ "It imports that equal volumes of all substances, when in the gaseous state, and under like conditions of pressure and temperature, contain the same number of molecules—whence it follows that the weights of the molecules are proportional to the specific gravities of the gases; that therefore, these being different, the weights of the molecules are different also; and inasmuch as the molecules of certain elementary substances are *monatomic* (consist of but one atom each) while the molecules of various other substances contain the same number of atoms, that the ultimate atoms of such substances are of different weights" (*Concepts of Modern Physics*, p. 34). As shown further on in the same volume, this cardinal principle of modern theoretical chemistry *is in utter and irreconcilable conflict with the first proposition of the atomo-mechanical theory*—namely, the absolute equality of the primordial units of mass.

then it becomes apparent that it is the atomo-mechanical theory which is untenable. The explanations of the latter, that "the differences of weight are only differences of density, and differences of density are differences of distance between the particles contained in a given space," are not really valid, because, before a physicist can argue in his defence that, "as in the atom there is no multiplicity of particles and no void space: hence differences of density or weight are impossible in the case of atoms," he must first know what an atom is, in reality, and that he cannot know. He must bring it under the observation *of at least one of* his physical senses—and that *he cannot do:* for the simple reason that no one has ever *seen*, *smelt*, *heard*, *touched* or *tasted* an "atom." The atom belongs wholly to the domain of metaphysics. It is *an entified abstraction*—at any rate for physical Science—and has nought to do with physics, strictly speaking, as it can never be brought to the test of retort or balance. The mechanical conception, therefore, becomes a jumble of the most conflicting theories and dilemmas, in the minds of the many Scientists who disagree on this, as on other subjects; the evolution of which the Eastern Occultist, who follows this scientific strife, beholds in the greatest bewilderment.

To conclude on the question of gravity. How can Science presume to know anything certain of it? How can it maintain its position and its hypotheses against those of the Occultists, who see in gravity only sympathy and antipathy, or attraction and repulsion, caused by physical polarity on our terrestrial plane, and by spiritual causes outside of its influence? How can they disagree with the Occultists before they agree among themselves? Indeed one hears of the conservation of energy, and in the same breath of the perfect hardness and inelasticity of the atoms; of the Kinetic theory of gases being identical with "potential energy," so called; and, at the same time, of the elementary units of mass being *absolutely hard* and *inelastic!* An Occultist opens a scientific work and reads as follows:—

"Physical atomism derives all the qualitative properties of matter from the forms of atomic motion. The *atoms themselves remain as elements utterly devoid of property.*" (Wundt, "*Die Theorie der Materie,*" *p.* 381.)

And further:

"Chemistry in its ultimate form *must be atomic mechanics.*" (Nazesmann, "*Thermochemie,*" p. 150.)

And a moment after he is told that:

"Gases consist of atoms which *behave* like solid, *perfectly elastic* spheres." (Krœnig, Clausius, Maxwell, etc., *Philosophical Magazine*, Vol. XIX., p. 18.)

Finally, to crown all, Sir W. Thomson is found declaring that:

"We are forbidden by the modern theory of the conservation of

energy to assume inelasticity, or anything short *of perfect elasticity* of the ultimate molecules whether of ultra mundane or mundane matter." (! ! !) ("Philosophical Magazine," p. 321, *loc. cit.*)

But what do the men of *true* Science say to all this? By the "men of true Science" we mean those who care too much for truth and too little for their personal vanity to dogmatise on anything, as the majority do. There are several among them—perhaps more than dare publish openly their secret conclusions for fear of the cry "Stone him to death!"—men, whose intuitions have made them span the abyss that lies between the terrestrial aspect of matter, and the—to us, on our plane of illusion—subjective, *i.e.*, TRANSCENDENTALLY OBJECTIVE SUBSTANCE, and led them to proclaim the existence of the latter. Matter, to the Occultist, it must be remembered, is that totality of *existences* in the Kosmos, which falls within any of the planes of possible perception. We are but too well aware that the orthodox theories of sound, heat and light, are against the occult doctrines. But, it is not enough for the men of Science, or their defenders, to say that *they do not deny dynamic power to light and heat;* and urge as a proof the fact that Mr. Crookes' radiometer has unsettled no views. If they would fathom the ultimate nature of these Forces, they have first to admit their *substantial* nature, however *supersensuous*. Neither do the Occultists deny the correctness of the vibratory theory.* Only they limit its functions to our Earth—declaring its inadequacy on other planes than ours, since "Masters" in the Occult Sciences perceive the CAUSES that produce ethereal vibrations. Were all these only the fictions of the alchemists, or dreams of the Mystics, such men as Paracelsus, Philalethes, Van Helmont, and so many others, would have to be regarded as worse than visionaries: they would become impostors and deliberate mystificators.

The Occultists are taken to task for calling the *Cause* of light, heat, sound, cohesion, magnetism, etc., etc., a *substance*.† Mr. Clerk Maxwell has stated that the pressure of strong sunlight on a square mile is about $3\frac{1}{4}$ lbs. It is, they are told, "the energy of the myriad ether waves;" and when they call it a "substance" impinging on that area, their explanation is proclaimed *unscientific*.

There is no justification for such an accusation. In no way—as stated

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* Referring to the *Aura*, one of the Masters says in the "Occult World," "How could you make yourself understood by, command in fact, those semi-intelligent *forces*, whose means of communication with us are not through spoken words but *through sounds and colours* in correlation between the *vibrations* of the two." It is this "correlation" that is unknown to modern Science, yet was many times explained by the Alchemists.

† The "substance" of the Occultist, however, is to the most refined *substance* of the physicist, what *radiant matter* is to the leather of the Chemist's boots.

more than once before now—do the Occultists dispute the explanations of Science, as affording a solution of the *immediate* objective agencies at work. Science only errs in believing that, because it has detected in vibratory waves the *proximate* cause of these phenomena, it has, therefore, revealed ALL that lies beyond the threshold of Sense. It merely traces the sequence of phenomena on a plane of effects, illusory projections from the region that Occultism has long since penetrated. And the latter maintains that those etheric tremors, are not, as asserted by Science, set up by the vibrations of the molecules of *known* bodies — the matter of our terrestrial objective consciousness,—but that we must seek for the ultimate causes of light, heat, etc., etc., in MATTER existing in *super-sensuous* states—states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal. Light and heat are the ghost or shadow of matter in motion. Such states can be perceived by the SEER or the Adept during the hours of trance, under the *Sushumna ray*—the first of the Seven *Mystic* rays of the Sun. *

Thus, we put forward the Occult teaching which maintains the reality of a supersubstantial and supersensible essence of that *Akâsa* (not ether, which is only an aspect of the latter), the nature of which cannot be inferred from its remoter manifestations—*its merely phenomenal phalanx of effects*—on this terrene plane. Science, on the contrary, informs us that heat can never be regarded as matter in any conceivable state.† We are also told that the two great obstacles to the fluid (?) theory of heat undoubtedly are :—

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* The names of the Seven Rays—which are, Sushumna, Harikesa, Viswakarman, Viswatryarchas, Sannaddha, Sarvavasu and Swaraj—are all mystical, and each has its distinct application in a distinct state of consciousness, for occult purposes. The *Sushumna*, which, as said in the *Nirukta* (11, 6), is only to light up the moon, is the ray nevertheless cherished by the initiated Yogis. The totality of the Seven Rays spread through the Solar system constitute, so to say, the physical *Upadhi* (basis) of the *Ether of Science*; in which Upadhi, light, heat, electricity, etc., etc.,—the forces of orthodox science—correlate to produce their terrestrial effects. As psychic and spiritual effects, they emanate from, and have their origin in, the supra-solar Upadhi, in the ether of the Occultist—or Akâsa.

† To cite a most impartial critic, one whose authority no one can call in question, as a reminder to Western Dogmatists, that the question cannot be in any way considered as settled: "There is no fundamental difference between light and heat . . . each is merely a metamorphosis of the other. . . . Heat is light in complete repose. Light is heat in rapid motion. Directly light is combined with a body, it becomes heat; but when it is thrown off from that body it again becomes light." *(Leslie's Fluid Theory of Light and Heat.)* "*Whether this is true or false we cannot tell*, and many years, perhaps many generations, will have to elapse before we shall be able to tell." *(Buckle's Histor o Civilization*, Vol. III., p. 384.)

(1.) The production of heat by friction—excitation of molecular motions.

(2.) The conversion of heat into mechanical motion.

The answer given is: There are fluids of various kinds. Electricity is called a fluid, and so was heat quite recently, but it was on the supposition that heat was some imponderable substance. This was during the supreme and autocratic reign of matter. When the latter was dethroned, and MOTION was proclaimed the sole sovereign ruler of the Universe, heat became "a mode of motion." We need not despair: it may become something else to-morrow. Like the Universe itself, Science is ever *becoming*, and can never say, "I am that I am." On the other hand, Occult Science has its *changeless* traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the "*divine*," was born on higher planes, and was brought on Earth by beings who were wiser than man will be, even in the seventh Race of his Seventh Round. And *that* Science maintains that Forces are not what modern learning would have them; *e.g.*, Magnetism is *not* a "mode of motion"; and, in this particular case, at least, *exact* "modern Science" is sure to come to grief some day. Nothing, at the first blush, can appear more ridiculous, more outrageously absurd than to say, for instance: "the Hindu initiated Yogi knows really *ten times more than the greatest European physicist of the ultimate nature and constitution of light*—both solar and lunar." Yet why is the Sushumna ray believed to be that ray which furnishes the moon with its borrowed light? Why is it "the ray cherished *by the initiated Yogi?*" Why is the moon held as the *deity of the mind*, by those Yogis? We say, because light, or rather all its occult properties, every combination and correlation of it with other forces, mental, psychic, and spiritual, were perfectly known to the old adepts.

Therefore, although, in its knowledge of the ultimate constitution of matter, or in the so-called ultimate analysis as opposed to the proximate in chemistry, occult science may be less well-informed as to the behaviour of compound elements in various cases of physical correlations: still, it is immeasurably higher in its knowledge of the ultimate occult states of matter, and of the true nature of matter, than all the physicists and chemists of our modern day put together.

Now, if we state the truth openly and in full sincerity, namely, that the ancient Initiates had a far wider knowledge of physics—as a Science of Nature—than our Academies of Science, all taken together, possess, the statement will be characterized as an impertinence and an absurdity; for physical sciences are considered to have been carried in our age to the apex of perfection. Hence, the twitting query—"Can

the Occultists meet successfully the two points, namely (*a*) the production of heat by friction—excitation of molecular motions; and (*b*) the conversion of heat into mechanical force, if they hold to the old "exploded" theory of heat being a substance or a fluid?"

To answer the question, it must first be observed that the Occult Sciences do not regard either electricity or any of the forces supposed to be generated by it, as matter, *in any of the states known to physical Science;* to put it more clearly, none of these "forces," so-called, are either solids, gases, or fluids. If it did not look pedantic, an Occultist would even object to electricity being called a fluid—*as it is an effect and not a cause.* But its *noumenon*, he would say, *is a conscious cause.* The same in the cases of "Force" and the "Atom." Let us see what an eminent Academician, Butlerof, the chemist, had to say about these two abstractions.

"What is Force?" argues this great man of Science, "what is it from a strictly scientific stand-point, and as warranted by the law of conservation of energy? Conceptions of Force are resumed by our conceptions of this, that, or another mode of motion." Force is thus simply the passage of *one state of motion into another state of the same:* of electricity, into heat and light, of heat into sound or some mechanical function, and so on.* The first time electric fluid was produced by man on earth it must have been by friction; hence, as well-known, it is heat that produces it by disturbing its *laya* state,† and electricity exists no more on earth *per se* than heat or light, or any other force. They are all correlations, as science says. "When a given quantity of heat, assisted by a steam engine, is transformed into mechanical work, we speak of steam power (or force). When a falling body strikes an obstacle in its way, thereby generating heat and sound—we call it the power of collision. When electricity decomposes water or heats a platinum wire, we speak of the force of the electric fluid. When the rays of the sun are intercepted by the thermometer bulb and its quicksilver expands, we speak of the calorific energy of the sun. In short, when one state of a determined quantity of motion ceases, another state of motion equivalent to the preceding takes its place, and the result of such a transformation or correlation is—force. In all cases where such a transformation, or the passage of one state of motion into another, is entirely absent, there no force is possible. Let us admit for a moment an absolutely homogeneous state of the Universe, and our conception of force falls down to nought."

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* On the plane of manifestation and illusionary matter it may be so; not that it is nothing more, for it is vastly more.

† Neutral, or zero.

"Therefore it becomes evident that the force, which materialism considers as the cause of the diversity that surrounds us, is in sober reality only an effect, a result of that diversity. From such point of view force is not the cause of motion, but a result, while the cause of that force, or forces, is not the substance or matter, but motion itself. Matter thus must be laid aside, and with it the basic principle of materialism, which has become unnecessary, as force brought down to a state of motion can give no idea of the substance. If force is the result of motion, then it becomes incomprehensible *why that motion should become witness to matter* and not to Spirit or a Spiritual essence. True, our reason cannot conceive of a motion minus something moving (and our reason is right); but the nature or *esse* of that something moving remains to Science entirely unknown; and the Spiritualist, in such case, has as much right to attribute it to a "Spirit," as a Materialist to creative and all-potential matter. A Materialist has no special privileges in this instance, nor can he claim any. The law of the conservation of energy, as thus seen, is shown to be illegitimate in its pretensions and claims in this case. The "great dogma"—*no force without matter and no matter without force*—falls to the ground, and loses entirely the solemn significance with which materialism has tried to invest it. The conception of force still gives no idea of matter and compels us in no way to see in it "the origin of all origins." ("*Scientific Letters*," *Professor Butlerof.*)

We are assured that real science is not materialistic; and our own conviction tells us that it cannot be so, when its learning is real. There is a good reason for it, well defined by some physicists and chemists themselves. Natural sciences *cannot* go hand in hand with materialism. To be at the height of their calling, men of science have to reject the very possibility of materialistic doctrines having aught to do with the *atomic* theory; and we find that Lange, Butlerof, Du Bois Reymond,—the latter probably unconsciously—and several others, have proved it. And it is, furthermore, demonstrated by the fact, that Kanada in India, and Leucippus, Democritus, and after them Epicurus—the earliest atomists in Europe—while propagating their doctrine of definite proportions, believed in *Gods* or supersensuous entities, at the same time. Their ideas upon matter thus differed from those now prevalent. We must be allowed to make our statement clearer in a short synopsis of the ancient and modern views of philosophy upon atoms, and thus prove that the atomic theory kills Materialism.

From the standpoint of Materialism, which reduces the beginnings of all to *matter*, the Universe consists, in its fullness, of atoms and vacuity. Even leaving aside the axiom—now absolutely demonstrated by telescope and microscope—taught by the ancients, that nature abhors

vacuum, what is an atom? "It is, we are answered by Science," writes Professor Butlerof, "the limited division of substance, the indivisible particle of matter. To admit the divisibility of the atom, amounts to an admission of an infinite divisibility of substance, which is equivalent to reducing substance to *nihil*, a nothingness. Owing to a feeling of self-preservation alone, materialism cannot admit infinite divisibility; otherwise, it would have to bid farewell for ever to its basic principle and thus sign its own death-warrant." Büchner, for instance, like a true dogmatist in materialism, declares that "to accept infinite divisibility is absurd, and amounts to doubting the very existence of matter." The Atom is indivisible then, saith Materialism? Very well.

"See now what a curious contradiction this fundamental principle of the materialists is leading them into," writes Butlerof. "The atom is *indivisible*, and at the same time we know it to be *elastic*. An attempt to deprive it of elasticity is unthinkable; it would amount to an absurdity. *Absolutely non-elastic atoms could never exhibit a single one of those numerous phenomena that are attributed to their correlations*. Without any elasticity, the atoms could not manifest their energy, and the substance of the materialists would remain weeded of every force. Therefore, if the Universe is composed of atoms, then those atoms *must be elastic*. It is here that we meet with an insuperable obstacle. For, what are the conditions requisite for the manifestation of elasticity? An elastic ball, when striking against an obstacle, is flattened and contracts, which it would be impossible for it to do, were not that ball to consist of particles, the relative position of which experiences at the time of the blow a temporary change. This may be said of elasticity in general; no elasticity is possible without change with respect to the position of the compound particles of an elastic body. This means that the elastic body is changeful and consists of particles, or, in other words, that elasticity can pertain *only to those bodies that are divisible*. And the atom *is* elastic."

This is sufficient to show how absurd are the simultaneous admissions of the non-divisibility and elasticity of the atom. The atom *is* elastic, *ergo*, the atom is divisible, and must consist of particles, or of *sub*-atoms. And these *sub*-atoms? They are either non-elastic, and in such case they represent no dynamic importance, or, they are *elastic* also; and in that case, they, too, are subject to divisibility. And thus *ad infinitum*. But infinite divisibility of atoms resolves matter into simple centres of force, *i.e.*, precludes the possibility of conceiving matter as an *objective* substance.

This vicious circle is fatal to materialism. It finds itself caught in its own nets, and no issue is possible for it out of the dilemma. If it says that the atom is indivisible, then it will have mechanics asking it the awkward question: "How does the Universe move in this case, and how do its forces correlate? A world built on absolutely *non*-elastic atoms, is like an engine without steam, it is doomed to eternal inertia."*

* "Scientific Letters," Butlerof.

Accept the explanations and teachings of Occultism, and, the blind inertia of physical Science being replaced by the *intelligent active* Powers behind the veil of matter, motion and inertia become subservient to those Powers. It is on the doctrine of the illusive nature of matter, and the infinite divisibility of the atom, that the whole science of Occultism is built. It opens limitless horizons to *substance* informed by the divine breath of its soul in every possible state of tenuity, states still undreamt of by the most spiritually disposed chemists and physicists.

The above views were enunciated by an Academician, the greatest chemist in Russia, and a recognised authority even in Europe—the late Professor Butlerof. True, he was defending the phenomena of the Spiritualists, the materializations, so called, in which he believed as Professors Zöllner, and Hare did, as Mr. A. Russell Wallace, Mr. W. Crookes, and many another Fellow of the Royal Society, do still, whether openly or secretly. But his argument with regard to the nature of the essence that acts behind the physical phenomena of light, heat, electricity, etc., is no less scientific and authoritative for all that, and apply admirably to the case in hand. Science has no right to deny to the Occultists their claim to a more profound knowledge of the so-called Forces; which, they say, are only the effects of causes generated by Powers, substantial, yet supersensuous, and *beyond* any kind of matter with which they (the Scientists) have hitherto become acquainted. The most science can do is to assume the attitude of agnosticism and to maintain it. Then it can say: "Your case is no more proven than is ours; but we confess to knowing nothing in reality either about Force or matter, or that which lies at the bottom of the so-called correlations of Forces. Therefore, time alone can prove who is right and who is wrong. Let us wait patiently, and meanwhile show courtesy instead of scoffing at each other."

But to do this requires a boundless love of truth and the surrender of that prestige—however false—of *infallibility*, which the men of Science have acquired among the ignorant and flippant, though cultured, masses of the profane. To blend the two sciences, the archaic and the modern, requires first of all the abandonment of the actual materialistic lines. It necessitates a kind of religious mysticism and even the study of old magic, which our Academicians will never take up. The necessity is easily explained. Just as in old alchemical works the real meaning of the substances and elements meant are concealed under the most ridiculous metaphors, so are the physical, psychic, and spiritual natures of the Elements (say of fire) concealed in the Vedas, and especially in the Purânas, under allegories comprehensible only to the Initiates. Had they no meaning, then indeed all those long legends and allegories about the sacredness of the three types of fire, and the *forty-nine original fires*—

personified by the Sons of Daksha's daughters and the Rishis, their husbands, "who with the first son of Brahmâ and his three descendants constitute the forty-nine fires"—would be idiotic verbiage and no more. But it is not so. Every *fire* has a distinct function and meaning in the worlds of the physical and the spiritual. It has, moreover, in its *essential* nature a corresponding relation to one of the human psychic faculties, besides its well determined chemical and physical potencies when coming in contact with the *terrestrially* differentiated matter. Science has no speculations to offer upon fire *per se;* Occultism and ancient religious science have. This is shown even in the meagre and purposely veiled phraseology of the Purânas, where (as in the *Vâyu Purâna*) many of the qualities of the *personified* fires are explained. Thus, *Pavaka* is electric, or *Vaidyuta*, fire; Pavamâna, *the fire produced by friction*, (or *Nirmathya*): and *Suchi* is solar (or *Saura*) fire*—all these three being the sons of Abhimânin, the Agni (fire), eldest son of Brahmâ and of Swâha. Pavaka, moreover, is made parent to Kavyavâhana, *the fire of the Pitris*: Suchi to Havyavâhana—the fire of the gods; and Pavamâna, to Saharaksha, the fire of the Asuras. Now all this shows that the writers of the Purânas were perfectly conversant with the "Forces" of Science and their correlations; moreover, with the various qualities of the latter in their bearing upon those psychic and physical phenomena which receive no credit and are unknown to physical science now. Very naturally, when an Orientalist,—especially one with materialistic tendencies—reads that these are only appellations of fire employed *in the invocations* and rituals, he calls this "Tantrika superstition and mystification"; and he becomes more careful to avoid errors in spelling, than to give attention to the secret meaning attached to the personifications, or to seek their explanation in the physical correlations of forces, so far as known. So little credit, indeed, is given to the ancient Aryans for knowledge, that even such glaring passages as in *Book I. chap.* ii, *Vishnu Purâna*, are left without any notice. Nevertheless, what can this sentence mean?—"Then Ether, air, light, water, and earth, severally united with the properties of sound and other qualities, existed as distinguishable according to their properties, ... but possessing many and various energies and being unconnected, they *could not, without combination*, create living beings, not having blended with each other. . . . Having combined . . . they assumed through mutual association, the character of one mass of entire unity; and directed by Spirit . . ." etc. This means, of course, that the writers were perfectly acquainted with correlation and were well posted about the origin of Kosmos from the "undiscrete Principle"—*Avyaktânugraheña*, as applied

* Called the "drinker of waters," solar heat causing water to evaporate.

to Parabrahmam and Mulaprakriti conjointly, and not to "Avyakta, *either* First Cause, or matter," as Wilson gives it. The old Initiates knew of no "miraculous creation," but taught the evolution of atoms (on our physical plane), and their first differentiation from *laya* into the *protyle*, as Mr. Crookes has suggestively named matter, or primordial substance *beyond* the zero-line:—there where we place *Mulaprakriti*, the "*root*-Principle" of the world stuff and of all in the world.

This can be easily demonstrated. Take, for instance, the newly-published catechism of the *Visishtadwaita Vedantins*, an orthodox and exoteric system, yet fully enunciated and taught in the XIth century (its founder, Ramanujâcharya, being born in A.D. 1017), at a time when European "Science" still believed in the squareness and flatness of the Earth, of Cosmas-Indicopleustes of the VIth century. It teaches that before evolution began, Prakriti (Nature) was in a condition of *laya* or absolute homogeneity, as "matter exists in two conditions, the *sukshma*, or latent and undifferentiated, and the *sthula* or differentiated condition." Then it became *anu*, atomic. It teaches of *Sudda-satwa*—"a substance not subject to the qualities of matter, from which it is quite different," and adds that out of that substance the bodies of the inhabitants of Vaikuntaloka (the heaven of Vishnu), the gods, are formed. That every particle or atom of Prakriti contains *Jiva* (divine life), and is the *sarira* (body) of that Jiva which it contains, while every Jiva is in its turn the *sarira* of the supreme spirit, as "Parabrahm pervades every Jiva, as well as every particle of matter." Dualistic and anthropomorphic as may be the philosophy of the Visishtadwaita, when compared with that of the *Adwaita*—the non-dualists,—it is yet supremely higher in logic and philosophy than the cosmogony accepted by either Christianity, or its great opponent, modern Science. The followers of one of the greatest minds that ever appeared on Earth, the *Adwaita* Vedantins are called *Atheists*, because they regard all save Parabrahm, the *secondless*, or Absolute Reality—as an illusion. Yet the wisest Initiates came from their ranks, as also the greatest Yogis. The *Upanishads* show that they most assuredly knew not only what is the *causal* substance in the *effects* of *friction*, and that their forefathers were acquainted with the *conversion of heat into mechanical force*, but that they were acquainted with the *noumena* of every spiritual as well as of every cosmic phenomenon.

Truly the young Brahmin who graduates in the universities and colleges of India with the highest honours; who starts in life as an M.A. and an LL.B., with a tail initialed from Alpha to Omega after his name, and a contempt for his national gods proportioned to the honours received in his education in physical sciences; truly he has but to read in the light of the latter, and with an eye to the correlation of

physical Forces, certain passages in his Purânas, if he would learn how much more his ancestors knew than he will ever know—unless he becomes an occultist. Let him turn to the allegory of Purûravas and the celestial *Gandharva*,* who furnished the former with a vessel full of heavenly fire. The primeval mode of obtaining fire by friction has its scientific explanation in the Vedas, and is pregnant with meaning for him who reads between the lines. The *Tretagni* (sacred triad of fires) obtained by the attrition of sticks made of the wood of the *Aswattha* tree (the Bo-tree, of Wisdom and Knowledge)—sticks "as many finger-breaths long as there are syllables in the gayâtri" must have a secret meaning, or else the writers of the Vedas and Purânas were no sacred writers but mystificators. That it has such a meaning, the Hindu Occultists are a proof, and they alone are able to enlighten Science, as to why and how, "the fire, that was primevally *one*, was made three-fold (*treta*) in our present Manvantara, by the Son of Ila (Vâch), the primeval woman after the Deluge, the wife and daughter of Vaivasvata Manu. The allegory is suggestive, in whatever Purâna it may be read and studied.

VII.

AN ATTACK ON THE SCIENTIFIC THEORY OF FORCE BY A MAN OF SCIENCE.

THE wise words of several (English) men of Science have now to be quoted in our favour. Ostracised for "principle's sake" by the few, they are tacitly approved of by the many. That one of them preaches almost Occult doctrines, in some things identical with, and often amounting to a public recognition of our "*Fohat* and his seven Sons"—

* The Gandharva of the Veda is the deity who knows and reveals the secrets of heaven and divine truths to mortals. *Cosmically*—the Gandharvas are the aggregate powers of the solar-fire, and constitute its Forces; *psychically*—the intelligence residing in the *Sushumna*, Solar ray, the highest of the *seven* rays; *mystically*—the occult force in the Soma (the moon, or lunar plant) and the drink made of it; *physically*—the phenomenal, and *spiritually*—the noumenal causes of *Sound* and the "Voice of Nature." Hence, they are called the 6,333 "heavenly Singers" and musicians of Indra's loka who personify (even in number) the various and manifold sounds in Nature, both above and below. In the latter allegories they are said to have mystic power over women, and *to be fond of them*. The esoteric meaning is plain. They are one of the forms, if not the prototypes, of Enoch's angels, the Sons of God, who saw that the daughters of men were fair (Gen. vi.) who married them, and taught the daughters of the Earth *the secrets of Heaven*.

the Occult *Gandharva* of the Vedas—will be recognised by every Occultist, and even by some profane readers.

If the latter open Volume V. of the *Popular Science Review* (pp. 329-334), they will find in it an article on "*Sun Force and Earth Force*," by Dr. B. W. Richardson, F.R.S., which reads as follows :—

"At this moment, when the theory of mere motion as the origin of all varieties of force is again becoming the prevailing thought, it were almost heresy to re-open a debate, which for a period appears, by general consent, to be virtually closed; but I accept the risk, and shall state, therefore, what were the precise views of the immortal heretic, whose name I have whispered to the readers, (Samuel Metcalfe), respecting Sun Force. Starting with the argument on which nearly all physicists are agreed, that there exist in nature two agencies—matter which is ponderable, visible, and tangible, and a something which is imponderable, invisible, and appreciable only by its influence on matter—Metcalfe maintains that the imponderable and active agency which he calls '*caloric*' is *not a mere form of motion*, not a vibration amongst the particles of ponderable matter, but *itself a material substance flowing from the Sun* through Space,* filling the voids between the particles of solid bodies, and conveying by sensation the property called heat. The nature of caloric, or Sun-Force, is contended for by him on the following grounds :—

"(i.) That it may be added to, and abstracted from other bodies and measured with mathematical precision.

"(ii.) That it augments the volume of bodies, which are again reduced in size by its abstraction.

"(iii.) That it modifies the forms, properties, and conditions of all other bodies.

"(iv.) That *it passes by radiation through the most perfect vacuum*† that can be formed, in which it produces the same effects on the thermometer as in the atmosphere.

"(v.) That it exerts mechanical and chemical forces which nothing can restrain, as in volcanoes, the explosion of gunpowder, and other fulminating compounds.

"(vi.) That it operates in a sensible manner on the nervous system, producing intense pain; and when in excess, disorganization of the tissues.

"As against the vibratory theory, Metcalfe further argues that if caloric were a *mere property or quality*, it could not augment the volume of other bodies; for this purpose it must itself have volume, it must occupy space, and it must, therefore, be a material agent. If caloric were *only the effect of vibratory motion* amongst the particles of ponderable matter, *it could not radiate from hot bodies* without the simultaneous transition of the vibrating particles; but the fact stands out that heat can radiate from material ponderable substance without

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* Not only "through space," but filling every point of our solar system, for it is the physical residue, so to say, of Ether, its *lining* on our plane; Ether having to serve other cosmic and terrestrial purposes besides being the "*agent*" for transmitting light. It is the astral fluid or "Light" of the Kabalists, and the "Seven rays" of Sun-Vishnu.

† What need, then, of etheric waves for the transmission of light, heat, etc., if *this* substance can pass through vacuum ?

loss of weight of such substance. . . . With this view as to the material nature of caloric or sun-force; with the impression firmly fixed on his mind that 'everything in Nature is composed of two descriptions of matter, the one essentially active and ethereal, the other passive and motionless,'* Metcalfe based the hypothesis that the Sun-force, or caloric, is a Self-active principle. For its own particles, he holds, it has repulsion; for the particles of all ponderable matter it has affinity; it attracts the particles of ponderable matter with forces which vary inversely as the squares of the distance. It thus acts *through* ponderable matter. If universal space were filled with caloric, sun-force, alone (without ponderable matter), caloric would also be inactive and would constitute a boundless Ocean of powerless or quiescent ether, because it would then have nothing on which to act, while ponderable matter, however inactive of itself, has 'certain properties by which it modifies and controls the actions of caloric, both of which are governed by immutable laws that have their origin in the mutual relations and specific properties of each.'

"And he lays down a law which he believes is absolute, and which is thus expressed :—

"'By the attraction of caloric for ponderable matter, it unites and holds together all things; by its self-repulsive energy it separates and expands all things.'"

This, of course, is almost the occult explanation of cohesion. Dr. Richardson continues :—

"As I have already said, *the tendency of modern teaching is to rest upon the hypothesis . . . that heat is motion*, or, as it would, perhaps, be better stated, a specific force or form of motion.†

"But this hypothesis, popular as it is, is not one that ought to be accepted to the exclusion of the simpler views of the material nature of sun-force, and of its influence in modifying the conditions of matter. *We do not yet know sufficient to be dogmatic.*"‡

. . . "The hypothesis of Metcalfe respecting sun-force and earth-force is not only very simple, but most fascinating. . . . Here are two elements in the Universe, the one is ponderable matter . . . The second element is the all-pervading Ether, solar-fire. It is *without weight, substance, form, or colour; it is matter infinitely divisible*, and its particles repel each other; its rarity

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* And how can it be otherwise? Gross *ponderable* matter is the body, the Shell of matter or Substance, the female passive principle; and this *Fohatic* force is the second principle, *prâna*—the male and the active? On our globe this Substance is the second principle of the septenary *Element*—Earth; in the atmosphere, it is that of *air*, which is the cosmic gross body; in the Sun it becomes the *Solar body* and that of the Seven rays; in sidereal space it corresponds with another principle, and so on. The whole is a homogeneous Unity alone, the parts are all differentiations.

† Or the reverberation, and for *sound*, repercussion *on our plane* of that which is a perpetual motion of that *Substance* on higher planes. Our world and senses *are* victims of *Maya*, ceaselessly.

‡ An honest admission, that

is such that we have no word, except ether,* by which to express it. It pervades and fills space, but alone it too is quiescent — dead.† We bring together the two elements, the inert matter, the self-repulsive Ether (?) and thereupon dead (?) ponderable matter is vivified"; [*Ponderable matter may be inert but never dead — this is Occult Law.* —H.P.B.] . . . "through the particles of the ponderable substance the ether [*Ether's second principle.*—H.P.B.] penetrates, and, so penetrating, it combines with the ponderable particles and holds them in mass, holds them together in bond of union; they are dissolved in the Ether."

"This distribution of solid ponderable matter through ether extends, according to the theory before us, to everything that exists at this moment. The ether is all-pervading. The human body itself is charged with the ether [*Say astral light.*—H.P.B.]; its minute particles are held together by it; the plant is in the same condition; the most solid earth, rock, adamant, crystal, metal, all are the same. But there are differences in the capacities of different kinds of ponderable matter to receive sun-force, and upon this depends the various changing conditions of matter; the solid, the liquid, the gaseous condition. Solid bodies have attracted caloric in excess over fluid bodies, and hence their firm *cohesion;* when a portion of molten zinc is poured upon a plate of solid zinc, the molten zinc becomes as solid because there is a rush of caloric from the liquid to the solid, and in the equalization the particles, previously loose or liquid, are more closely brought together. . . . Metcalfe himself, dwelling on the above-named phenomena, and accounting for them by the unity of principle of action, which has already been explained, sums up his argument in very clear terms, in a comment on the densities of various bodies. 'Hardness and softness' (he says), 'solidity and liquidity, are not essential conditions of bodies, but depend on the relative proportions of ethereal and ponderable matter of which they are composed. The most elastic gas may be reduced to the liquid form by the abstraction of caloric, and again converted into a firm solid, the particles of which would cling together with a force proportional to their augmented affinity for caloric. On the other hand, by adding a sufficient quantity of the same principle to the densest metals, their attraction for it is diminished when they are expanded into the gaseous state, and their cohesion is destroyed.'"

Having thus quoted at length the *heterodox* views of the great "heretic"—views that need only a little alteration of terms here and there, the same eminent scientist—an original and liberal thinker, undeniably—proceeds to sum up those views, and continues :—

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* Yet it is not *Ether*, but only one of the principles of Ether, the latter being itself *one of the principles of Akâsa.*

† And so does *prâna* (Jiva) pervade the whole living body of man; but alone, without having an atom to act upon, it would be *quiescent*—dead; *i.e.*, would be in *laya*, or as Mr. Crookes has it, "locked in *protyle.*" It is the action of *Fohat* upon a compound or even a simple body that produces life. When a body dies it passes into the same polarity as its male energy and repels therefore the active agent, which, losing hold of the *whole*, fastens on the parts or molecules, this action being called chemical. Vishnu, the Preserver, transforms himself into Rudra-Siva, the Destroyer—a correlation seemingly unknown to Science.

"I shall not dwell at great length on this unity of sun-force and earth, which this theory implies. But I may add that out of it, or out of the hypothesis of mere motion as force, and of virtue without substance, we may gather, as the nearest possible approach to the truth on this, the most complex and profound of all subjects, the following inferences :—

"(*a*) Space, inter-stellary, inter-planetary, inter-material, inter-organic, is not a vacuum, but is filled with a subtle fluid or gas, which for want of a better term* we may still call, as the ancients did, *Aith-ur*—Solar fire, ÆTHER. This fluid, unchangeable in composition, indestructible, invisible,† pervades everything and all [*ponderable*.—H. P. B.] matter,‡ the pebble in the running brook, the tree overhanging, the man looking on, is charged with the ether in various degree; the pebble less than the tree, the tree less than man. All in the planet is in like manner so charged! A world is built up in ethereal fluid, and moving through a sea of it.

"(*b*) The Ether, whatever its nature is, is from the sun and from the suns§ the suns are the generators of it, the store-houses of it, the diffusers of it.||

"(*c*.) Without the ether there could be no motion; without it particles of ponderable matter could not glide over each other; without it there could be no impulse to excite those particles into action.

"(*d*.) Ether determines the constitution of bodies. Were there no ether there could be no change of constitution in substance; water, for instance, could only exist as a substance, compact and insoluble beyond any conception we could form of it. It could never even be ice, never flint, never vapour, except for ether.

"(*e*) Ether connects sun with planet, planet with planet, man with planet, man with man. Without ether there could be no communication in the Universe; no light, no heat, no phemomenon of motion."

Thus we find that Ether and *elastic* atoms are, in the alleged *mechanical* conception of the Universe, the Spirit and Soul of Kosmos, and that the theory—put it any way and under whatever disguise—always leaves a more widely opened issue for men of

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* Verily, unless the occult terms of the Kabalists are adopted!

† "Unchangeable" only during Manvantaric periods, after which it merges once more into Mulaprakriti; "invisible" for ever, in its own essence, but seen in its reflected coruscations, called the Astral light by the modern Kabalists. Yet, conscious and grand Beings clothed in that same Essence move in it.

‡ One has to add (ponderable), to distinguish it from that *Ether* which is matter still, though a substratum.

§ The Occult Sciences reverse the statement, and say that it is the sun, and all the suns that are from *it*, which emanate at the Manvantaric dawn from the *Central Sun*.

Here, we decidedly beg to differ with the learned gentleman. Let us remember that this Æther, whether *Akâsa* is meant by the term, or its lower principle, Ether—is septenary. *Akâsa* is Aditi in the allegory, and the mother of Mârttânda (the sun), the *Deva-matri*—"Mother of the gods." In the solar system, the sun is her Buddhi and *Vahan*, the Vehicle, hence the 6th principle; in Kosmos all the suns are the Kama rupa of Akâsa and so is ours. It is only when regarded as an individual Entity in his own Kingdom that Surya (the sun) is the 7th principle of the great body of *matter*.

Science to speculate beyond the line drawn by modern materialism—or call it *agnosticism* rather, to be more correct*—than the majority avails itself of. Atoms, Ether, or both, modern speculation cannot get out of the circle of ancient thought; and the latter was soaked through with archaic occultism. Undulatory or corpuscular theory—it is all one. It is speculation from the aspects of phenomena, not from the knowledge of the essential nature of the *cause* and *causes*. When modern Science has explained to its audience the late achievements of Bunsen and Kirchoff, and shown the seven colours, the "primary" of a ray which is decomposed in a fixed order on a screen; and described the respective lengths of luminous waves, what has it proved? It has justified its reputation for *exactness* in mathematical achievement by measuring even the length of a luminous wave—"varying from about seven hundred and sixty millionths of a millimètre at the red end of the spectrum to about three hundred and ninety-three millionths of a millimètre at the violet end." But when the exactness of the calculation with regard to the *effect* on the light-wave is thus vindicated, Science is forced to admit that the *force* (which is the *supposed cause*) is *believed* to produce "inconceivably minute undulations" in *some* medium—"*generally regarded as identical with the ethereal medium*"†—and that medium itself is still only—a *hypothetical* agent!"

Auguste Comte's pessimism with respect to the impossibility of knowing some day the chemical composition of the sun, has not been belied thirty years later by Kirchoff, as claimed. The spectroscope has helped us to see that the elements, with which the modern chemist is familiar, *must in all probability* be present in the sun's outward robes—*not in the sun itself;* and, taking these "robes," the solar cosmic veil, for the sun itself, the physicists have declared its luminosity to be due to *combustion* and *flame*, and have mistaken the vital principle of that luminary for a purely *material* thing, and called it "chromosphere."‡ We have hypotheses and theories only so far, not law—by any means.

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* Brutal but frank materialism is more honest than Janus-faced agnosticism in our days. *Monism* is the Pecksniff of modern philosophy, turning a pharisaical face to psychology and idealism, and its natural face of a Roman Augur, swelling his cheek with his tongue—to Materialism. The Monists are worse than the Materialists; because, while looking at the Universe and psycho-spiritual man from the same negative stand-point, the latter put their case far less plausibly than sceptics of Mr. Tyndall's or even Mr. Huxley's stamp. Herbert Spencer, Bain and Lewes are more dangerous to universal truths than Büchner.

† "*Geology*," by Professor A. Winchell.

‡ See *Five Years of Theosophy*—Articles: "Do the Adepts deny the nebular theory?" and "Is the Sun merely a cooling mass?"—for the true Occult teaching.

VIII.

LIFE, FORCE, OR GRAVITY.

THE *imponderable* fluids have had their day; "mechanical Forces" are less talked about; Science has put on a new face for this last quarter of a century; but gravitation has remained, owing its life to new combinations after the old ones had nearly killed it. It may answer scientific hypotheses very well, but the question is whether it answers as well to truth, and represents a fact in nature. Attraction by itself is *not* sufficient to explain merely planetary motion; how can it presume to explain the rotatory motion in the infinitudes of Space? Attraction alone will never fill all the gaps, unless a special impulse is admitted for every sidereal body, and the rotation of every planet with its satellites is shown to be due to some *one cause* combined with attraction. And even then, says an astronomer ("*Philosophie Naturelle*," *art.* 142), Science would have to name that cause.

Occultism has named it for ages, and so have all the ancient philosophers; but then all such beliefs are now proclaimed exploded superstitions. The "extra cosmic" God has killed every possibility of belief in *intra* cosmic intelligent Forces, yet who, or what is the original *pusher* in that motion? "When we have learned the cause, *unique et speciale*, that pushes, we will be ready to combine it with the one which attracts," says Francœur ("*Astronomie*," *p.* 342). And again—"Attraction between the celestial bodies is only repulsion: it is *the Sun that drives them incessantly onward;* for otherwise, their motion would stop."

If ever this theory of the Sun-Force being the primal cause of all life on earth and motion in heaven is accepted, and if that other far bolder one of Herschell—about certain organisms in the Sun—is accepted even as a provisional hypothesis, then will our teachings be vindicated, and esoteric allegory shown to have anticipated Modern Science by millions of years, probably, for these are the Archaic teachings. Mârttânda (the Sun) watches and threatens—without abandoning the central position to which his Mother, Aditi, relegated him—his seven brothers, the planets; "he pursues them, turning slowly around himself . . . and follows them from afar, moving in the same direction that they do, on the path that encircles their houses"—or the orbit. (*See Comment to Stanza IV., Book I.*) It is the Sun-fluids or Emanations that impart all motion and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with *the laws of Manvantaric motion* de-

signed from the early *Sandhya*, the Dawn of the rebuilding and higher *reformation* of the System. These laws are immutable; but the motion of all the bodies, which motion is diverse and alters with every *minor* Kalpa—is regulated by the *Movers*, the Intelligences within the Cosmic Soul. Are we so very wrong in believing all this? Well, here is a modern and a great man of Science who, speaking of vital electricity, uses language far more akin to Occultism than to modern materialistic thought. We refer the sceptical reader to an article on "The Source of Heat in the Sun," by Robert Hunt, F.R.S., (in "*Popular Science Review*," Vol. IV., p. 148), who, speaking of the luminous envelope of the Sun and its "peculiar curdy appearance," says :—

"Arago proposed that this envelope should be called the Photosphere, a name now generally adopted. By the elder Herschell the surface of this photophere was compared to mother-of-pearl. . . . . It resembles the Ocean on tranquil summer-day, when its surface is slightly crisped by a gentle breeze. . . . Mr. Nasmyth has discovered a more remarkable condition than any that nad previously been suspected. . . . objects which are peculiarly lens-shaped . . . . like 'willow leaves' . . . . different in size . . . . . not arranged in any order . . . . . crossing each other in all directions . . . . . with an irregular motion among themselves . . . . . They are seen approaching to and receding from each other, and sometimes assuming new angular positions, so that the appearance . . . . . has been compared to a dense shoal of fish, which, indeed, they resemble in shape. . . . The size of these objects gives a grand idea of the gigantic scale upon which physical (?) operations are carried out in the Sun. They cannot be less than 1,000 miles in length, and from two to three hundred miles in breadth. *The most probable conjecture which has been offered* respecting those leaf or lens-like objects, is *that the photosphere** is an immense ocean of gaseous matter (what kind of "matter?") . . . in a state of intense (apparent) incandescence, and that they are perspective projections of the sheets of flame. . . ."

Solar "flames" seen through telescopes are *reflections*, says Occultism. But see what Occultists have to say to this in Book I.

"Whatever they may be (those sheets of flame), *it is evident they are the immediate sources of solar heat and light.* Here we have a surrounding envelope of photogenic matter,† which pendulates with mighty energies, and by communicating its motion to the ethereal medium in stellar space, produces heat and light in far distant worlds. We have said that those forms have been compared to certain organisms, and Herschell says, 'Though it would be too daring to speak of such organizations as *partaking of life* [why not?],‡ yet we do not know that vital action is competent to develop heat, light, and electricity.' . . . *Can it be that there is truth in this fine thought? May the pulsing of vital matter*

* And the *central mass*, too, as will be found, or rather the centre of the reflection.

† That "matter" is just like the reflection in a mirror of the flame from a "photogenic" *lamp-wick.*

‡ See "*Five Years of Theosophy*," p. 258—answer to this speculation of Herschell's.

in the central Sun of our System be the source of all that life which crowds the earth, and without doubt overspreads the other planets, to which the Sun is the mighty Minister ?" . . .

Occultism answers these queries in the affirmative ; and Science will find this to be the case, one day.

Again, on p. 156, Mr. Hunt writes :—

" But regarding Life—Vital Force—as a power far more exalted than either light, heat, or electricity, and indeed *capable of exerting a controlling power over them all* " (this is absolutely occult). . . . . " we are certainly disposed to view with satisfaction that speculation which supposes the photosphere to be *the primary seat of vital power*, and to regard *with a poetic pleasure that hypothesis which refers the Solar energies to Life.*"

Thus, we have an important scientific corroboration for one of our fundamental dogmas—namely, that (*a*) the Sun is the store-house of Vital Force, which *is* the *Noumenon* of Electricity ; and (*b*) that it is from its mysterious, never-to-be-fathomed depths, that issue those life currents which thrill through Space, as through the organisms of every living thing on Earth. For see what another eminent physician says, who calls this (our life-fluid) " nervous Ether." Change a few sentences in the article, extracts from which now follow, and you have another *quasi-Occult treatise* on Life Force. This once, it is again Dr. B. W. Richardson, F.R.S., who gives his views in the "*Popular Science Review*," *Vol. X.*, *p.* 380—3, on " Nervous Ether," as he has on " Sun-Force " and " Earth-Force " :—

" The idea attempted to be conveyed by the theory is, that between the molecules of the matter, solid or fluid, of which the nervous organisms, and, indeed, of which all the organic parts of a body are composed, there exists a refined subtle medium, vaporous or gaseous, which holds the molecules in a condition for motion upon each other, and for arrangement and rearrangement of form ; a medium by and through which all motion is conveyed ; by and through which the one organ or part of the body is held in communion with the other parts, by which and through which the outer living world communicates with the living man : a medium, which, being present, enables the phenomena of life to be demonstrated, and which, being universally absent, leaves the body actually dead. . . . . "

And the whole Solar System falls into *Pralaya*—the author might have added. But let us read further :

. . . " I use the word *Ether* in its general sense as meaning a very light, vaporous or gaseous matter ; I use it, in short, as the astronomer uses it when he speaks of the Ether of Space, by which he means a subtle but material medium. . . . . When I speak of a *nervous* Ether, I do not convey that the ether is existent in nervous structure only : I believe truly that it is a special part of the nervous organization ; but, as nerves pass into all structures that have capacities for movement and sensibilities, so the nervous ether passes into all such parts ; and as the nervous ether is, according to my view, a direct product from blood, so we may look upon it as a part of the atmosphere of the blood.

. . . The evidence in favour of the existence of an elastic medium pervading the nervous matter and capable of being influenced by simple pressure is all-convincing. . . . In nervous structure there is, unquestionably, a true nervous fluid, *as our predecessors* taught.* The precise chemical (?) † composition of this fluid is not yet well known; the physical characters of it have been little studied. Whether it moves in currents, we do not know; whether it circulates, we do not know; whether it is formed in the centres and passes from them to the nerves, or whether it is formed everywhere where blood enters nerve, we do not know. The exact uses of the fluid we do not consequently know. It occurs to my mind, however, that the veritable fluid of nervous matter is not of itself sufficient to act as the subtle medium that connects the outer with the inner universe of man and animal. I think—and this is the modification I suggest to the older theory—there must be another form of matter present during life; a matter which exists in the condition of vapour or gas, which pervades the whole nervous organism, *surrounds as an enveloping atmosphere*‡ each molecule of nervous structure, and is the medium of all motion, communicated to and from the nervous centres. . . . When it is once fairly presented to the mind that during life *there is in the animal body a finely diffused form of matter*, a vapour filling every part—and even stored in some parts; a matter constantly renewed by the vital chemistry; a matter as easily disposed of as the breath, after it has served its purpose—a new flood of light breaks on the Intelligence." . . . .

A new flood of light is certainly thrown on the wisdom of ancient and mediæval Occultism and its votaries. For Paracelus wrote the same thing more than three hundred years ago, namely, in the sixteenth century, as follows:—

"The whole of the Microcosm is potentially contained in the *Liquor Vitæ*, a nerve fluid . . . in which is contained the nature, quality, character, and essence of beings." . . . (*De Generatione Hominis*). . . . "The Archæus or *Liquor Vitæ* is an essence that is equally distributed in all parts of the human body. . . . The *Spiritus Vitæ* takes it origin from the *Spiritus Mundi*. Being an *emanation of the latter*, it contains the elements of all cosmic influences, and is therefore the cause by which the action of the stars (cosmic forces) upon the invisible body of man (his *vital lingasharira*) may be explained." (*De Viribus Membrorum*. See "Life of Paracelsus" by Franz Hartmann, M.D., F.T.S.)

Had Dr. Richardson studied all the secret works of Paracelsus, he would not have been obliged to confess so often—"we do not know" . . . . "it is not known to us" . . . . etc., etc. Nor would he have ever pronounced the following sentence, recanting the best portions of his independent *rediscovery*, in which he says (*p.* 384):—

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* Paracelsus for one, who called it *liquor vitæ*, and *Archæus*.

† Rather *alchemical*—"composition."

‡ "This vital force . . . radiates around man like a luminous sphere" . . . says Paracelsus in *Paragranum*.

"It may be urged that in this line of thought is included no more than the theory of the existence of the ether . . . . supposed to pervade space. . . . . It may be said that this universal ether pervades all the organism of the animal body as from without, and as part of every organization. This view would be Pantheism physically discovered *if it were true* (! !) It fails to be true because it would destroy the individuality of every individual sense. . . . ."

We fail to see it, and *we know* it is not so. Pantheism *may* be "physically *rediscovered*." It was known, seen, and felt by the whole of antiquity. Pantheism manifests itself in the vast expanse of the starry heavens, in the breathing of the seas and oceans and the quiver of life of the smallest blade of grass. Philosophy rejects one *finite* and *imperfect* God in the universe, as the anthropomorphic deity of the monotheist is represented by his followers. It repudiates in its name of *Philo-Theo-Sophia* the grotesque idea that Infinite, *Absolute* Deity should, or rather *could*, have any, whether direct or indirect, relation to finite illusive evolutions of matter, and therefore cannot imagine a universe *outside* that Deity, or the latter absent from the smallest speck of animate or inanimate substance.* Why either the Ether of Space, or "nervous Ether" should "destroy the individuality of every sense" seems incomprehensible for one acquainted with the real nature of that "nervous ether" under its Sanskrit, or rather esoteric and Kabalistic name. Dr. Richardson agrees that—

"If we did not individually produce the medium of communication between ourselves and the outer world, if it were produced from without and adapted *to one kind of vibration alone*, there were fewer senses required than we possess: for, taking two illustrations only—ether of light is not adapted for sound, and yet we hear as well as see; while air, the medium of motion of sound, is not the medium of light, and yet we see and hear."

This is not so. The opinion that "Pantheism *fails to be true* because it would destroy the individuality of every individual sense" shows that all the conclusions of the learned doctor are based on the modern physical theories, though he would fain reform them. But he will find it impossible to do this unless he allows the existence of spiritual senses to replace the gradual atrophy of the physical. "We see and hear," in accordance (of course in Dr. Richardson's mind) with the explanations of the phenomena of sight and hearing, by that same materialistic

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* This does not mean that every bush, tree or stone is God or *a* god; but only that every speck of the manifested material of Kosmos belongs to and is the substance of "God," however low it may have fallen in its cyclic gyration through the Eternities of the ever becoming; and also that every such speck individually, and Kosmos collectively, is an aspect and a reminder of that universal *One Soul*—which philosophy refuses to call God, thus limiting the eternal and ever-present root and essence.

science which postulates that we cannot see and hear otherwise. The Occultists and mystics know better. The Vedic Aryans were as familiar with the mysteries of sound and colour as our physiologists are on the physical plane, but they had mastered the secrets of both on planes inaccessible to the materialist. They knew of a double set of senses; spiritual and material. In a man who is deprived of one or more senses, the remaining become the more developed: *e.g.*, the blind man will recover his sight through the senses of touch, of hearing, etc., and he who is deaf will be able to hear through sight, by *seeing audibly* the words uttered by the lips and mouth of the speaker. But these are cases that belong to the world of matter still. The spiritual senses, those that act on a higher plane of consciousness are rejected *a priori* by physiology because the latter is ignorant of the sacred science. It limits the action of ether to vibrations, and, dividing it from air—though air is simply *differentiated* and compound ether—makes it assume functions to fit in with the special theories of the physiologist. But there is more real science in the teachings of the Upanishads when these are correctly understood, than the Orientalists, who do not understand them at all, are ready to admit. *Mental as well as physical correlations of the seven senses* (seven on the physical and seven on the mental planes) are clearly explained and defined in the Vedas, and especially in the Upanishad called Anugîtâ: "The indestructible and the destructible, such is the double manifestation of the Self. Of these the indestructible is the existent (the true essence or nature of Self, the underlying principles). The manifestation as an individual (or entity) is called the destructible." Thus speaks the ASCETIC in Anugîtâ; and also: "Every one who is twice-born (initiated) knows such is the teaching of the ancients. . . . . Space is the first entity. . . . . Now Space (*Akâsa*, or the noumenon of Ether) has one quality . . . and that is sound only . . . and the qualities of sound are Shadga, Rishabha, Gândhâra, Madhyama, Panchama, and beyond these five Nishâda and Dhaivata"; (the Hindu gamut). These seven notes of the scale are the principles of sound. (*Vide* ch. xxxvi. of *Anugîtâ*.) The qualities of every Element, as of every sense, are septenary, and to judge and dogmatize on them from their manifestation (likewise sevenfold in itself) on the material or objective plane above is quite arbitrary. For it is only by the SELF emancipating itself from these (seven) causes of illusion that one acqnires the knowledge (secret wisdom) of the qualities of objects of sense on their dual plane of manifestation—the visible and the invisible. Thus it is said:—

"State this wonderful mystery . . . . . Hear the assignment of causes exhaustively. The nose, and the tongue, and the eye, and the

skin, and the ear as the fifth (organ of sense) Mind and Understanding,* these seven (senses) should be understood to be the causes of (the knowledge of their) qualities. Smell, and taste, and colour, sound, and touch as the fifth, the object of the mental operation, and the object of the Understanding (the highest spiritual sense or perception), *these seven are causes of action.* He who smells, he who eats, he who sees, he who speaks, and he who hears as the fifth, he who thinks, and he who understands, these seven should be regarded as the *causes of the agents.*† These (the agents) being possessed of qualities (*sattwa, rajas, tamas*), enjoy their own qualities, agreeable and disagreeable" (*Anugîtâ*).

Then one reads in the Bhagavadgîtâ (chap. vii.) the Deity (or Krishna) saying:—

". . . . Only some know me truly. Earth, Water, Fire, Air, Space (or *Akâsa*, Æther), Mind, Understanding and Egoism (or the perception of all the former on the illusive plane). . . This is *a lower* form of my nature. Know (that there is) another (form of my) nature, and higher than this, which is animate, O you of mighty arms! and by which this Universe is upheld. . . . All this is woven upon me, like numbers of pearls upon a thread (*Mundakopanishd*, p. 298). . . . I *am the taste* in the

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* The division of the physical senses into five, comes to us from great antiquity. But while adopting the number, no modern philosopher has asked himself how these senses could exist, *i.e.*, be perceived and used in a self-conscious way, unless there was the *sixth* sense, mental perception to register and record them; and (this for the Metaphysicians and Occultists) the SEVENTH to preserve the spiritual fruition and remembrance thereof, as in a Book of Life which belongs to Karma. The ancients divided the senses into five, simply because their teachers (the Initiates) stopped at the *hearing*, as being that sense which developed in the *physical plane* (got dwarfed rather, limited to this plane) only at the beginning of the Fifth Race. (The Fourth Race already had begun to lose the *spiritual* condition, so pre-eminently developed in the Third Race.)

† The modern commentators, failing to comprehend the subtle meaning of the ancient Scholiasts, take this sentence, "causes of the agents," to mean "that the powers of smelling, etc., when attributed to the Self, make him appear as an agent, as an active principle" (!), which is entirely fanciful. These "seven" are understood to be the causes of the Agents, because "the objects are causes, as their enjoyment causes an impression." It means esoterically that they, these seven senses, *are caused by the* AGENTS, which are the "deities," for what does, or can, the sentence which follows this one mean? "Thus," it is said, "these seven (senses) are the causes of emancipation" (*i.e.*, when these causes are made ineffectual). "And among the learned (the wise Initiates) who understand the qualities *which are in the position* (in the nature, rather) *of the deities*, each in its place," means simply that the "learned" understand the nature of the *noumenoi* of the various phenomena"; and that "qualities," in this instance, mean the qualities of the high planetary or Elementary gods or Intelligences, which rule the elements and their *products*, and not at all "the senses," as the modern commentator thinks. For the "learned do not suppose their senses to have aught to do with them, any more than with their SELF." (*Vide* pp. 278 and 279 of the VIII. Vol. of "The Sacred Books of the East." *Anugîtâ.*)

water, O son of Kunti! I am the light of the sun and moon. I am . . . sound ('*i.e.*, the Occult essence which underlies all these and the other qualities of the various things mentioned,' *Transl.*), in space . . . the fragrant smell in the earth, refulgence in the fire . . . etc., etc."

Truly, then, one should study Occult philosophy before one begins to verify and seek the mysteries of nature on its surface alone, as he alone "who knows the truth about the qualities of nature, who understands the creation of all entities . . . is emancipated" from error. Says the "preceptor": "Accurately understanding the great tree of which the unperceived (Occult nature, the root of all) is the sprout from the seed (Parabrahmam) which consists of the understanding (*Mahat*, or the universal intelligent Soul) as its trunk, the branches of which are the great egoism,* in the holes of which are the sprouts, namely, the senses, of which the great (Occult,or invisible) elements are the flower-bunches,† the gross elements (the gross objective matter), the smaller boughs, which are always possessed of leaves, always possessed of flowers . . . . which is eternal and the seed of which is the Brahman (the deity); and cutting it with that excellent sword—knowledge (secret wisdom)—one attains immortality and casts off birth and death."

This is the Tree of Life, the Asvattha tree, only *after* the cutting of which the slave of life and death, MAN, can be emancipated.

But the men of Science know nought, nor will they hear of the "Sword of Knowledge" used by the adepts and ascetics. Hence the one-sided remarks of the most liberal among them, based on and flowing from undue importance given to the arbitrary divisions and classification of physical science. Occultism heeds them very little, and nature still less. The whole range of physical phenomena proceed from the *Primary* of Ether—Akâsa, as dual-natured Akâsa proceeds from undifferentiated *Chaos*, so-called, the latter being the primary *aspect* of Mulaprakriti, the root-matter and the first abstract Idea one can form of Parabrahmam. Modern Science may divide its hypothetically conceived ether in as many ways as it likes; the *real* Æther of Space will remain as it is throughout. It has its seven principles, as all the rest of nature has, and where there was no Ether *there would be no sound*, as it is the vibrating sound-board in nature in all of its seven differentiations. This is the first mystery the Initiates of old have learned. Our present normal physical senses were (from our present point of view) abnormal in those days of slow and progressive downward evolution and fall into matter. And there was a day when all that which in our modern times is regarded as phenomena, so puzzling to the

* *Ahamkara*, I suppose, that *Egoship* (or Ahamship) which leads to every error.

† The elements are the five tanmâtras of earth, water, fire, air and ether, the producers of the grosser elements.

physiologists now compelled to believe in them—such as thought transference, clairvoyance, clairaudience, etc.; in short, all that which is called now "wonderful and abnormal"—all that and much more belonged to the senses and faculties common to all humanity. We are, however, cycling back and cycling forward; *i.e.*, having lost in spirituality that which we acquired in physical development until almost the end of the Fourth Race, we (mankind) are as gradually and imperceptibly losing now in the physical all that we regain once more in the spiritual *re*-evolution. This process must go on until the period which will bring the Sixth Root-Race on a parallel line with the spirituality of the Second, long extinct mankind.

But this will hardly be understood at present. We must return to Dr. Richardson's hopeful though somewhat incorrect hypothesis about "nervous ether." Under the misleading translation of the word as "Space" (*Akâsa*), it has just been shown in the ancient Hindu system as the "first born" of the One, having but one quality, SOUND (which is septenary). In esoteric language this "One" is the "Father" Deity, and "Sound" is synonymous with *Logos* (Verbum, or the *Son*). Whether consciously or otherwise, it must be the latter; and Dr. Richardson, while preaching an Occult doctrine—chooses the lowest form of the septenary nature of that "SOUND" and speculates upon it, adding:—

"The theory, I offer, is that the nervous Ether *is an animal product.* In different classes of animals it may differ in physical quality so as to be adapted to the special wants of the animal, but essentially it plays one part in all animals, and is produced, in all, in the same way. . . ."

Herein lies the nucleus of error leading to all the resultant mistaken views. This "Nervous Ether" is the lowest principle of the Primordial Essence which is *Life*. It is *animal vitality* diffused in all nature and acting according to the conditions it finds for its activity. It is not an "animal product," but the living animal, the living flower or plant are *its* products. The animal tissues only absorb it according to their more or less morbid or healthy state—as do *physical* materials and structures (*in their primogenial State—nota bene*)—and henceforward, from the moment of the birth of the Entity, are regulated, strengthened, and *fed* by it. It descends in a larger supply to vegetation in the *Sushumna* sun-ray which lights and feeds the moon, and it is through her beams that it pours its light upon, and penetrates man and animal, more during their sleep and rest, than when they are in full activity. Therefore Dr. Richardson errs again in stating that:—

"The nervous ether is not, according to my idea of it, in *itself active, nor an excitant of animal motion in the sense of a force;* but it is essential as supplying the conditions by which the motion is rendered possible." (It is *just the reverse.*) . . . . "It is the conductor of all vibrations of heat, of light, of sound, of electrical action, of mechanical

friction.* It holds the nervous system throughout in perfect tension, during states of life (*true*). By exercise it is disposed of (*rather generated*) . . . and when demand for it is greater than the supply, its deficiency is indicated by nervous collapse or exhaustion.† It accumulates in the nervous centres during sleep, bringing them, if I may so speak, to their due tone, and therewith raising the muscles to awakening and renewed life. . . ."

Just so; this is quite correct, and as comprehensible. Therefore, "The body fully renewed by it, presents capacity for motion, fulness of form, *life*. The body bereft of it presents inertia, the configuration of shrunken death, *the evidence of having lost something physical that was in it when it lived*."

Modern Science denies the existence of a "vital principle." This extract is a clear proof of its grand mistake. But this "physical something," that we call life-fluid—the *Liquor Vitæ* of Paracelsus—has not *deserted the body*, as Dr. Richardson thinks. It has only changed its state from activity to passivity, and become latent owing to the too morbid state of the tissues, on which it has no more hold. Once the *rigor mortis* absolute, the "*Liquor Vitæ*" will re-awaken into action, and begin its work on the atoms *chemically*. Brahmâ-Vishnu—the creator and the Preserver of Life—will have transformed himself into Siva the *Destroyer*.

Lastly he writes on p. 387:—

"The nervous Ether may be poisoned; it may, I mean, have diffused through it, by simple gaseous diffusion, other gases or vapours derived from without; it may derive from within products of substances swallowed and ingested, or gases of decomposition produced during disease in the body itself."

And the learned gentleman might have added on the same Occult principle: "That the 'nervous Ether' of one person can be poisoned by the 'nervous Ether' of another person or his *auric emanations*. But see what Paracelsus said of 'Nervous Ether'":—

"The Archæus is of a magnetic nature, and *attracts or repels* other sympathetic or antipathetic forces belonging to the same plane. The less power of resistance for astral influences a person possesses, the more will he be subject to such influences. The vital force is not enclosed in man, but radiates (within) and around him like a luminous sphere (aura) and it may be made to act at a distance. . . . It *may poison the essence of life (blood) and cause diseases*, or it may purify it after

* The conductor in the sense of *Upadhi*—a material or physical basis; but, as the second principle of the universal Soul and *Vital* Force in Nature, it is *intelligently* guided by the fifth principle thereof.

† And too great an exuberance of it in the nervous system leads as often to disease and death. If it were the *animal system which generated it*, such would not be the case, surely. Hence, the latter emergency shows its independence of the system, and connection with the Sun-Force, as Metcalfe and Professor Hunt explain it.

it has been made impure, and restore the health" *(Paragranum ; "Life of Paracelsus,"* by Dr. F. Hartmann.)

That the two, Archæus and "nervous Ether," are identical, is shown by the English Scientist, who says that the tension of it *generally* may be too high or too low ; that it may be so "owing to local changes in the nervous matter it invests." . . . "Under sharp excitation it may vibrate as if in a storm and plunge every muscle under cerebral or spinal control into uncontrolled motion—unconscious convulsions."

This is called nervous excitation, but no one, except Occultists, knows the reason of such nervous perturbation or explains the *primary* causes of it. The "principle of Life" may kill *when too exuberant*, as also when there is too little of it. But this principle on the manifested (or our) plane is but the effect and the result of the *intelligent action* of the "Host"—collectively, Principle—the manifesting LIFE and LIGHT. It is itself subordinate to, and emanates from the ever-invisible, eternal and Absolute ONE LIFE in a descending and a re-ascending scale of hierarchic degrees—a true septenary ladder, with SOUND (or the Logos) at the upper end and the Vidyadharas* (the inferior Pitris) at the lower.

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* In a recent work on the Symbolism in Buddhism and Christianity (in Buddhism and Roman Catholicism, rather, many later rituals and dogmas in Northern Buddhism in its *popular exoteric form*, being identical with those of the Latin Church) some curious facts are to be found. The author of this volume, with more pretensions than erudition, has indiscriminately crammed into his work ancient and modern Buddhist teachings, and sorely confused Lamaism with Buddhism. On page 404 of this volume, called "*Buddhism in Christendom, or Jesus the Essene*," our *pseudo-Orientalist* devotes himself to criticizing the "Seven Principles" of the Esoteric Buddhists, and attempts to ridicule them. On page 405, the closing page, he speaks enthusiastically of the *Vidyadharas*, "the seven great legions of dead men made wise." Now, these "Vidyadharas," whom some Orientalists call "demi-gods," are in fact, exoterically, a kind of Siddhas, "affluent in devotion," and, *esoterically*, they are identical with the seven classes of Pitris, one class of which endow man in the Third Race with Self-Consciousness by incarnating in the human shells. The "Hymn to the Sun," at the end of his queer volume of mosaic, which endows Buddhism with a *personal god* (!!), is an unfortunate thrust at the very proofs so elaborately collected by the unlucky author.

Theosophists are fully aware that Mr. Rhys Davids has expressed his opinion on their beliefs likewise. He said that the theories propounded by the author of Esoteric Buddhism "were not Buddhism, and were not Esoteric." The remark is the result of (*a*) the unfortunate mistake of writing "Buddhism" instead of "Budhaism," or *Budhism, i.e.*, of connecting the system with Gautama's religion instead of with the Secret Wisdom taught by Krishna, Sankaracharya, and by many others, as much as by Buddha; and (*b*) of the impossibility of Mr. Rhys Davids knowing anything of true esoteric teachings. But he is, at all events, the greatest Pali and Buddhist scholar of the day, and whatever he may say is entitled to respectful hearing. But when one who knows no more of exoteric Buddhism on scientific and materialistic lines, than he knows of esoteric philosophy, defames those whom he honours with his spite, and assumes with the Theosophists the airs of a profound scholar, one can only smile and —heartily laugh at him.

Of course, the Occultists are fully aware of the fact that the Vitalist "fallacy," so derided by Vogt and Huxley, is, nevertheless, still countenanced in very high scientific quarters, and, therefore, they are happy to feel that they do not stand alone. Thus, Professor de Quatrefages writes :—

"It is very true we do not know *what* life *is;* but no more do we know *what* the force *is* that set the stars in motion. . . . . Living beings are heavy, and therefore subject to gravitation; they are the seat of numerous and various physico-chemical phenomena which are indispensable to their existence, and which must be referred to the action of etherodynamy (electricity, heat, etc.). But these phenomena are here manifested *under the influence of another force*. . . . . Life is not antagonistic to the inanimate forces, but it governs and rules their action by its laws."*

IX.

THE SOLAR THEORY.

A SHORT ANALYSIS OF THE COMPOUND AND SINGLE ELEMENTS OF SCIENCE AS AGAINST THE OCCULT TEACHINGS. HOW FAR SCIENTIFIC IS THIS THEORY, AS GENERALLY ACCEPTED.

In his reply to Dr. Gull's attack on the theory of vitality (connected inseparably with the Elements of the ancients in the Occult philosophy), Professor Beale, the great physiologist, has a few words as suggestive as they are beautiful :—

"There is a mystery in life—a mystery which has never been fathomed, and which appears greater, the more deeply the phenomena of life are studied and contemplated. In living centres—far more central than the centres seen by the highest magnifying powers, in centres of living matter, where the eye cannot penetrate, but towards which the understanding may tend—proceed changes of the nature of which the most advanced physicists and chemists fail to afford us the conception : *nor is there the slightest reason to think that the nature of these changes will ever be ascertained by physical investigation*, inasmuch as they are certainly of an order or nature *totally distinct* from that to which any other phenomenon known to us can be relegated."

This "mystery," or the origin of the LIFE ESSENCE, Occultism locates in the same centre as the nucleus of *prima materia* (for they are one) of our Solar system.

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* "*The Human Species*," p. 11.

"The Sun is the heart of the Solar World (System) and its brain is hidden behind the (visible) Sun. From thence, sensation is radiated into every nerve-centre of the great body, and the waves of the life-essence flow into each artery and vein. . . . The planets are its limbs and pulses. . . ." (Commentary.)

It was stated elsewhere *(in the Theosophist)* that Occult philosophy denies that the Sun is a globe in combustion, but defines it simply as a world, a glowing sphere, the *real* Sun being hidden behind, and the visible being only its reflection, its *shell*. The Nasmyth willow leaves, mistaken by Sir J. Herschell for "Solar inhabitants," are the reservoirs of solar vital energy, "the vital electricity that feeds the whole system. . . . The Sun *in abscondito* being thus the storehouse of our little Kosmos, self-generating its vital fluid, and ever receiving as much as it gives out," and the *visible* Sun only a *window cut into the real* Solar palace and presence, which reflects, however, faithfully the interior work.

Thus, there is a regular circulation of the vital fluid throughout our system, of which the Sun is the heart—the same as the circulation of the blood in the human body—during the manvantaric solar period, or life; the Sun contracting as rhythmically at every return of it, as the human heart does. Only, instead of performing the round in a second or so, it takes the solar blood ten of its years, and a whole year to pass through its *auricles* and *ventricles* before it washes the *lungs* and passes thence to the great veins and arteries of the system.

This, Science will not deny, since Astronomy knows of the fixed cycle of eleven years when the number of solar spots increases,* *which is due to the contraction* of the Solar HEART. The universe (our world in this case) breathes, just as man and every living creature, plant, and even mineral does upon the earth; and as our globe itself breathes every twenty-four hours. The dark region is *not* due "to the absorption exerted by the vapours issuing from the bosom of the sun and interposed between the observer and the photosphere," as Father Secchi would have it (*"Le Soleil" II.*, 184), nor are the spots formed "by the matter (heated gaseous matter) which the irruption projects upon the solar disc" (*ibid*). It is similar to the regular and healthy pulsation of the heart, as the life fluid passes through its hollow muscles. Could the human heart be made luminous, and the living and throbbing organ be made visible, so as to have it reflected upon a screen, such as

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* Not only does it not deny the occurrence, though attributing it to a wrong cause, as always, each theory contradicting every other, (*see the theories of Secchi, of Faye, and of Young*), the spots depending on the superficial accumulation of vapours cooler than the photosphere (?), etc., etc., but we have men of science who *astrologize* upon the spots. Professor Jevons attributes all the great periodical commercial crises to the influence of the Sun spots every eleventh cyclic year. (*See his "Investigations into Currency and Finance."*) This is worthy of praise and encouragement surely.

used by the astronomers in their lectures—say for the moon—then every one would see the Sun-spot phenomenon repeated every second —due to its contraction and the rushing of the blood.

It is said in a work on Geology that it is the *dream of Science* that "all the recognized chemical elements will one day be found *but modifications of a single material element.*" ("*World-Life*," *p.* 48.)

Occult philosophy has taught this since the existence of human speech and languages, adding only, on the principle of the immutable law of analogy—"as it is above, so it is below"—that other axiom, that there is neither Spirit nor matter, in reality, but only numberless aspects of the One ever-hidden IS (or *Sat*). The homogeneous primordial Element is *simple* and *single only on the terrestrial plane* of consciousness and sensation, since matter, after all, is nothing else than the sequence of our own states of consciousness, and Spirit an idea of psychic intuition. Even on the next higher plane, that *single element* which is defined on our earth by current science, as the ultimate undecomposable constituent of some kind of matter, would be pronounced in the world of a higher spiritual perception as something very complex indeed. Our purest water would be found to yield, instead of its two declared *simple* elements of oxygen and hydrogen, many other constituents, undreamt of by our terrestrial modern chemistry. As in the realm of matter, so in the realm of Spirit, the shadow of that which is cognized on the plane of objectivity exists on that of pure subjectivity. The speck of the perfectly homogeneous substance, the sarcode of the Hæckelian *monera*, is now viewed as the *archebiosis* of terrestrial existence (Mr. Huxley's "protoplasm")*; and *Bathybius Hœckelii* has to be traced to its *pre*-terrestrial archebiosis. This is first perceived by the astronomers at its third stage of evolution, and in the "secondary creation," so-called. But the students of Esoteric philosophy understand too well the secret meaning of the stanza: "Brahmâ has essentially the *aspect of* prakriti, both evolved and unevolved . . . . Spirit, O twice-born, (Initiate) is the leading *aspect* of Brahmâ. The next is a two-fold aspect —of Prakriti and Purusha, both evolved and unevolved; and *time* is the last! *Anu* is one of the names of Brahmâ (as distinct from Brahma neuter), and it means "atom": Aníyâmsam aníyasám, "the most atomic of the atomic," the "immutable and imperishable (achyuta) Purushottama."

Surely, then, the elements now known to us—be their number whatever it may—as they are understood and defined at present, are not,

* Unfortunately, as these pages are being written the "*archebiosis* of terrestial existence" has turned, under a somewhat stricter chemical analysis, into a simple precipitate of sulphate of lime—hence from the scientific standpoint not even an *organic* substance!!! *Sic transit gloria mundi!*

nor can they be, the *primordial* elements. Those were formed from "*the curds of the cold radiant mother*" and "the *fire-seed* of the hot Father" who "*are one*," or, to express it in the plainer language of modern science, those elements had their genesis in the depths of the primordial fire-mist —the masses of incandescent vapour of the *irresolvable* nebulæ; for as Professor Newcomb shows (in his "*Popular Astronomy*," on pages 444), *resolvable* nebulæ are not a class of proper nebulæ.

More than half of those which were at first mistaken for nebulae—he thinks—are what he calls "starry clusters." The elements now known, have arrived at their state of permanency in this 4th Round and 5th Race. They have a short period of rest before they are propelled once more on their upward spiritual evolution; when the "living fire of Orcus" will dissociate the most irresolvable and scatter them into the primordial ONE—again.

Meanwhile the Occultist goes further, as has been shown in the Commentaries on the Seven Stanzas. Hence he can hardly hope for any help or recognition from science, which will reject both his "áníyâmsam aníyásám (the absolutely spiritual atom) and his Manasaputras—"mind-born men." By resolving the "single material element" into one absolute *irresolvable* element—Spirit, or "Root-matter," thus placing it at once outside the reach and province of physical philosophy—he has, of course but little in common with the orthodox men of science. He maintains that Spirit and Matter are two FACETS of the unknowable UNITY, their apparently contrasted aspects depending, (*a*) on the various degrees of differentiation of the latter, and (*b*) on the grades of consciousness attained by man himself. This is, however, metaphysics, and has little to do with physics—however great in its own terrestrial limitation that physical *philosophy* may now be.

Nevertheless, once that Science admits, if not the actual existence, at any rate, the possibility of the existence, of a Universe with its number-less forms, conditions, and aspects built out of a "single substance,"* it has

* In his "World-Life"—page 48—in the appended foot notes, Professor Winchell says:—"It is generally admitted that at excessively high temperatures matter exists in a state of dissociation—that is, no chemical combination can exist;" and would appeal, to prove the unity of matter, to the spectrum, which in every case of homogeneity will show a *bright* line, whereas in the case of several molecular arrangements existing—in the nebulæ say, or a star—"the spectrum should consist of two or three bright lines!" This would be no proof either way to the physicist-Occultist, who maintains that beyond a certain limit of *visible* matter, no spectrum, no telescope and no microscope are of any use. The unity of matter, of that which is real cosmic matter to the Alchemist, or "Adam's Earth" as the Kabalists call it, can hardly be proved or disproved, by either the French *savant* Dumas, who suggests "the composite nature of the "elements" on certain relations of atomic weights," or even by Mr. Crookes's "radiant matter," though his experiments may seem

to go further. Unless it also admits the possibility of One Element, or the ONE LIFE of the Occultists. It will have to hang up that "single substance," especially if limited to only the solar nebulae, like the coffin of Mahomet, in mid air, though minus the attractive magnet that sustains that coffin. Fortunately for the speculative physicists, if unable to state with any degree of precision what the nebular theory *does* imply, we have, thanks to Professor Winchell, and several disagreeing astronomers, been able to learn what *it does not* imply.* (*Vide Supra.*)

Unfortunately, this is far from clearing even the most simple of the problems that have vexed, and still do vex, the men of learning in their research after truth. We have to proceed with our inquiries, starting with the earliest hypotheses of modern science, if we would discover *where* and *why* it sins. Perchance it may be found that Stallo is right, after all. That the blunders, contradictions, and fallacies made by the most eminent men of learning are simply due to their abnormal attitude. They are, and want to remain materialistic *quand même*, and yet "the general principles of the atomo-mechanical theory—the basis of modern physics—are *substantially identical* with the cardinal doctrines of ontological metaphysics." Thus, "the fundamental errors of ontology become apparent in proportion to the advance of physical Science." (Int. p. VI., "Concepts of Modern Physics.") Science is honeycombed with metaphysical conceptions, but the Scientists will not admit the charge and fight desperately to put atomo-mechanical masks on purely incorporeal and spiritual laws in nature, on our plane—refusing to admit their substantiality even on other planes, the bare existence of which they reject *à priori*.

It is easy to show, however, how Scientists, wedded to their materialistic views, have endeavoured, ever since the day of Newton, to put false masks on fact and truth. But their task is becoming with every year more difficult; and with every year also, Chemistry, above all the other sciences, approaches nearer and nearer the realm of the Occult in nature. It is assimilating the very truths taught by the Occult Sciences

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"to be best understood on the hypothesis of the homogeneity of the elements of matter, and the continuity of the states of matter." For all this does not go beyond MATERIAL matter, so to say, even in what is shown by the *spectrum*, that modern "eye of Siva" of physical experiments. It is of this matter only, that H. St. Claire Deville could say that "when bodies, deemed to be simple, combine with one another, they vanish, they are *individually annihilated*"; simply because he could not follow those bodies in their further transformation in the world of *spiritual* cosmic matter. Verily modern science will never be able to dig deep enough into the cosmological formations to find the *roots* of the world-stuff or matter, unless she works on the same lines of thought as the medieval alchemist did.

* "World-Life," Ibid.

for ages, but hitherto bitterly derided. "Matter is eternal," says the Esoteric Doctrine. But the matter the Occultists conceive of in its *laya*, or *zero state*, is not the matter of modern science; not even in its most rarefied gaseous state. Mr. Crookes' "radiant matter" would appear matter of the grossest kind in the realm of the beginnings, as it becomes pure spirit before it has returned back even to its first point of differentiation. Therefore, when the adept or alchemist adds that, though matter is eternal, for it is PRADHÂNA, yet atoms *are born at every new manvantara*, or reconstruction of the universe, it is no such contradiction as a materialist, who believes in nothing beyond the atom, might think. There is a difference between *manifested* and *unmanifested* matter, between *pradhâna*, the beginningless and endless cause, and *prakriti*, or the manifested effect. Says the sloka ;—

"That which is the unevolved cause is emphatically called by the most eminent sages, *pradhâna*, *original base*, *which is* subtile *prakriti*, *viz.*, that which is eternal, and which at once is, and is not, *a mere process*." *

That which in modern phraseology is respectively referred to as Spirit and Matter, is ONE in eternity as the perpetual cause, and it is neither Spirit nor matter, but IT—rendered in Sanskrit TAD ("that"),—all that is, was, or will be, all that the imagination of man is capable of conceiving. Even the exoteric Pantheism of Hinduism renders it as no monotheistic philosophy ever did, for in superb phraseology its cosmogony begins with the well-known words :—

"There was neither day nor night, neither heaven nor earth, neither darkness nor light. And there was not ought else apprehensible by the senses or by the mental faculties. There was then one Brahmâ, essentially *prakriti* (Nature) and Spirit. For *the two aspects* of Vishnu which are other than his supreme essential aspect are prakriti and Spirit, and Brahman. *When these two other* ASPECTS *of his no longer subsist, but are dissolved*, then that aspect whence form and the rest, *i.e.*, *creation*, proceed *anew*, is denominated time, O twice-born."

It is that which is dissolved, or the illusionary *dual* aspect of That, the essence of which is eternally ONE, that we call eternal matter or Substance (Vide in Part II., "*Primordial Substance and Divine Thought*"), formless, sexless, inconceivable, even to our *sixth* sense or mind,† in which, therefore, we refuse to see that which Monotheists call a *personal*, anthropomorphic God.

How are these two propositions—"that matter is eternal," and "the atom periodical, and not eternal"—viewed by modern exact Science? The materialistic physicist will criticize and laugh them to scorn. The

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* Book I. ch. II. *Vishnu Purâna*, Fitzedward Hall's Translation.

† *Vide* preceding Section IX., "Life, Force, and Gravity," quotation from *Anugîtâ*.

liberal and progressive man of Science, however, the true and earnest scientific searcher after truth—*e.g.*, the eminent chemist, Mr. Crookes, will corroborate the *probability* of the two statements. For, hardly has the echo of his lecture on the "Genesis of the Elements" died away —the lecture which, delivered by him before the Chemical Section of the British Association, at the last Birmingham meeting, so startled every evolutionist who heard or read it—than there came another one in March last, 1888. Once more the President of the Chemical Society brings before the world of Science and the public the fruits of some new discoveries in the realm of atoms, and these discoveries justify the occult teachings in every way. They are more startling even than the statements made by him in the first lecture (quoted later) and deserve well the attention of every Occultist, Theosophist, and Metaphysician. This is what he says in his "Elements and *Meta*-Elements," thus justifying Stallo's charges and prevision with the fearlessness of a scientific mind which loves science for truth's sake, regardless of any consequences to his own glory and reputation. We quote his own words:

Permit me, gentlemen, now to draw your attention for a short time to a subject which concerns the fundamental principles of chemistry, a subject which may lead us to admit the possible existence of bodies which, though neither compounds nor mixtures, are not elements in the strictest sense of the word—bodies which I venture to call "meta-elements." To explain my meaning it is necessary for me to revert to our conception of an element. What is the criterion of an element? Where are we to draw the line between distinct existence and identity? No one doubts that oxygen, sodium, chlorine, sulphur are separate elements; and when we come to such groups as chlorine, bromine, iodine, &c., we still feel no doubt, although were degrees of "elementicity" admissible—and to that we may ultimately have to come—it might be allowed that chlorine approximates much more closely to bromine than to oxygen, sodium, or sulphur. Again, nickel and cobalt are near to each other, very near, though no one questions their claim to rank as distinct elements. Still I cannot help asking what would have been the prevalent opinion among chemists had the respective solutions of these bodies and their compounds presented identical colours, instead of colours which, approximately speaking, are mutually complementary. Would their distinct nature have even now been recognised? When we pass further and come to the so-called rare earths the ground is less secure under our feet. Perhaps we may admit scandium, ytterbium, and others of the like sort to elemental rank; but what are we to say in the case of praseo: and neo-dymium, between which there may be said to exist no well-marked chemical difference, their chief claim to separate individuality being slight differences in basicity and crystallizing powers, though their physical distinctions, as shown by spectrum observations, are very strongly marked? Even here we may imagine the disposition of the majority of chemists would incline toward the side of leniency, so that they would admit these two bodies within the charmed circle. Whether in so doing they would be able to appeal to any broad principle is an open question. If we admit these candidates

how in justice are we to exclude the series of elemental bodies or meta-elements made known to us by Krüss and Nilson ? Here the spectral differences are well marked, while my own researches on didymium show also a slight difference in basicity between some at least of these doubtful bodies. In the same category must be included the numerous separate bodies into which it is probable that yttrium, erbium, samarium, and other "elements"—commonly so-called—have been and are being split up. Where then are we to draw the line ? The different groupings shade off so imperceptibly the one into the other that it is impossible to erect a definite boundary between any two adjacent bodies and to say that the body on this side of the line is an element, while the one on the other side is non-elementary, or merely something which simulates or approximates to an element. Wherever an apparently reasonable line might be drawn it would no doubt be easy at once to assign most bodies to their proper side, as in all cases of classification the real difficulty comes in when the border-line is approached. Slight chemical differences, of course, are admitted, and, up to a certain point, so are well-marked physical differences. What are we to say, however, when the only chemical difference is an almost imperceptible tendency for the one body—of a couple or of a group—to precipitate before the other ? Again, there are cases where the chemical differences reach the vanishing point, although well-marked physical differences still remain. Here we stumble on a new difficulty : in such obscurities what is chemical and what is physical ? Are we not entitled to call a slight tendency of a nascent amorphous precipitate to fall down in advance of another a "physical difference ?" And may we not call coloured reactions depending on the amount of some particular acid present and varying, according to the concentration of the solution and to the solvent employed, "chemical differences ?" I do not see how we can deny elementary character to a body which differs from another by well-marked colour, or spectrum-reactions. while we accord it to another body whose only claim is a very minute difference in basic powers. Having once opened the door wide enough to admit some spectrum differences, we have to inquire how minute a difference qualifies the candidate to pass ? I will give instances from my own experience of some of these doubtful candidates.

And here the great chemist gives several cases of the very extraordinary behaviour of molecules and earths, apparently the same, and which yet, when examined very closely, were found to exhibit differences which, however imperceptible, still show that none of them are *simple* bodies, and that the 60 or 70 elements accepted in chemistry, can no longer cover the ground. Their name, apparently, is legion, but as the so-called "periodic theory" stands in the way of an unlimited multiplication of elements, Mr. Crookes is obliged to find some means of reconciling the new discovery with the old theory. "That theory," he says :—

"Has received such abundant verification that we cannot lightly accept any interpretation of phenomena which fails to be in accordance with it. But if we suppose the elements reinforced by a vast number of bodies slightly differing from each other in their properties, and forming, if I may use the expression,

aggregations of nebulæ where we formerly saw, or believed we saw, separate stars, the periodic arrangement can no longer be definitely grasped. No longer, that is, if we retain our usual conception of an element. Let us, then, modify this conception. For "element" read "elementary group"—such elementary groups taking the place of the old elements in the periodic scheme—and the difficulty falls away. In defining an element, let us take not an external boundary, but an internal type. Let us say, *e.g.*, the smallest ponderable quantity of yttrium is an assemblage of ultimate atoms almost infinitely more like each other than they are to the atoms of any other approximating element. It does not necessarily follow that the atoms shall all be absolutely alike among themselves. The atomic weight which we ascribed to yttrium, therefore, merely represents a mean value around which the actual weights of the individual atoms of the "element" range within certain limits. But if my conjecture is tenable, could we separate atom from atom, we should find them varying within narrow limits on each side of the mean. The very process of fractionation implies the existence of such differences in certain bodies."

Thus fact and truth have once more forced the hand of "exact" Science, and compelled it to enlarge its views and change its terms which, masking the multitude, reduced them to one body—like the Septenary Elohim and their hosts transformed by the materialistic religionists into one Jehovah. Replace the chemical terms "Molecule," "atom," "particle," etc., by the words "Hosts," "Monads," "Devas," etc., and one might think the genesis of gods, the primeval evolution of manvantaric *intelligent* Forces, was being described. But the learned lecturer adds something still more suggestive to his descriptive remarks; whether consciously or unconsciously, who knoweth? For he says the following:—

"Until lately such bodies passed muster as elements. They had definite properties, chemical and physical; they had recognised atomic weights. If we take a pure dilute solution of such a body, yttrium for instance, and if we add to it an excess of strong ammonia, we obtain a precipitate which appears perfectly homogeneous. But if instead we add very dilute ammonia in quantity sufficient only to precipitate one-half of the base present, we obtain no immediate precipitate. If we stir up the whole thoroughly so as to insure a uniform mixture of the solution and the ammonia, and set the vessel aside for an hour, carefully excluding dust, we may still find the liquid clear and bright, without any vestige of turbidity. After three or four hours, however, an opalescence will declare itself, and the next morning a precipitate will have appeared. Now let us ask ourselves, What can be the meaning of this phenomenon? The quantity of precipitant added was insufficient to throw down more than half the yttria present, therefore a process akin to selection has been going on for several hours. The precipitation has *evidently not been effected at random*, those molecules of the base being decomposed which happened to come in contact with a corresponding molecule of ammonia, for we have taken care that the liquids should be uniformly mixed, so that one molecule of the original salt would not be more exposed to decomposition

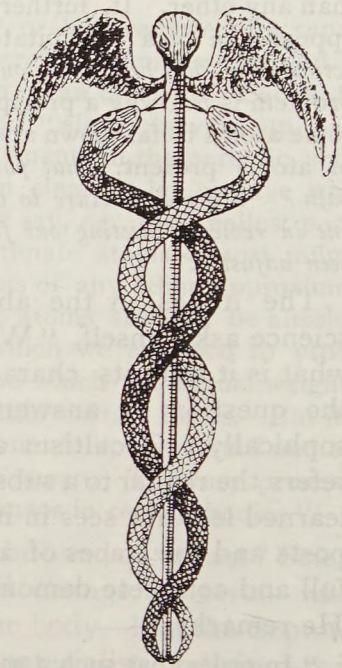
than any other. If, further, we consider the time which elapses before the appearance of a precipitate, we *cannot avoid coming to the conclusion that the action which has been going on for the first few hours is of a selective character.* The problem is not why a precipitate is produced, but what determines or directs some atoms to fall down and others to remain in solution. Out of the multitude of atoms present, *what power is it that directs each atom to choose the proper path? We may picture to ourselves some directive force passing the atoms one by one in review, selecting one for precipitation and another for solution till all have been adjusted.*"

The italics in the above passage are ours. Well may a man of science ask himself, "What power is it that directs each atom," and what is it that its character should be *selective?* Theists would solve the question by answering "God"; and would solve nothing philosophically. Occultism answers on its own pantheistic grounds, and refers the reader to a subsequent section, "*Gods, Monads, and Atoms.*" The learned lecturer sees in it that which is his chief concern: the finger-posts and the traces of a path which may lead to the discovery, and the full and complete demonstration of an homogeneous element in nature. He remarks:—

"In order that such a selection can be effected there evidently must be some slight differences between which it is possible to select, and this difference almost certainly must be one of basicity, so slight as to be imperceptible by any test at present known, but susceptible of being nursed and encouraged to a point when the difference can be appreciated by ordinary tests."

Occultism, which knows of the existence and presence in Nature of the One eternal element at the first differentiation of which the roots of the tree of life are periodically struck, needs no scientific proofs. It says:— Ancient Wisdom has solved the problem ages ago. Aye; earnest, as well as mocking reader, Science is slowly but as surely approaching our domains of the Occult. It is forced by its own discoveries to adopt *nolens volens* our phraseology and symbols. Chemical Science is now compelled, by the very force of things, to accept even our illustration of the evolution of the gods and atoms, so suggestively and undeniably figured in the caduceus of Mercury, the God of Wisdom, and in the allegorical language of the Archaic Sages. Says a commentary in the esoteric doctrine:—

. . . . *The trunk of the* ASVATTHA (*the tree of Life and Being, the* ROD *of the caduceus*) *grows from and descends at every Beginning* (*every new manvantara*) *from the two dark wings of the Swan* (HANSA) *of Life. The two Serpents, the ever-living and its illusion* (*Spirit and matter*) *whose two heads grow from the one head between the wings, descend along the trunk, interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanoo!*"



Every one knows what the caduceus is, already modified by the Greeks. The original symbol—with the triple head of the serpent—became altered into a rod with a knob, and the two lower heads were separated, thus disfiguring somewhat the original meaning. Yet it is as good an illustration as can be for our purpose, this laya rod entwined by two serpents. Verily the wonderful powers of the magic caduceus were sung by all the ancient poets, with a very good reason for those who understood the secret meaning.

Now what says the learned President of the Chemical Society of Great Britain, in that same lecture, which has any reference to, or bearing upon, our above-mentioned doctrine. Very little; only this—and nothing more :—

"In the Birmingham address already referred to I asked my audience to picture the action of two forces on the original protyle—one being time, accompanied by a lowering of temperature; the other, swinging to and fro like a mighty pendulum, having periodic cycles of ebb and swell, rest and activity, being intimately connected with the imponderable matter, essence, or source of energy we call electricity. Now, a simile like this effects its object if it fixes in the mind the particular fact it is intended to emphasize, but it must not be expected necessarily to run parallel with all the facts. Besides the lowering of temperature with the periodic ebb and flow of electricity, positive or negative, requisite to confer on the newly-born elements their particular atomicity, it is evident that a third factor must be taken into account. Nature does not act on a flat plane; she demands space for her cosmogenic operations, and if we introduce space as the third factor, all appears clear. Instead of a pendulum, which, though to a certain extent a good illustration, is impossible as a fact, let us seek some more satisfactory way of representing what I conceive may have taken place. Let us suppose the zigzag diagram not drawn upon a plane, but projected in space of three dimensions. What figure can we best select to meet all the conditions involved? Many of the facts can be well explained by supposing the projection in space of Professor Emerson Reynolds' zigzag curve to be a spiral. This figure is, however, inadmissible, inasmuch as the curve has to pass through a point neutral as to electricity and chemical energy twice in each cycle. We must, therefore, adopt some other figure. A figure of eight (8), or lemniscate, will foreshorten into a zigzag just as well as a spiral, and it fulfils every condition of the problem."

A *lemniscate* for the evolution downward, from Spirit into matter;

another form of a *spiral*, perhaps, in its *reinvolutionary* path onward, from matter into Spirit, and the necessary gradual and final reabsorption into the *laya* state, that which Science calls in her own way "the point neutral as to electricity" etc., or the *zero* point. Such are the Occult facts and statement. They may be left with the greatest security and confidence to Science, to be justified some day. Let us hear some more, however, about this primordial genetic type of the symbolical caduceus.

"Such a figure will result from three very simple simultaneous motions. First, a simple oscillation backwards and forwards (suppose east and west); secondly, a simple oscillation at right angles to the former (suppose north and south) of half the periodic time—*i.e.*, twice as fast; and thirdly, a motion at right angles to these two (suppose downwards), which, in its simplest form, would be with unvarying velocity. If we project this figure in space we find on examination that the points of the curves, where chlorine, bromine, and iodine are formed, come close under each other; so also will sulphur, selenium, and tellurium; again, phosphorus, arsenic, and antimony; and in like manner other series of analagous bodies. It may be asked whether this scheme explains how and why the elements appear in this order? Let us imagine a cyclical translation in space, each evolution witnessing the genesis of the group of elements which I previously represented as produced during one complete vibration of the pendulum. Let us suppose that one cycle has thus been completed, the centre of the unknown creative force in its mighty journey through space having scattered along its track the primitive atoms—the seeds, if I may use the expression—which presently are to coalesce and develop into the groupings now known as lithium, beryllium, boron, carbon, nitrogen, oxygen, fluorine, sodium, magnesium, aluminium, silicon, phosphorus, sulphur, and chlorine. What is most probably the form of track now pursued? Were it strictly confined to the same plane of temperature and time, the next elementary groupings to appear would again have been those of lithium, and the original cycle would have been eternally repeated, producing again and again the same 14 elements. The conditions, however, are not quite the same. Space and electricity are as at first, but temperature has altered, and thus, instead of the atoms of lithium being supplemented with atoms in all respects analogous with themselves, the atomic groupings which come into being when the second cycle commences form, not lithium, but its lineal descendant, potassium. Suppose, therefore, the *vis generatrix* travelling to and fro in cycles along a lemniscate path, as above suggested, while simultaneously temperature is declining and time is flowing on—variations which I have endeavoured to represent by the downward sink—each coil of the lemniscate track crosses the same vertical line at lower and lower points. Projected in space, the curve shows a central line neutral as far as electricity is concerned, and neutral in chemical properties—positive electricity on the north, negative on the south. Dominant atomicities are governed by the distance east and west from the neutral centre line, monatomic elements being one remove from it, diatomic two removes, and so on. In every successive coil the same law holds good."

And, as if to prove the postulate of Occult Science and Hindu philo-

sophy, that, at the hour of the Pralaya, the two *aspects* of the unknowable deity, "the Swan in darkness"—Prakriti and Purusha, nature or matter in all its forms and Spirit—no longer subsist but are (*absolutely*) dissolved," we learn the conclusive scientific opinion of the great English chemist, who caps his proofs by saying:—"We have now traced the formation of the chemical elements from knots and voids in a primitive, formless fluid. We have shown the possibility, nay, the probability that the atoms are not eternal in existence, but share with all other created beings the attributes of decay and death."

Occultism says *amen* to this, as the Scientific "possibility" and "probability" are for it facts demonstrated beyond the necessity of further proof or any extraneous physical evidence. Nevertheless, it repeats with as much assurance as ever: "MATTER IS ETERNAL, becoming atomic (its aspect) only periodically." This is as sure as that the other proposition, which is almost unanimously accepted by astronomers and physicists—namely, that the wear and tear of the body of the Universe is steadily going on, and that it will finally lead to the extinction of the Solar fires and the destruction of the Universe—is quite erroneous on the lines traced by Men of Science. There will be, as there ever were in time and eternity, periodical dissolutions of the manifested Universe, but (*a*) a partial *pralaya* after every "Day of Brahmâ;" and (*b*) an Universal pralaya—the MAHA-PRALAYA—only after the lapse of every Brahmâ's age. But the scientific causes for such dissolution, as brought forward by exact Science, have nothing to do with the true causes. However that may be, Occultism is once more justified by Science, for Mr. Crookes said:—

"We have shown, from arguments drawn from the chemical laboratory, that in matter which has responded to every test of an element, there are minute shades of difference which may admit of selection. We have seen that the time-honoured distinction between elements and compounds no longer keeps pace with the developments of chemical science, but must be modified to include a vast array of intermediate bodies—"meta-elements." We have shown how the objections of Clerk-Maxwell, weighty as they are, may be met; and finally, we have adduced reasons for believing that primitive matter was formed by the act of a generative force, throwing off at intervals of time atoms endowed with varying quantities of primitive forms of energy. If we may hazard any conjectures as to the source of energy embodied in a chemical atom, we may, I think, premise that the heat radiations propagated outwards through the ether from the ponderable matter of the universe, by some process of nature not yet known to us, are transformed at the confines of the universe into the primary—the essential—motions of chemical atoms, which, the instant they are formed, gravitate inwards, and thus restore to the universe the energy which otherwise would be lost to it through radiant heat. If this conjecture be well founded, Sir William Thomson's *startling prediction of the final decrepitude of the universe through the dissipation of its energy falls to the ground.* In this

fashion, gentlemen, it seems to me that the question of the elements may be provisionally treated. Our slender knowledge of these first mysteries is extending steadily, surely, though slowly."

By a strong and curious coincidence even our "septenary" doctrine seems to force the hand of Science. If we understand rightly, Chemistry speaks of fourteen groupings of primitive atoms—lithium, beryllium, boron, carbon, nitrogen, oxygen, fluorine, sodium, magnesium, aluminium, silicon, phosphorus, sulphur and chlorine; and Mr. Crookes, speaking of the "dominant atomicities," enumerates seven groups of these, for he says:—

"As the mighty focus of creative energy goes round, we see it in successive cycles sowing in one tract of space seeds of lithium, potassium, rubidium, and cæsium; in another tract, chlorine, bromine, and iodine; in a third, sodium, copper, silver, and gold; in a fourth, sulphur, selenium, and tellurium; in a fifth, beryllium, calcium, strontium, and barium; in a sixth, magnesium, zinc, cadmium, and mercury; in a seventh, phosphorus, arsenic, antimony, and bismuth"—which makes seven groupings on the one hand. And after showing "in other tracts the other elements—namely, aluminium, gallium, indium, and thallium; silicon, germanium, and tin; carbon, titanium, and zirconium."

He adds: "While a natural position near the neutral axis is found for the three groups of elements relegated by Professor Mendeleeff to a sort of Hospital for Incurables—his eighth family." It might be interesting to compare these "seven of the eighth family of 'incurables' with the allegories concerning the seven primitive sons of "Mother, Infinite Space," or Aditi, and the *eighth* son rejected by her. Many a strange coincidence may thus be found between "those intermediate links . . . named 'meta-elements or elementoids and those whom occult science names their *noumenoi*,' the intelligent minds and rulers of those groupings of Monads and Atoms. But this would lead us too far. Let us be content with finding the confession of the fact that "this deviation from absolute homogeneity should mark the constitution of these molecules or aggregations of matter which we designate elements and will perhaps be clearer if we return in imagination to the earliest dawn of our material universe, and, face to face with the Great Secret, try to consider the processes of elemental evolution." Thus finally Science, in the person of its highest representatives, in order to make itself clearer to the profane, adopts the phraseology of such old adepts as Roger Bacon, and returns to the "protyle." All this is hopeful and suggestive of the "signs of the times."

Indeed these "signs" are many and multiply daily; but none are more important than those just quoted. For now the chasm between the occult "superstitious and *unscientific*" teachings and "exact" science is completely bridged, and one, at least, of the few eminent chemists of the day is in the realm of the infinite possibilities of occultism. Every new

step he will take will bring him nearer and nearer to that mysterious centre, from which radiate the innumerable paths that lead down Spirit into matter, and which transform the gods and the living monads into man and sentient nature.

But we have something more to say on this subject in the following section.

X.

THE COMING FORCE.

ITS POSSIBILITIES AND IMPOSSIBILITIES.

Shall we say that Force is "moving matter," or "matter in motion," and a manifestation of energy; or that matter and force are the phenomenal differentiated aspects of the one primary, undifferentiated Cosmic Substance?

This query is made with regard to that Stanza which treats of FOHAT and his "Seven brothers or *Sons*," in other words, of the *cause* and the *effects* of Cosmic Electricity, the latter called, in Occult parlance, *the seven primary* forces of Electricity, whose purely phenomenal, and hence *grossest* effects are alone cognizable by physicists on the cosmic and especially on the terrestrial plane. These include, among other things, Sound, Light, Colour, etc., etc. Now what does physical Science tell us of these "Forces"? SOUND, it says, is a *sensation* produced by the impact of atmospheric molecules on the *tympanum*, which, by setting up delicate tremors in the auditory apparatus, thus communicate themselves to the brain. LIGHT is the *sensation* caused by the impact of inconceivably minute vibrations of ether on the *retina* of the eye.

So, too, we say. But this is simply the effect produced in *our* atmosphere and its immediate surroundings, all, in fact, which falls within the range of our terrestrial consciousness. *Jupiter Pluvius* sent his symbol in drops of rain, of water composed, as is believed, of two "elements," which chemistry dissociates and recombines. The compound molecules are in its power, but their atoms still elude its grasp. Occultism sees in all these Forces and manifestations a ladder, the lower rungs of which belong to *exoteric* physics, and the higher are traced to a living, intelligent, invisible Power, which is, as a rule, the unconcerned, and exceptionally, the conscious cause of the sense-born phenomenon designated as this or another natural law.

We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.

For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. *As one saved thrice from death* by that power, the writer ought to be credited with knowing personally something about it.

And if all this appears too *unscientific* to be even noticed, let Science explain "to what mechanical and physical laws known to it, is due the recently produced phenomena of the so-called "Keely motor?" What is it that acts as the formidable generator of invisible but tremendous force, of that power which is not only capable of driving an engine of 25 horse-power, but has even been employed to lift the machinery bodily? Yet this is done simply by drawing a fiddle-bow across a tuning fork, as has been repeatedly proven. For the *etheric* Force, discovered by the well-known (in America and now in Europe) John Worrell Keely, of Philadelphia, is no *hallucination*. Notwithstanding his failure to utilize it, a failure prognosticated and maintained by some Occultists from the first, the phenomena exhibited by the discoverer during the last few years have been wonderful, almost miraculous, not in the sense of the *supernatural** but of the *superhuman*. Had Keely been permitted to succeed, he might have reduced a whole army to atoms in the space of a few seconds as easily as he reduced a dead ox to the same condition.

The reader is now asked to give a serious attention to that newly-discovered potency which the discoverer has named "Inter-Etheric Force and Forces."

In the humble opinion of the Occultists, as of his immediate friends,

* The word "supernatural" implies *above or outside* of nature. Nature and Space are one. Now Space for the metaphysician exists outside of any act of sensation, and is a purely subjective representation; materialism, which would connect it forcibly with one or the other datum of sensation, notwithstanding. For our senses, *it is fairly subjective* when independent of anything within it. How then can any phenomenon, or anything else, *step outside of or be performed beyond that which has no limits?* But when spacial extension becomes simply conceptual, and is thought of in an idea connected with certain actions, as by the materialists and the physicists, then again they have hardly a right to define and claim that which can or cannot be produced by Forces generated within even limited spaces, as they have not even an approximate idea of what those forces are.

Mr. Keely, of Philadelphia, was, and still is, at the threshold of some of the greatest secrets of the Universe; of that chiefly on which is built the whole mystery of physical Forces, and the esoteric significance of the "Mundane Egg" symbolism. Occult philosophy, viewing the manifested and the unmanifested Kosmos as a UNITY, symbolizes the ideal conception of the former by that "Golden Egg" with two poles in it. It is the positive pole that acts in the manifested world of matter, while the negative is lost in the unknowable absoluteness of SAT—"*Be-ness*."* Whether this agrees with the philosophy of Mr. Keely, we cannot tell, nor does it really much matter. Nevertheless, his ideas about the ethero-material construction of the Universe look strangely like our own, being *in this respect* nearly identical. This is what we find him saying in an able pamphlet compiled by Mrs. Bloomfield-Moore, an American lady of wealth and position, whose incessant efforts in the pursuit of truth can never be too highly appreciated: — "Mr. Keely, in explanation of the working of his engine, says: 'In the conception of any machine heretofore constructed, the medium for inducing a neutral centre has never been found. If it had, the difficulties of perpetual-motion seekers would have ended, and this problem would have become an established and operating fact. It would only require an introductory impulse of a few pounds, on such a device, to cause it to run for centuries, In the conception of my vibratory engine, I did not seek to attain perpetual motion; but a circuit is formed that actually has *a neutral centre*, which is in a condition to be vivified by my vibratory ether, and, while under operation by said substance, is really a machine that is virtually independent of the mass (or globe),† and it is the wonderful velocity of the vibratory circuit which makes it so. Still, with all its perfection, it requires to be fed with the vibratory ether to make it an independent motor . . . ."

"All structures require a foundation in strength according to the weight of the mass they have to carry, but the foundations of the universe rest on a vacuous point far more minute than a molecule; in fact, to express this truth properly, on an *inter-etheric point*, which requires an infinite mind to understand it. To look down into the depths of an etheric centre is precisely the same as it would be to search into the broad space of heaven's ether to find the end, with this difference: that one is the positive field, while the other is the negative field . . . ."

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* "It is not correct, when speaking of *idealism*, to show it based upon "the old ontological assumptions that things or entities exist independently of each other, and otherwise than as terms of relations" (Stallo). At any rate, it is incorrect to say so of idealism in Eastern philosophy and *its* cognition, for it is just the reverse.

† Independent, in a certain sense, but not *disconnected* with it.

This, as easily seen, is precisely the Eastern doctrine. His inter-etheric point is the *laya*-point of the Occultists, which, however, does not require "an infinite mind to *understand* it," but only a specific intuition and ability to trace its hiding-place in this world of matter. Of course, the *laya centre* cannot be produced, but an *inter-etheric vacuum* can—as proved in the production of bell-sounds in space. Mr. Keely speaks as an unconscious Occultist, nevertheless, when he remarks in his theory of planetary suspension:—

"As regards planetary volume, we would ask in a scientific point of view, How can the immense difference of volume in the planets exist without disorganising the harmonious action that has always characterised them? I can only answer this question properly by entering into a progressive analysis, starting on the rotating etheric centres that were fixed by the Creator* with their attractive or accumulative power. If you ask what power it is that gives to each etheric atom its inconceivable velocity of rotation (or introductory impulse), I must answer that no finite mind will ever be able to conceive what it is. The philosophy of accumulation is the only proof that such a power has been given. The area, if we can so speak, of such an atom, presents to the attractive or magnetic, the elective or propulsive, all the receptive force and all the antagonistic force that characterises a planet of the largest magnitude; consequently, as the accumulation goes on, the perfect equation remains the same. When this minute centre has once been fixed, the power to rend it from its position would necessarily have to be so great as to displace the most immense planet that exists. When this atomic neutral centre is displaced, the planet must go with it. The neutral centre carries the full load of any accumulation from the start, and remains the same, for ever balanced in the eternal space."

Mr. Keely illustrates his idea of "a neutral centre" in this way:—

"We will imagine that, after an accumulation of a planet of any diameter, say, 20,000 miles, more or less, for the size has nothing to do with the problem; there should be a displacement of all the material, with the exception of a crust 5,000 miles thick, leaving an intervening void between this crust and a centre of the size of an ordinary billiard ball, it would then require a force as great to move this small central mass as it would to move the shell of 5,000 miles thickness. Moreover, this small central mass would carry the load of this crust for ever, keeping it equidistant; and there could be no opposing power, however great, that could bring them together. The imagination staggers in contemplating the immense load which bears upon this point of centre, where weight ceases. . . . This is what we understand by a neutral centre."

And what Occultists understand by a "laya centre."

The above is pronounced "unscientific" by many. But so is everything that is not sanctioned and kept on strictly orthodox lines by physical science. Unless the explanation given by the inventor himself is accepted—and his explanations, being, as observed, quite *orthodox* from

* "By *Fohat*, more likely," would be an Occultist's reply.

the spiritual and the Occult stand-points, if not from that of materialistic speculative (called *exact*) Science, are therefore ours in this particular—what can science answer to *facts* already seen which it is no longer possible for anyone to deny? Occult philosophy divulges few of its most important vital mysteries. It drops them like precious pearls, one by one, far and wide apart, and only when forced to do so by the evolutionary tidal wave that carries on humanity slowly, silently, but steadily toward the dawn of the Sixth-Race mankind. For once out of the safe custody of their legitimate heirs and keepers, those mysteries cease to be occult: they fall into the public domain and have to run the risk of becoming in the hands of the selfish—of the *Cains* of the human race—curses more often than blessings. Nevertheless, whenever such individuals as the discoverer of *Etheric Force*—John Worrell Keely—men with peculiar psychic and mental capacities* are born, they are generally and more frequently helped than allowed to go unassisted; groping on their way, though, if left to their own resources, falling very soon victims to martyrdom and unscrupulous speculators. Only they are helped *on the condition that they should not become, whether consciously or unconsciously, an additional peril to their age: a danger to the poor*, now offered in daily holocaust by the less wealthy to the very wealthy.† This necessitates a short digression and an explanation.

Some twelve years back, during the Philadelphia Centennial Exhibition, the writer, in answering the earnest queries of a theosophist, one of the earliest admirers of Mr. Keely, repeated to him what she had heard in quarters, information from which she could never doubt.

It had been stated that the inventor of the "Self-Motor" was what is called, in the jargon of the Kabalists, a "*natural-born* magician." That he was and would remain unconscious of the full range of his powers, and would work out merely those which he had found out and ascertained in his own nature—*firstly*, because, attributing them to a wrong source, he could never give them full sway; and

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* The reason for such psychic capacities is given farther on.

† The above was written two years ago, at a time when hopes of success for the "Keely Motor" were at their highest. What was then said by the writer proved true, in every word, and now only a few remarks are added to it with regard to the failure of his expectations, so far, which has now been admitted by the discoverer himself. Though, however, the word *failure* is here used the reader should understand it in a relative sense, for as Mrs. Bloomfield-Moore explains: "What Mr. Keely does admit is that, baffled in applying vibratory force to mechanics, upon his first and second lines of experimental research, he was obliged either to confess a *commercial* failure, or to try a third departure from his base or principle; seeking success through another channel." . . And this "channel" is on the *physical* plane.

secondly, because it was beyond his power to pass to others that which was *a capacity inherent in his special nature.* Hence the whole secret could not be made over permanently to anyone for practical purposes or use.*

Individuals born with such a capacity are not *very rare.* That they are not heard of more frequently is due to the fact that they live and die, in almost every case, in utter ignorance of being possessed of *abnormal* powers at all. Mr. Keely possesses powers which are called "abnormal" just because they happen in our day to be as little known as blood circulation was before Harvey's time. Blood existed, and it behaved as it does at present in the first man born from woman; and so does that *principle* in man which can control and guide etheric vibratory force. At any rate it exists in all those mortals whose *inner selves* are *primordially connected, by reason of their direct descent, with that group of Dhyan-Chohans* who are called "*the first-born of Ether.*" Mankind, psychically considered, is divided into various groups, each of which is connected with one of the Dhyanic groups that first formed *psychic* man; (*see paragraphs* 1, 2, 3, 4, 5 *in the Commentary to Stanza VII.*) Mr. Keely being greatly favoured in this respect, and moreover, besides his psychic temperament, being intellectually a genius in mechanics, may thus achieve most wonderful results. He has achieved some already—more than any mortal man, *not initiated into the final mysteries.* has achieved in this age up to the present day. What he has done is certainly quite sufficient "to demolish with the hammer of Science the idols of Science"—the idols of matter with the feet of clay—as his friends justly predict and say of him. Nor would the writer for a moment think of contradicting Mrs. Bloomfield-Moore, when in her paper on "Psychic Force and Etheric Force," she states that Mr. Keely, as a philosopher, "is great enough in soul, wise enough in mind, and sublime enough in courage to overcome all difficulties, and to stand at last before the world as the greatest discoverer and inventor in the world."

And again she writes:—"Should Keely do no more than lead scientists from the dreary realms where they are groping into the open field of elemental force, where gravity and cohesion are disturbed in their haunts and diverted to use; where, from unity of origin, emanates infinite energy in diversified forms, he will achieve immortal fame. Should he demonstrate, to the destruction of materialism, that the universe is animated by a mysterious principle to which matter, however perfectly organized, is absolutely subservient, he will be a greater spiritual benefactor to our race than the modern world has yet found in any man. Should he be able to substitute, in the treatment of disease,

* We learn that these remarks are not applicable to Mr. Keely's latest discovery; time alone can show the exact limit of his achievements.

the finer forces of nature for the grossly material agencies which have sent more human beings to their graves than war, pestilence and famine combined, he will merit and receive the gratitude of mankind. All this and more will he do, if he and those who have watched his progress, day by day for years, are not too sanguine in their expectations."

Writing in the T. P. S. ("Theosophical Publication Society") series (No. 9), the same lady, in her pamphlet, "Keely's Secrets," brings forward a passage from an article, written a few years ago by the writer of the present volume, in her journal, the *Theosophist*, in these words :—

"The author of No. 5 of the pamphlets issued by the Theosophical Publication Society, 'What is Matter and What is Force,' says therein, 'The men of science have just found out "a fourth state of matter," whereas the Occultists have penetrated years ago beyond the sixth, and therefore do not infer, but know of, the existence of the seventh, the last.' This knowledge comprises one of the secrets of Keely's so-called 'compound secret.' It is already known to many that his secret includes 'the augmentation of energy,' the insulation of the ether, and the adaptation of dynaspheric force to machinery."

It is just because Keely's discovery would lead to a knowledge of one of the most occult secrets, a secret which can never be allowed to fall into the hands of the masses, that his failure to push his discoveries to their logical end seems certain to Occultists. But of this more presently. Even in its limitations this discovery may prove of the greatest benefit. For :—

"Step by step, with a patient perseverance which some day the world will honour, this man of genius has made his researches, overcoming the colossal difficulties which again and again raised up in his path what seemed to be (to all but himself) insurmountable barriers to further progress : but never has the world's index finger so pointed to an hour when all is making ready for the advent of the new form of force that mankind is waiting for. Nature, always reluctant to yield her secrets, is listening to the demands made upon her by her master, necessity, The coal mines of the world cannot long afford the increasing drain made upon them. Steam has reached its utmost limits of power, and does not fulfil the requirements of the age. It knows that its days are numbered. Electricity holds back, with bated breath, dependent upon the approach of her sister colleague. Air ships are riding at anchor, as it were, waiting for the force which is to make aërial navigation something more than a dream. As easily as men communicate with their offices from their homes by means of the telephone, so will the inhabitants of separate continents talk across the ocean. Imagination is palsied when seeking to foresee the grand results of this marvellous discovery, when once it is applied to art and mechanics. In taking the throne which it will force steam to abdicate, dynaspheric force will rule the world with a power so mighty in the interests of civilization, that no finite mind can conjecture the results. Laurence Oliphant, in his preface to 'Scientific Religion,' says : 'A new moral future is dawning upon the human race—one, certainly, of which it stands much in need." In no way could this

new moral future be so widely, so universally, commenced as by the utilizing of dynaspheric force to beneficial purposes in life. . . . ."

The Occultists are ready to admit all this with the eloquent writer. Molecular vibration is, undeniably, "Keely's legitimate field of research," and the discoveries made by him will prove wonderful—yet *only in his hands* and *through himself*. The world so far will get but that with which it can be safely entrusted. The truth of this assertion has, perhaps, not yet quite dawned upon the discoverer himself, since he writes that he is absolutely certain that he will accomplish all that he has promised, and will then give it out to the world; but it must dawn upon him, and at no very far distant date. And what he says in reference to his work is a good proof it :—

"In considering the operation of my engine, the visitor, in order to have even an approximate conception of its *modus operandi*, must discard *all thought of engines that are operated upon the principle of pressure and exhaustion, by the expansion of steam or other analogous gas which impinges upon an abutment, such as the piston of a steam-engine.* My engine has neither piston nor eccentrics, nor is there one grain of pressure exerted in the engine, whatever may be the size or capacity of it.

"My system, in every part and detail, both in the developing of my power and in every branch of its utilization, *is based and founded on sympathetic vibration.* In no other way would it be possible to awaken or develop my force, and equally impossible would it be to operate my engine upon any other principle. . . . . This, however, is the true system; and henceforth all my operations will be conducted in this manner—that is to say, my power will be generated, my engines run, my cannon operated, *through a wire.*

"It has been only after years of incessant labour, and the making of almost innumerable experiments, involving not only the construction of a great many most peculiar mechanical structures, and the closest investigation and study of the phenomenal properties of the substance 'ether,' *per se*, produced, that I have been able to dispense with complicated mechanism, and to obtain, as I claim, *mastery over the subtle and strange force with which I am dealing.*"

The passages underlined by us, are those which bear directly on the occult side of the application of the vibratory force, or what Mr. Keely calls "sympathetic vibration." The "wire" is already a step below, or downward from the pure etheric plane into the terrestrial. The discoverer has produced marvels—the word "miracle" is not too strong—when acting through the inter-etheric Force alone, the fifth and sixth principles of Akâsa. From a "generator" six feet long, he has come down to one "no larger than an old-fashioned silver watch;" and this by itself is a miracle of *mechanical* (but not spiritual) genius. But, as well expressed by his great patroness and defender, Mrs. Bloomfield-Moore, "the two forms of force which he has been experimenting with, and the phenomena attending them, are the very antithesis of each other." One was generated and acted upon by and

through himself. No one, who should have repeated the thing done by himself, *could have produced the same results.* It was "Keely's ether" that acted truly, while "Smith's or Brown's" ether would have remained for ever barren of results. For Keely's difficulty has hitherto been to produce a machine which would develop and regulate the "force" without the intervention of any "will power" or personal influence, whether conscious or unconscious of the operator. In this he has failed, so far as others were concerned, for *no one but himself* could operate on his "machines." Occultly this was a far more advanced achievement than the "success" which he anticipates from his "wire," but the results obtained from the *fifth and sixth planes* of the etheric (or Astral) Force, *will never be permitted to serve for purposes of commerce and traffic.* That Keely's organism is directly connected with the production of the marvellous results is proven by the following statement emanating from one who knows the great discoverer intimately.

At one time the shareholders of the "Keely Motor Co." put a man in his workshop for the express purpose of discovering his secret. After six months of close watching, he said to J. W. Keely one day: "I know how it is done, now." They had been setting up a machine together, and Keely was manipulating the stop-cock which turned the force on and off. "Try it, then," was the answer. The man turned the cock, and nothing came. "Let me see you do it again," the man said to Keely. The latter complied, and the machinery operated at once. Again the other tried, but without success. Then Keely put his hand on his shoulder and told him to try once more. He did so, with the result of an instantaneous production of the current. This fact, if true, settles the question.

We are told that Mr. Keely defines electricity "as a certain form of atomic vibration." In this he is quite right; but this is electricity on the terrestrial plane, and through terrestrial correlations. He estimates—

Molecular vibrations	at	100,000,000	per	second.
Inter-molecular	,, ,,	300,000,000	,,	,,
Atomic	,, ,,	900,000,000	,,	,,
Inter-atomic	,, ,,	2,700,000,000	,,	,,
Ætheric	,, ,,	8,100,000,000	,,	,,
Inter-Ætheric	,, ,,	24,300,000,000	,,	,,

This proves our point. There are no vibrations that could be counted or even estimated at an *approximate* rate beyond "the realm of the *fourth son of Fohat*," using an occult phraseology, or that motion which corresponds to the formation of Mr. Crookes' radiant matter, or lightly called some years ago the "fourth state of matter"—*on this our plane.*

If the question is asked why Mr. Keely was not allowed to pass a certain limit, the answer is easy; because that which he has unconsciously discovered, is the terrible sidereal Force, known to, and named by the Atlanteans MASH-MAK, and by the Aryan Rishis in their *Ashtar Vidya* by a name that we do not like to give. It is the *vril* of Bulwer Lytton's "Coming Race," and of the coming races of our mankind. The name vril may be a fiction; the Force itself is a fact doubted as little in India as the existence itself of their Rishis, since it is mentioned in all the secret works.

It is this vibratory Force, which, when aimed at an army from an *Agni Rath* fixed on a flying vessel, a balloon, according to the instructions found in *Ashtar Vidya*, reduced to ashes 100,000 men and elephants, as easily as it would a dead rat. It is allegorised in the *Vishnu Purâna*, in the Râmâyana and other works, in the fable about the sage Kapila whose *glance* made a mountain of ashes of King Sagara's 60,000 sons," and which is explained in the esoteric works, and referred to as the *Kapilaksha*—"Kapila's Eye."

And is it this Satanic Force that our generations were to be allowed to add to their stock of Anarchist's baby-toys, known as melenite, dynamite clock-works, explosive oranges, "flower baskets," and such other innocent names? Is it this destructive agency, which, once in the hands of some modern Attila, *e.g.*, a blood-thirsty anarchist, would reduce Europe in a few days to its primitive chaotic state with no man left alive to tell the tale—is this force to become the common property of all men alike?

What Mr. Keely has already done is grand and wonderful in the extreme; there is enough work before him in the demonstration of his new system to "humble the pride of those scientists who are materialistic, by revealing those mysteries which lie behind the world of matter," without revealing it *nolens volens* to all. For surely Psychists and Spiritualists—of whom there are a good number in the European armies—would be the first to experience personally the fruits of such mysteries revealed. Thousands of them would find themselves (and perhaps with the populations of whole countries to keep them company) in blue Ether very soon, were such a Force to be even entirely discovered, let alone made publicly known. The discovery in its completeness is by several thousand—or shall we say hundred thousand?—years *too premature*. It will be at its appointed place and time only when the great roaring flood of starvation, misery, and underpaid labour ebbs back again—as it will when happily at last the just demands of the many are attended to; when the proletariat exists but in name, and the pitiful cry for bread, that rings throughout the world unheeded, has died away. This may be hastened by the spread of learning,

and by new openings for work and emigration, with better prospects than exist now, *and on some new continent that may appear.* Then only will "Keely's Motor and Force," as *originally contemplated* by himself and friends, be in demand, because *it will be more needed by the poor than by the wealthy.*

Meanwhile the force discovered by him will work through *wires*, and this, if he succeeds, will be quite sufficient in the present generation to make of him the greatest discoverer of this age.

What Mr. Keely says of *Sound and Colour* is also correct from the Occult stand-point. Hear him talk as though he were the nursling of the "Gods-revealers," and had gazed all his life into the depths of Father-Mother Æther.

In comparing the tenuity of the atmosphere with that of the etheric flows, obtained by him from his invention for breaking up the molecules of air by vibration, Keely says that :—

. . . "It is as platina to hydrogen gas. Molecular separation of air brings us to the first sub-division only; inter-molecular, to the second; atomic, to the third; inter-atomic, to the fourth; etheric, to the fifth; and inter-etheric, to the sixth sub-division, or positive association with luminiferous ether.* In my introductory argument I have contended that this is the vibratory envelope of all atoms. In my definition of atom I do not confine myself to the *sixth* sub-division where this luminiferous ether is developed in its crude form as far as my researches prove.† I think this idea will be pronounced by the physicists of the present day, a wild freak of the imagination. Possibly, in time, a light may fall upon this theory that will bring its simplicity forward for scientific research. At present I can only compare it to some planet in a dark space, where the light of the sun of science has not yet reached it. . ."

"I assume that sound, like odour, is a real substance of unknown and wonderful tenuity, emanating from a body where it has been induced by percussion and throwing out absolute corpuscles of matter, inter-atomic particles, with velocity of 1,120 feet per second; in vacuo 20,000. The substance which is thus disseminated is a part and parcel of the mass agitated, and, if kept under this agitation continuously, would, in the course of a certain cycle of time, become thoroughly absorbed by the atmosphere; or, more truly, would pass through the atmosphere to an elevated point of tenuity corresponding to the condition of sub-division that governs its liberation from its parent body." . . .

"The sounds from vibratory forks, set so as to produce etheric chords, while disseminating their tones (compound), permeate most thoroughly all substances that come under the range of their atomic bombardment. The clapping of a bell *in vacuo* liberates these atoms with the same velocity and volume as one in the open air; and were the agitation of the bell kept up continuously for a few millions of centuries it would

* This also is the division, made by the Occultists, under other names.

† Quite so, since there is the *seventh* beyond, which begins the same enumeration rom the first to the last, on another and higher plane.

thoroughly return to its primitive element; and, if the chamber were hermetically sealed, and strong enough, the vacuous volume surrounding the bell would be brought to a pressure of many thousands of pounds to the square inch, by the tenuous substance evolved. In my estimation, sound truly defined is the disturbance of atomic equilibrium, rupturing actual atomic corpuscles; and the substance thus liberated must certainly be a certain order of etheric flow. Under these conditions, is it unreasonable to suppose that, if this flow were kept up, and the body thus robbed of its element, it would in time disappear entirely? All bodies are formed primitively from this highly tenuous ether, animal, vegetable, and mineral, and they are only returned to their high gaseous condition when brought under a state of differential equilibrium." . . .

"As regards odour, we can only get some definite idea of its extreme and wondrous tenuity by taking into consideration that a large area of atmosphere can be impregnated for a long series of years from a single grain of musk; which, if weighed after that long interval, will be found to be not appreciably diminished. The great paradox attending the flow of odorous particles is that they can be held under confinement in a glass vessel! Here is a substance of much higher tenuity than the glass that holds it, and yet it cannot escape. It is as a sieve with its meshes large enough to pass marbles, and yet holding fine sand which cannot pass through; in fact, a molecular vessel holding an atomic substance. This is a problem that would confound those who stop to recognize it. But infinitely tenuous as odour is, it holds a very crude relation to the substance of sub-division that governs a magnetic flow (a flow of sympathy, if you please to call it so). This sub-division comes next to sound, but is above sound. The action of the flow of a magnet coincides somewhat to the receiving and distributing portion of the human brain, giving off at all times a depreciating ratio of the amount received. It is a grand illustration of the control of mind over matter, which gradually depreciates the physical till dissolution takes place. The magnet on the same ratio gradually loses its power and becomes inert. If the relations that exist between mind and matter could be equated and so held, we would live on in our physical state eternally, as there would be no physical depreciation. But this physical depreciation leads, at its terminus, to the source of a much higher development—viz., the liberation of the pure ether from the crude molecular; which, in my estimation, is to be much desired." —(From Mrs. Bloomfield-Moore's paper, "*The New Philosophy.*")

It may be remarked that, save a few small divergencies, no Adept nor Alchemist could have explained the above *any better, in the light of modern Science*, however much the latter may protest against the novel views. This is, in all its fundamental principles, if not details, *Occultism pure and simple*, yet withal, modern *natural philosophy* as well.

This "New Force," or whatever Science may call it, the effects of which are undeniable—admitted by more than one naturalist and physicist who has visited Mr. Keely's laboratory and witnessed personally its tremendous effects—what is it? Is it a "mode of motion," also, "*in Vacuo*," since there is no matter to generate it except *Sound*—another "mode of motion," no doubt, a *sensation* caused like

colour by vibrations? Fully as we believe in these vibrations as the proximate—the immediate—cause of such sensations, we as absolutely reject the one-sided scientific theory that there is *no factor* to be considered as external to us, other than etheric or atmospheric vibrations.*

There *is* a *transcendental* set of causes put in motion—so to speak—in the occurrence of these phenomena, which, *not being in relation to our narrow range of cognition*, can only be traced to their source and their nature, and understood by the Spiritual faculties of the Adept. They are, as Asclepios puts it to the King, "incorporeal corporealities"—such as "appear in the mirror," and "abstract forms" that *we see, hear, and smell*, in our dreams, and visions. What have the "modes of motion," light, and ether to do with these? Yet we see, hear, and smell, and touch them, *ergo* they are as much *realities* to us in our dreams, as any other thing on this plane of Maya.

XI.

ON THE ELEMENTS AND ATOMS,

FROM THE STAND-POINT OF SCIENCE AND THAT OF OCCULTISM.

When the Occultist speaks of "Elements," and of human Beings who lived during those geological ages, the duration of which it is found as impossible to determine, according to the opinion of one of the best

* In this case the American "Substantialists" are not wrong (though too anthropomorphic and material in their views to be accepted by the Occultists) when arguing through Mrs. M. S. Organ, M.D., that "there must be positive entitative properties in objects which have a constitutional relation to the nerves of animal sensations, or there can be no perception. No impression *of any kind can be made* upon brain, nerve, or mind—no stimulus to action—unless there is an actual and direct communication of a substantial force." ("Substantial" as far as it appears in the usual sense of the word in this universe of *illusion* and MAYA, of course; not so *in reality*.) "That force may be the most refined and sublimated immaterial Entity (?). Yet it must exist; for no sense, element, or faculty of the human being can have a perception, or be stimulated into action, without some substantial force coming in contact with it. This is the fundamental law pervading the whole organic and mental world. In the true philosophical sense there is no such thing as independent action: for every force or substance is correlated to some other force or substance. We can with just as much truth and reason assert that no substance possesses any inherent gustatory property or any olfactory property—that taste and odour are simply sensations caused by vibrations; and hence mere illusions of animal perceptions. . . ."

English geologists*, as the nature of matter, it is because he knows what he is talking about. When he says "Man" and Elements, he neither means "man" in his present physiological and anthropological form, nor the elemental atoms, those hypothetical conceptions, the entitative abstractions of matter in its highly attenuated state, as existing at present in scientific minds; nor, again, the compound Elements of antiquity. In Occultism the word *Element* means "rudiment" in every case. When we say "Elementary Man," we mean either the proëmial, incipient sketch of man, in its unfinished and undeveloped condition, hence in that form which now lies latent in physical man during his life-time, and takes shape only occasionally and under certain conditions; or that form which for a time survives the material body, and which is better known as an "Elementary."† With regard to "Element," when the term is used metaphysically, it means, in distinction to the mortal, the incipient *divine* man; and, in its physical usage, inchoate matter in its first undifferentiated condition, or in the *laya* state, which is the eternal and the *normal* condition of substance, differentiating only periodically, and is during that differentiation in an *abnormal* state—in other words, a transitory illusion of the senses.

As to the "elemental atoms," so called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindu to Brahmâ when he calls him ANU, the "Atom." Every elemental *atom*, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief (when not *knowledge*), a SOUL; not necessarily a disembodied soul, but a *jiva*, as the Hindus call it, a centre of POTENTIAL VITALITY, with latent intelligence in it, and, in the case of compound Souls—an intelligent active EXISTENCE, from the highest to the lowest order, a form composed of more or less differentiations. It requires a metaphysician—and an Eastern metaphysician—to understand our meaning. All those atom-Souls are differentiations from the ONE, and in the same relation to it as the *divine Soul*—the Buddhi—to its informing and inseparable Spirit, or *Atman*.

Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine; hence they got only the husks and will never be able to get at the kernel. They left behind, in the adoption of physical atoms, the suggestive fact that

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* In answer to a friend, that eminent geologist writes: . . . . "I can only say, in reply to your letter, that it is at present, and perhaps always will be, IMPOSSIBLE to reduce, even approximately, geological time into years, or even into millenniums." (Signed William Pengelly, F.R.S.

† Plato speaking of the irrational, turbulent Elements "composed of fire, air, water, and earth," means Elementary Dæmons. (See *Timæus*.)

from Anaxagoras down to Epicurus, the Roman Lucretius, and finally even to Galileo, all those Philosophers believed more or less in ANIMATED atoms, not in invisible specks of so-called "brute" matter. Rotatory motion was generated in their views, by larger (read, more divine and pure) atoms forcing downwards other atoms; the lighter ones being thrust simultaneously upward. The esoteric meaning of this is the ever cyclic curve downward and upward of differentiated elements through intercyclic phases of existence, until each reaches again its starting point or birthplace. The idea was metaphysical as well as physical; the hidden interpretation embracing "gods" or souls, in the shape of atoms, as the *causes* of all the *effects* produced on Earth by the *secretions* from the divine bodies.* No ancient philosopher, not even the Jewish Kabalists, ever dissociated Spirit from matter or *vice versâ*. Everything originated in the ONE, and, proceeding from the one, must finally return to the One. "Light becomes heat, and consolidates into fiery particles; which, from being ignited, become cold, hard particles, round and smooth. And this is called *Soul*, imprisoned in its robe of matter;" † *Atoms* and *Souls* having been synonymous in the language of the Initiates. The "whirling Souls," *Gilgoolem*, a doctrine in which so many learned Jews have believed *(See Mackenzie's Royal Masonic Cyclopædia)*, had no other meaning esoterically. The learned Jewish Initiates never meant by the "Promised land" Palestine alone, but the same *Nirvana* as the learned Buddhist and Brahmin do—the bosom of the ETERNAL ONE, symbolized by that of Abraham, and by Palestine as its substitute on Earth.‡ The passage of the SOUL-ATOM "through the Seven Planetary Chambers" had the same metaphysical and also physical meaning. It had the latter when it was said to *dissolve into Ether (See Isis Unveiled*, Vol. I., p. 297.) Even Epicurus, the *model Atheist* and materialist, knew and believed so much in the ancient Wisdom, that he taught that the

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* Plato uses the words "*secretions*" of turbulent Elements *(Timæus)*.

† Valentinus' *Esoteric Treatise on the Doctrine of Gilgul*.

‡ Surely no *educated* Jew ever believed the *literal* sense of this allegory—namely, that "the bodies of Jews deposited in foreign lands contain within them a principle of Soul which cannot rest, until by a process called the "whirling of the Soul" the immortal particle reaches once more the sacred Soil of the "Promised land." The meaning is evident to an occultist. The process was supposed to be accomplished by a kind of metempsychosis, the psychic spark being conveyed through bird, beast, fish, and the most minute insect. *(See Royal Masonic Cyclo. Mackenzie.)* The Allegory relates *to the atoms of the body*, which have each to pass through every form before all reach the *final* state, which is the first starting point of the departure of every atom—its primitive *aya* State. But the primitive meaning of *Gilgoolem*, or "Revolution of Souls," was the idea of the re-incarnating Souls or *Egos*. "All the Souls go into the *gilgoolah*," into a cyclic or revolving process; *i.e.*, they all proceed on the cyclic path of re-births. Some Kabalists interpret this doctrine to mean only a kind of purgatory for the souls of the wicked. But this is not so.

Soul (entirely distinct from immortal Spirit when the former is enshrined *latent* in it, as it is in every atomic speck), was composed of a fine, tender essence, formed from the *smoothest, roundest, and finest atoms.*

And this shows that the ancient Initiates, who were followed more or less closely by all profane antiquity, meant by the term "ATOM," a Soul, a Genius or Angel, the first-born of the ever-concealed CAUSE of all causes; and in this sense their teachings become comprehensible. They claimed, as do their successors, the existence of Gods and Genii, angels or "demons," not outside, or independent of, the Universal *Plenum*, but within it. Only this *Plenum*, during the life-cycles, is infinite. They admitted and taught a good deal of that which modern Science teaches now—namely, the existence of a primordial "World-stuff or Cosmic Substance," from which worlds are formed, ever and eternally homogeneous, except during its periodic existence, when it differentiates its universal diffusion throughout infinite space; and the gradual formation of sidereal bodies from it. They taught the revolution of the Heavens, the Earth's rotation, the Heliocentric System, and the Atomic Vortices—Atoms—in reality Souls and intelligences. But those "Atomists" were spiritual, most trancendental, and philosophical Pantheists. It is not they who would have ever conceived, or dreamt that monstrous contrasted progeny, the nightmare of our modern civilized Race; namely—*inanimate* material, self-guiding atoms, on the one hand, and an extra-Cosmic God on the other.

It may be useful to show what, in the teachings of the old Initiates, the Monad was, and what its origin.

Modern exact Science, as soon as it began to grow out of its teens, perceived the great, and, to it, hitherto *esoteric* axiom, that nothing—whether in the spiritual, psychic, or physical realm of being—could come into existence out of nothing. There is no cause in the manifested universe without its adequate effects, whether in space or time; nor can there be an effect without its primal cause, which itself owes its existence to a still higher one—the final and absolute cause having to remain to man for ever an incomprehensible CAUSELESS CAUSE. But even this is no solution, and must be viewed, if at all, from the highest philosophical and metaphysical standpoints, otherwise the problem had better be left unapproached. It is an abstraction, on the verge of which human reason—however trained to metaphysical subtleties—trembles, threatening to collapse. This may be demonstrated to any European who would undertake to solve the problem of existence by the articles of faith of the true Vedantin, for instance. Let him read and study the sublime teachings on the subject of Soul and Spirit, of

Sankarâchârya (*Viveka Chudâmani*)*, and the reader will realize what is now said.

While the Christian is taught that the human soul is a breath of God—being created by him for sempiternal existence, *i.e.*, having a beginning, *but no end* (and therefore never to be called eternal)—the Occult teaching says, "*Nothing is created, but is only transformed.* Nothing can manifest itself in this universe—from a globe down to a vague, rapid thought—that was not in the universe already; everything on the subjective plane is an eternal IS; as everything on the objective plane is an *ever becoming*—because transitory."

The monad—a truly "indivisible thing," as defined by Good, who did not give it the sense we now do—is here rendered as the *Atma* in conjunction with *Buddhi* and the higher Manas. This trinity is one and eternal, the latter being absorbed in the former at the termination of all conditioned and *illusive* life. The monad, then, can be traced through the course of its pilgrimage and its changes of transitory vehicles only from the incipient stage of the manifested Universe. In Pralaya, or the intermediate period between two manvantaras, it loses its name, as it loses it when the real ONE self of man merges *into Brahm* in cases of high Samadhi (the *Turiya* state) or final Nirvana; "when the disciple" in the words of Sankara, "having attained that primeval consciousness, absolute bliss, of which the nature is truth, which is without form and action, abandons this illusive body that has been assumed by the *atma* just as an actor (abandons) the dress (put on)." For Buddhi (the *Anandamaya sheath*) is but a mirror which *reflects* absolute bliss; and, moreover, *that reflection* itself is yet not free from ignorance, and is *not* the Supreme Spirit, being subject to conditions, being a spiritual modification of Prakriti, and an effect; *Atma* alone is the one real and eternal substratum of all—the essence and absolute knowledge—the *Kshetragna*.† It is called in the Esoteric philosophy "the One Witness,"

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* Translated for the *Theosophist*, by Mohini M. Chatterji as "Crest Jewel of Wisdom," 1886. (See *Theosophist*, July and August numbers).

† Now that the revised version of the gospels has been published and the most glaring mistranslations of the old versions are corrected, one will understand better the words in St. John v., vi., and vii.: "It is the Spirit that beareth *witness* because the Spirit is the truth." The words that follow in the mistranslated version about the "three witnesses,"—hitherto supposed to stand for "the Father, the Word, and the Holy Ghost"—show the real meaning of the writer (St. John) very clearly, thus still more forcibly identifying his teaching in this respect with that of Sankarâchârya. For what can the sentence, "there are three who bear witness: the Spirit and the *Water* and the *Blood*"—mean, if they bear no relation to, or connection with, the more philosophical statement of the great Vedanta teacher, who, speaking of the *sheaths* (the *principles* in man) *Jiva*, *Vignanamaya*, etc., which *are*, in their physical manifestation, "*water* and *blood*" or life, adds that *atma* (spirit) alone is what remains after the

and, while it rests in Devachan, is referred to as "the Three Witnesses to Karma."

Atma (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval "Seven;"—of which seven further on. It is *the* EMANATING *spark from the* UNCREATED *Ray*—a mystery. In the esoteric, and even exoteric Buddhism of the North, Adi Buddha (*Chogi dangpoi sangye*), the One unknown, without beginning or end, identical with Parabrahm and Ain-Soph, emits a bright ray from its darkness.

This is the *Logos* (the first), or Vajradhara, the Supreme Buddha (also called *Dorjechang*). As the Lord of all Mysteries he cannot manifest, but sends into the world of manifestation his heart—the "diamond heart," Vajrasattva (*Dorjesempa*). This is the second *logos* of creation, from whom emanate the seven (in the exoteric blind the five) Dhyani Buddhas, called the Anupadaka, "the parentless." These Buddhas are the primeval monads from the world of *incorporeal being*, the *Arupa* world, wherein the Intelligences (on that plane only) have neither shape nor name, in the exoteric system, but have their distinct seven names in esoteric philosophy. These Dhyani Buddhas emanate, or create from themselves, by virtue of Dhyana, celestial Selves—the *super*-human Bodhisattvas. These incarnating at the beginning of every human cycle on earth as mortal men, become occasionally, owing to their personal merit, Bodhisattvas among the Sons of Humanity, after which they may re-appear as *Manushi* (human) Buddhas. The Anupadaka (or Dhyani-Buddhas) are thus identical with the Brahminical *Manasaputra*, "mind-born sons"—whether of Brahmâ or either of the other two Trimurtian Hypostases, hence identical also with the Rishis and Prajâpatis. Thus, a passage is found in *Anugîtâ*, which, read esoterically, shows plainly, though under another imagery, the same idea and system. It says: "Whatever entities there are in this world, moveable or immoveable, they are the very first to be dissolved (at *pralaya*); and next the developments produced from the elements (from which the visible Universe is fashioned); and, after these developments (evolved entities), all the elements. Such is the upperward gradation among entities. Gods, Men, Gandharvas, Pisâchas, Asuras, Râkshasas, all have been created by Svabhâva (Prakriti, or plastic nature), not by actions, nor by a cause"—*i.e.*, not by any physical cause.

"These Brâhmanas (the Rishi Prajâpati?), the creators of the world, are born here (on earth) again and again. Whatever is produced from

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subtraction of the sheaths and that it is the ONLY *witness*, or synthesized unity. The less spiritual and philosophical school, solely with an eye to a trinity made three witnesses out of "one," thus connecting it more with earth than with heaven.

them is dissolved in due time in those very five great elements (the five, or rather seven, Dhyani Buddhas, also called "Elements" of Mankind), like billows in the ocean. These great elements are in every way beyond the elements that make up the world (the gross elements). And he who is released even from these five elements (the tanmâtras)* goes to the highest goal." "The Lord Prajâpati (Brahmâ) created all this by the mind only," *i.e.*, by *Dhyana*, or abstract meditation and mystic powers like the Dhyani Buddhas (*vide supra*). Evidently then, these "Brâhmanas" are identical with the Bodhisattvas (the terrestrial) of the heavenly Dhyani Buddhas. Both, as primordial, intelligent "Elements," become the *creators* or the *emanators* of the monads destined to become human in that cycle; after which they evolve themselves, or, so to say, expand into their own *selves* as Bodhisattvas or Brâhmanas, in heaven and earth, to become at last simple men—"the creators of the world *are born here, on earth again and again*"—truly. In the Northern Buddhist system, or the popular exoteric religion, it is taught that every Buddha, while preaching the good law on earth, manifests himself simultaneously in three worlds: in the formless, as Dhyani Buddha, in the World of forms, as a Bodhisattva, and in the world of desire, the lowest (or our world) as a man. Esoterically the teaching differs: The divine, purely Adi-Buddhic *monad* manifests as the universal Buddhi (the *Mahâ-buddhi* or Mahat in Hindu philosophies) the spiritual, omniscient and omnipotent root of divine intelligence, the highest *anima mundi* or the Logos. *This* descends "like a flame spreading from the eternal Fire, immoveable, without increase or decrease, ever the same to the end" of the cycle of existence, and becomes universal life on the Mundane Plane. From this Plane of *conscious* Life shoot out, like seven fiery tongues, the Sons of Light (the *logoi* of Life); then the Dhyani-Buddhas of contemplation: the concrete forms of their formless Fathers — the Seven Sons of Light, *still themselves*, to whom may be applied the Brahmanical mystic phrase: "Thou art 'THAT'—*Brahm*." It is from these Dhyani-Buddhas that emanate their *chhayas* (Shadows) the Bodhisattvas of the celestial realms, the prototypes of the *super*-terrestrial Bodhisattvas, and of the terrestrial Buddhas, and finally of men. The "Seven Sons of Light" are also called "Stars."

The star under which a human Entity is born, says the Occult teaching, will remain for ever its star, throughout the whole cycle of its incarnations in one Manvantara. But *this is not his astrological star*. The latter is concerned and connected with the *personality*, the former with

* The Tanmâtras are literally the type or rudiment of an element devoid of qualities; but esoterically, they are the primeval *noumenoi* of that which becomes in the progress of evolution a Cosmic element in the sense given to the term in antiquity, not in that of physics. They are the logoi, the seven emanations or rays of the logos.

the INDIVIDUALITY. The "Angel" of that Star, or the Dhyani-Buddha will be either the guiding or simply the presiding "Angel," so to say, in every new rebirth of the monad, *which is part of his own essence*, through his vehicle, man, may remain for ever ignorant of this fact. The adepts have each their Dhyani-Buddha, their elder "twin Soul," and they know it, calling it "Father-Soul," and "Father-Fire." It is only at the last and supreme initiation, however, that they learn it when placed face to face with the bright "Image." How much has Bulwer Lytton known of this mystic fact when describing, in one of his highest inspirational moods, Zanoni face to face with his *Augoeides ?*

The *Logos*, or both the unmanifested and the manifested WORD, is called by the Hindus, Iswara, "the Lord," though the Occultists give it another name. Iswara, say the Vedantins, is the highest consciousness in nature. "This highest consciousness," answer the Occultists, "is only a *synthetic unit* in the world of the manifested Logos —or on the *plane of illusion ;* for it is the sum total of Dhyan-Chohanic *consciousnesses*." "Oh, wise man, remove the conception *that not-Spirit is Spirit*," says Sankarâchârya. Atma is *not-Spirit* in its final Parabrahmic state, *Iswara* or *Logos* is Spirit ; or, as Occultism explains, it is a compound unity of manifested living Spirits, the parent-source and nursery of all the mundane and terrestrial monads, *plus* their *divine* reflection, which emanate from, and return into, the Logos, each in the culmination of its time. There are seven chief groups of such Dhyan Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays. Humanity, occultism teaches us, is divided into seven distinct groups and their sub-divisions, mental, spiritual, and physical.* The monad, then, viewed as ONE, is above the seventh principle (in Kosmos and man), and as a triad, it is the direct radiant progeny of the said *compound* UNIT, not the breath (and special *creation* out of *nihil*) of "God," as that unit is called ; for such an idea is quite unphilosophical, and degrades Deity, dragging it down to a finite, attributive condition. As well expressed by the translator of the "Crest-Jewel of Wisdom"—though *Iswara* is "God" "unchanged in the profoundest depths of *pralayas* and in the intensest activity of the *manvantaras*" . . ., still "*beyond* (him) is

* Hence the seven chief planets, the *spheres* of the indwelling seven spirits, under each of which is born one of the human groups which is guided and influenced thereby. There are only seven planets (*specially* connected with earth), and twelve houses, but the possible combinations of their aspects are countless. As each planet can stand to each of the others in twelve different aspects, their combinations must, therefore, be almost infinite; as infinite, in fact, as the spiritual, psychic, mental, and physical capacities in the numberless varieties of the *genus homo*, each of which varieties is born under one of the seven planets and one of the said countless planetary combinations. See *Theosophist*, for August, 1886.

'ATMA,' round whose pavilion is the darkness of eternal MAYA."* The "triads" born under the same Parent-planet, or rather the *radiations* of one and the same Planetary Spirit (Dhyani Buddha) are, in all their after lives and rebirths, sister, or "*twin*-souls," on this Earth.†

This was known to every high Initiate in every age and in every country: "I and my Father are one," said Jesus (John x. 30).‡ When He is made to say, elsewhere (xx. 17): "I ascend to *my* Father and your Father," it meant that which has just been stated. It was simply to show that the group of his disciples and followers attracted to Him belonged to the same Dhyani Buddha, "Star," or "Father," again of the same planetary realm and division as He did. It is the *knowledge* of this occult doctrine that found expression in the review of "The Idyll of the White Lotus," when Mr. T. Subba Row wrote: "Every Buddha meets at his last initiation all the great adepts who reached Buddhahood during the preceding ages . . . every class of adepts has its own bond of spiritual communion which knits them together. . . . . The only possible and effectual way of entering into such brotherhood . . . . is by bringing oneself within the influence of the Spiritual light which radiates *from one's own Logos*. I may further point out here . . . . that such communion is only possible *between persons whose souls derive their life and sustenance from the same divine* RAY, and that, as seven distinct rays radiate from the 'Central Spiritual Sun,' *all adepts and Dhyan Chohans are divisible into seven classes*, each of which is guided, controlled, and overshadowed *by one of the seven forms* or manifestations of the divine Wisdom." ("*Theosophist*," Aug., 1886.)

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* The now universal error of attributing to the ancients the knowledge of only seven planets, simply because they mentioned no others, is based on the same general ignorance of their occult doctrines. The question is not whether they were, or were not, aware of the existence of the later discovered planets; but whether the reverence paid by them to the four exoteric and three secret great gods—the star-angels, had not some special reason. The writer ventures to say there was such a reason, and it is this. Had they known of as many planets as we do now (and this question can hardly be decided at present, either way), "they would have still connected with their religious worship only the seven, because these seven are directly and specially connected with our earth, or, using esoteric phraseology, with our septenary ring of spheres. (See *supra*.)

† It is the same, only still more metaphysical idea, as that of the Christian Trinity—"Three in One"—*i.e.*, the Universal "over-Spirit," manifesting on the two higher planes, those of Buddhi and Mahat; and these are the three hypostases, metaphysical, but *never personal*.

‡ The identity, and at the same time the illusive differentiation of the *Angel*-Monad and the *Human*-Monad is shown by the following sentences: "My Father is *greater* than I" (John xiv. 26); "Glorify *your* Father *who is in Heaven*" (Matt. v. 16); "The righteous will *shine* in the kingdom of *their* Father" (not *our* Father) (Matt. xiii. 43) "Know ye not ye are *a temple* of God, and that the *Spirit of God dwelleth* in you? (1 Cor. iii. 16); "I *ascend* to my Father," etc., etc.

It is then the "Seven Sons of Light"—called after their planets and (by the rabble) often identified with them—namely Saturn, Jupiter, Mercury, Mars, Venus, and—*presumably* for the modern critic, who goes no deeper than the surface of old religions *—the Sun and Moon, which are, according to the Occult teachings, our heavenly Parents, or "Father," synthetically. Hence, as already remarked, polytheism is really more philosophical and correct, as to fact and nature, than anthropomorphic monotheism. Saturn, Jupiter, Mercury, and Venus, the four exoteric planets, and the three others, which must remain unnamed, were the heavenly bodies in direct astral and psychic communication with the Earth, its Guides, and Watchers—morally and physically; the visible orbs furnishing our Humanity with its outward and inward characteristics, and their "Regents" or *Rectors* with our Monads and spiritual faculties. In order to avoid creating new misconceptions, let it be stated that among the three *secret* orbs (or star-angels) neither Uranus nor Neptune entered; not only because they were unknown under these names to the ancient Sages, but because they, as all other planets, however many there may be, are the *gods* and guardians of other septenary chains of globes within our systems.

Nor do the two last discovered great planets depend entirely on the Sun like the rest of the planets. Otherwise, how explain the fact that Neptune receives 900 times less light than our Earth, and Uranus 390 times less, and that their satellites show a peculiarity of inverse rotation found in no other planets of the Solar System. At any rate, what we say applies to Uranus, though recently the fact begins again to be disputed.

This subject will, of course, be considered mere vagary by all those who confuse the universal order of being with their own systems of classification. Here, however, simple facts from Occult teachings are stated, to be either accepted or rejected, as the case may be. There are details which, on account of their great metaphysical abstractions, *cannot* be entered upon. Hence, we merely state that only seven of our planets are as intimately related to our globe, as the Sun is to all

* These are planets accepted for purposes of judicial astrology only. The astro-theogonical division differed from this one. The Sun, being a central *star* and no planet, stands in more occult and mysterious relations with *its* seven planets of *our* globe than is generally known. The Sun was, therefore, considered the great Father of all the Seven "Fathers," which accounts for the variations found between *seven* and *eight* great gods of the Chaldean and other countries. Neither the earth nor the moon —its satellite—nor yet stars, for another reason—were anything else than *substitutes for esoteric purposes*. Yet, even with the Sun and the Moon thrown out of the calculation, the ancients seem to have known of *seven* planets. How many more are known to us, so far, if we throw out the Earth and Moon? *Seven*, and no more: Seven primary or principal planets, the rest *planetoids* rather than planets.

the bodies subject to him in his system. Of these bodies the poor little number of *primary* and *secondary* planets known to astronomy, looks wretched enough, in truth.* Therefore, it stands to reason that there are a great number of planets, small and large, that have not been discovered yet, but of the existence of which ancient astronomers—al of them initiated adepts—must have certainly been aware. But, as their relation to the gods was sacred, it had to remain arcane, as also the names of various other planets and stars.

Besides which, even the Roman Catholic theology speaks of "*seventy* planets that preside over the destinies of the nations of this globe;" and, save the erroneous application, there is more truth in this tradition than in exact modern astronomy. The seventy planets are connected with the *seventy* elders of the people of Israel *(Numb.* 11, 16*)* because the *regents* of these planets are meant, not the orbs themselves; and the word seventy is a play and a *blind* upon the 7 × 7 of the subdivisions. Each people and nation, as said already, has its *direct* Watcher, Guardian and Father in Heaven—a Planetary Spirit. We are willing to leave their own national God, Jehovah, to the descendants of Israel, the worshippers of *Sabaoth* or SATURN; for, indeed, the *monads* of the people chosen by him are his own, and the Bible has never made a secret of it. Only the text of the English (Protestant) Bible is, in disagreement, as usual, with those of the Septuagint and the Vulgate. Thus, while in the former one reads *(in Deuter.* xxxii., 8 *and* 9*)* "When the MOST HIGH (not Jehovah) divided to the nations their inheritance . . . he set the bounds of the people according to the number of the children of Israel," in the *Septuagint* the text reads "according *to the number of the Angels*" (Planet-Angels), which is more concordant with truth and fact. Moreover, all the texts agree that "the Lord's (Jehovah) *portion* is his people; Jacob *is* the lot of *his* inheritance" (Deut. xxxii. 9); and this settles the question. The "Lord" Jehovah took *for his portion* Israel—what have other nations to do with that particular *national* Deity? Let then, the "angel Gabriel" watch over Iran and "Mikael-Jehovah" over the Hebrews. These are not the gods of other nations, and it is difficult to see why Christians

* When one remembers that under the powerful telescope of Sir W. Herschell, that eminent astronomer, gauging merely that portion of heaven in the equatorial plane, the approximate centre of which is occupied by our Earth—saw pass in one quarter of an hour, 16,000 stars; and applying this calculation to the totality of the "Milky Way" he found in it no less than 18 (eighteen) millions of SUNS—one wonders no longer that Laplace, in conversation with Napoleon I. should have called God a HYPOTHESIS—perfectly useless to speculate upon for *exact* physical Science, at any rate. Occult metaphysics and transcendental philosophy will alone be able to lift the smallest corner of the impenetrable veil in this direction.

should have selected a god against whose commandments Jesus was the first one to rise in rebellion.

The Planetary origin of the Monad (Soul) and of its faculties was taught by the Gnostics. On its way to the Earth, as on its way back from the Earth, each soul born in, and from, the "Boundless Light,"* had to pass through the seven planetary regions both ways. The pure Dhyani and Devas of the oldest religions had become, in course of time, with the Zoroastrians, the Seven Devs, the ministers of Ahriman, "each chained to his planet" (*see Origen's Copy of the Chart*); with the Brahmins, the Asuras and some of its Rishis—good, bad and indifferent; and among the Egyptian Gnostics it was *Thoth* or (Hermes) who was the chief of the seven whose names are given by Origen as *Adonai*, genius of the Sun; *Tao*, of the Moon; *Eloi*, of Jupiter; *Sabao*, of Mars; *Orai*, of Venus; *Astaphai*, of Mercury; and *Ildabaoth* (Jehovah), of Saturn. Finally, the *Pistis-Sophia*, which the greatest modern authority on *exoteric* Gnostic beliefs, the late Mr. C. W. King, refers to as "that precious monument of Gnosticism,"—this old document echoes, while distorting it to sectarian purposes, the archaic belief of the ages. The Astral Rulers of the Spheres (the planets) create the monads (the Souls) from their own substance out of the tears of their eyes, and the sweat of their torments," endowing the monads with a spark of the Divine Light, which is their substance. It will be shown in Book II. why these "Lords of the Zodiac and Spheres" have been transformed by sectarian theology into the rebellious angels of the Christians, who took them from the Seven Devs of the Magi, without understanding the significance of the allegory. (*Vide Part II.*, "*On the Seven Souls*," *and Section* XV. *in this Part*, "GODS, MONADS AND ATOMS").

As usual, that which *is* and *was* from its beginning divine, pure, and spiritual in its earliest unity, became, by reason of its differentiation by the distorted prism of man's conceptions, human and impure, as reflecting man's own sinful nature. Thus, in time, the planet Saturn became reviled by the worshippers of other "gods." The nations born under Saturn—the Jewish, for instance—with whom he had become Jehovah, after having been held as a son of Saturn, or Ilda-Baoth, by the Ophites, and in the book of Jasher—were eternally fighting with those born under Jupiter, Mercury, or any other planet, except Saturn-Jehovah; genealogies and prophecies notwithstanding, Jesus *the initiate* (or Jehoshua)—the type from whom the "historical" Jesus was

* C. W. King, identifies it with "that *summum bonum* of Oriental aspiration, the Buddhist Nirvana," perfect repose, the Epicurean *Indolentia*, which looks flippant enough in its expression, though not quite untrue.

copied—was not of pure Jewish blood, and thus recognised no Jehovah; nor did he worship any planetary god beside his own "Father," whom he knew, and with whom he communed as every high initiate does, "Spirit to Spirit and Soul to Soul." This can hardly be taken exception to, unless the critic explains to every one's satisfaction the strange sentences put in the mouth of Jesus by the author of the Fourth Gospel (*chapter* viii.) during his disputes with the Pharisees.

"I know ye are Abraham's seed* . . . I speak the things which I have seen with *my* Father; and ye do the things which ye heard from *your* Father. . . . . Ye do the works of *your* Father. . . . . Ye are of your Father, the Devil. . . . . He was a murderer from the beginning, and stood not in the truth, because there is no truth in him. When one speaketh a lie he speaketh of his own; for his father also is a liar and the father thereof," etc., etc.

That "Father" of the Pharisees was Jehovah, because identical with Cain, Saturn, Vulcan, etc.—the planet under which they were born, and the God whom they worshipped. Evidently there must be an occult meaning sought in these words and admonitions, however mistranslated, since they are pronounced by one who threatened with hell-fire anyone who says simply *raca* (fool) to his brother (*Matthew* v., 22). And evidently, again, the planets are not merely spheres, twinkling in Space, and made to shine for no purpose, but the domains of various beings with whom the profane are so far unacquainted; nevertheless, having a mysterious, unbroken, and powerful connection with men and globes. Every heavenly body is the temple of *a* god, and these gods themselves are the temples of God, the Unknown "*Not* Spirit." There is nothing profane in the Universe. All Nature is a consecrated place, as Young says:—

"Each of these Stars is a religious house." . . . .

Thus can all exoteric religions be shown the falsified copies of the esoteric teaching. It is the priesthood which has to be held responsible for the reaction in favour of materialism of our day. It is by worshiping and enforcing on the the masses the worship of the shells—personified for purposes of allegory—of pagan ideals, that the latest exoteric religion has made of Western lands a Pandemonium, in which the higher classes worship the golden calf, and the lower and ignorant masses are made to worship an idol with feet of clay.

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* Abraham and Saturn are identical in astro-symbology, and he is the forefather of the Jehovistic Jews.

XII.

ANCIENT THOUGHT IN MODERN DRESS.

MODERN SCIENCE IS ANCIENT THOUGHT DISTORTED, and no more. We have seen, however, WHAT INTUITIONAL SCIENTISTS THINK, and are busy about ; and now the reader may be given a few more proofs of the fact that more than one F.R.S. is unconsciously approaching the derided Secret Sciences.

With regard to cosmogony and primeval matter, modern speculations are undeniably ancient thought, *improved* by contradictory theories of recent origin. But the whole foundation belongs to Grecian and Indian Archaic astronomy and physics, in those days always called philosophy. In all the Aryan and Greek speculations, one meets with the conception of an all-pervading, unorganized, and homogeneous matter, or *Chaos*, re-named by modern scientists "Nebular condition of the world-stuff." What Anaxagoras called "Chaos" in his *Homoiomeria* is now called "primitive fluid" by Sir W. Thomson. The Hindu and Greek Atomists—Kanada, Leucippus, Democritus, Epicurus, Lucretius, etc., etc., are now reflected as in a clear mirror, in the supporters of the atomic theory of our modern days, beginning with Leibnitz's *Monads*, and ending with the "Vortical Atoms" of Sir W. Thomson.* True, the corpuscular theory of old is rejected, and the undulatory theory has taken its place. But the question is, *whether the latter is so firmly established as not to be liable to be dethroned as was its predecessor?* Light from its metaphysical aspect was fully treated of in "*Isis Unveiled*":—

"Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the Evangelist and the Kabalist. Both are electricity —the life principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the divine will of the architect,† or rather the *architects*, the "Builders" (called *One* collectively), its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling electric bosom, spring *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this *First* mother, one in three, that "God," according to

* The Elemental Vortices inaugurated by the *Mind* have not been improved by their modern transformation.

† I have been often taken to task for using expressions in *Isis* denoting belief in a *personal* and anthropomorphic God. This is *not* my idea. Kabalistically speaking, the "Architect" is the generic name for the *Sephiroth*, the Builders of the Universe, as the "Universal Mind" represents the collectivity of the Dhyan Chohanic Minds.

Plato, lighted a fire which we now call the sun,"* and which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialised, are concentrated upon our Solar System, and produce all the correlations of forces."

This is the *Ether*, as just explained in the views of Metcalfe, repeated by Dr. Richardson, save the submission of the former to some details of the modern undulatory theory. We do not say that we deny the theory, but assert only that it needs completion and re-arrangement. But the Occultists are by no means the only *heretics* in this respect; for Mr. Robert Hunt, F.R.S., remarks, in his *Researches on Light in its Chemical Relations*, that :—

. . . . "the undulatory theory does not account for the results of his experiments. Sir David Brewster, in his *Treatise on Optics*, showing 'that the colours of vegetable life arise . . . . from a specific attraction which the particles of these bodies exercise over the differently-coloured rays of light,' and that 'it is by the light of the sun that the coloured juices of plants are elaborated, that the colours of bodies are changed, etc. . . . . ' remarks that it is not easy to allow 'that such effects can be produced by the mere vibration of an ethereal medium.' And he is *forced*, he says, 'by this class of facts, to reason as if light was *material* (?).' Professor Josiah P. Cooke, of Harvard University, says that he 'cannot agree . . . . with those who regard the wave-theory of light as an established principle of science.'† Herschell's doctrine, that the intensity of light, in effect of each undulation, 'is inversely as the square of the distance from the luminous body,' if correct, damages a good deal, if it does not kill the undulatory theory. That he is right, was proved repeatedly by experiments with photometers; and though it begins to be much doubted, the undulatory theory is still alive." ("*Isis Unveiled.*")

To this remark of Sir W. Brewster—"forced to reason as if light was material"—there is a good deal to reply. Light, in one sense, is certainly as material as electricity itself is. And if electricity is *not* material, if it is only "a mode of motion," how is it that it can be *stored up* in Faure's accumulators? Helmholtz says that electricity must be as atomic as matter; and Mr. W. Crookes, F.R.S., supported the view in his address to the Chemical Section of the British Association, of which he was President (at Birmingham, 1886). This is what Helmholtz says (*in his Faraday Lectures*, 1881) :—

"If we accept the hypothesis that the elementary substances are composed of atoms, we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity."

Here we have to repeat that which was already said in Section IX. there is but one science that can henceforth direct modern research into the one path which will lead to the discovery of the whole, hitherto

* "Timæus." † *Modern Chemistry.*

occult, truth, and it is the youngest of all—*chemistry*, as it now stands reformed. There is no other, not excluding astronomy, that can so unerringly guide scientific intuition, as chemistry can. Two proofs of it are to be found in the world of Science—two great chemists, each among the greatest in his own country, and these are Mr. Crookes and the late Professor Butlerof: one, a thorough believer in abnormal phenomena; the other, as fervid a Spiritualist as he was great in natural Sciences. It becomes evident that while pondering over the ultimate divisibility of matter, and in the hitherto *fruitless* chase after the element of negative atomic weight, the scientifically trained mind of the chemist must feel irresistibly drawn towards those ever-shrouded worlds, to the mysterious beyond, whose measureless depths seem to close against the approach of the too materialistic hand that would fain draw aside its veil. "It is the unknown and the *ever unknowable*," warns the Monist-Agnostic. Not so; answers the persevering chemist:—"We are on the track and are not daunted, and fain would we enter the mysterious region which *ignorance tickets unknown*."*

A few lines at the very close of his lecture on the *Genesis of the Elements*—two or three sentences—showed the eminent Scientist to be on the royal road to the greatest discoveries. He has been overshadowing for some time "the original *protyle*," and came to the conclusion that "he who grasps the Key will be permitted to unlock some of the deepest mysteries of creation." The *protyle*, as that great chemist explains:—

"... is a word analogous to protoplasm, to express the idea of the original primal matter existing before the evolution of the chemical elements. The word I have ventured to use for this purpose is compounded of πρὸ (earlier than) and ὕλη (the stuff of which things are made). The word is scarcely a new coinage, for 600 years ago Roger Bacon wrote in his *Arte Chymiae*, "The elements are made out of ὕλη and every element is converted into the nature of another element."

The *Knowledge* of Roger Bacon did not come to this wonderful old magician† by inspiration, but because he studied ancient works on

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* Mr. Crookes' "Presidential Address" at Birmingham. "There is but one unknown—*the ultimate substratum of Spirit* (Space). That which is not the *Absolute* and the *One* is, in virtue of that very differentiation, however far removed from the physical senses, always accessible to the spiritual human mind, which is a coruscation of the undifferentiable Integral."—(*Practical Lessons on the Occult.*)

† Thus, what the writer of the present work said ten years ago in "*Isis Unveiled*" (*Vol. I.*) was prophetic, it seems. These are the words: "Many of these mystics, by following what they were taught by some treatises, secretly preserved from one generation to another, *achieved discoveries which would not be despised even in our modern days of exact sciences*. Roger Bacon, the friar, was laughed at as a quack, and is now generally numbered among 'pretenders' to magic art; but his discoveries were nevertheless accepted, and are now used by those who ridicule him the most. Roger Bacon belonged by right, if not by fact, to that Brotherhood which includes all those who

magic and alchemy, having a key to the real meaning of words. But see what Mr. Crookes says of *protyle*, next neighbour to the unconscious *Mulaprakriti* of the Occultists :—

. . . . . "Let us start at the moment when the first element came into existence. Before this time, matter, as we know it, was not. It is equally impossible to conceive of matter without energy, as of energy without matter; from one point of view both are convertible terms. Before the birth of atoms, all those forms of energy, which become evident when matter acts upon matter, could not have existed*—they were locked up in the *protyle* as latent potentialities only. Coincident with the creation of atoms, all those attributes and properties, which form the means of discriminating one chemical element from another, start into existence fully endowed with energy." (*Presidential Address*, p. 16.)

With every respect due to the great knowledge of the lecturer, the Occultist would put it otherwise. They would say that no atom is ever "created," for the atoms are eternal within the bosom of the *One Atom*,—"the atom of atoms"—viewed during Manvantara as the *Jagad-Yoni* the *material* causative womb of the world. *Pradhâna* (unmodified matter), that which is the first form of *Prakriti*, or material visible, as *well as invisible* nature, and *Purusha*, spirit, are eternally one; and they are *Nirupadhi*, (without adventitious qualities or attributes) only during *Pralaya*, and when *beyond* any of the planes of consciousness of existence. The atom, as known to modern science, is inseparable from *Purusha*, which is spirit, but is now called "Energy" in Science. The *protyle* atom has not been comminuted or subtilized: it has simply passed into that plane, which is no plane, but the eternal state of everything beyond the planes of illusion. Both *Purusha* and *Pradhâna* are immutable and unconsumable, or *Aparinâmin* and *Avyaya*, in eternity; and both during the Mayavic periods may be referred to as *Vyaya* and *Parinâmin*, or that which can expand, pass away and disappear, and is "modifiable." In this sense *Purusha*, must of course, be held distinct in our conceptions from *Parabrahmam*. Nevertheless that, which is called "energy" or "force" in Science and has been explained as a *dual* Force by Metcalfe, is never, in fact, and cannot be *energy* alone; for it is the substance of the world, its soul, the *all-permeant* "Sarvaga," in conjunction with *Kâla* "time." The three are the trinity in one, during Manvantara, the all-potential Unity, which acts on the plane of illusion (Maya) as three distinct things. In Orphic

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study the occult sciences. Living in the thirteenth century, almost a contemporary, therefore, of Albertus Magnus and Thomas Aquinas, his discoveries—such as gunpowder and optical glasses, and his mechanical achievements—were considered by everyone as so many miracles. He was accused of having made a compact with the Evil One."

* Just so; "those forms of energy . . . *which become evident* . . ." in the laboratory of the chemist and physicist; but *there are other forms of energy* wedded to *other forms* of matter, *which are supersensuous*, yet known to the adepts.

philosophy in Greece they were called *Phanes*, *Chaos*, and *Chronos*—the triad of the Occult philosophers of that period.

But see how closely Mr. Crookes brushes by the "Unknowable," and what "potentialities" there are for the acceptance of Occult truths in his discoveries. He continues, speaking of the evolution of atoms:—

". . . . Let us pause at the end of the first complete vibration and examine the result. We have already found the elements of water, ammonia, carbonic acid, the atmosphere, plant and animal life, phosphorus for the brain, salt for the seas, clay for the solid earth . . . phosphates and silicates sufficient for a world and inhabitants not so very different from what we enjoy at the present day. True the human inhabitants would have to live in a state of more than Arcadian simplicity, and the absence of calcic phosphate would be awkward as far as the bone is concerned* . . . At the lower end of our curve . . . we see a great hiatus . . . This oasis, and the blanks which precede and follow it, may be referred with much probability to the particular way in which our Earth developed into a member of our solar system. If this be so, it may be that on our Earth only these blanks occur, and not generally throughout the universe."

This justifies several assertions in the Occult works.

Firstly, "that neither stars nor the sun can be said to be constituted of those terrestrial elements with which the chemist is familiar, though they are all present in the sun's outward robes—and a host more of elements so far unknown to science."

Secondly, that our globe has its own special laboratory on the far-away outskirts of its atmosphere, crossing which, every atom and molecule change and differentiate from their primordial nature.

And *Thirdly*, that though no element present on our earth could ever be possibly found wanting in the sun, there are many others which have either not reached, or not as yet been discovered on, our globe. "Some may be missing in certain stars and heavenly bodies in the process of formation; or, though present in them, these elements, on account of their present state, may not respond as yet to the usual scientific tests."† Mr. Crookes speaks of an element of still lower atomic weight than hydrogen, an *element purely hypothetical* as far as our earth is concerned . . . though existing in abundance in the chromosphere of the Sun—the *helium*. Occult Science adds that not one of the *elements* regarded by chemistry as such really deserves the name.

Again we find Mr. Crookes speaking with approbation of "Dr. Carnelly's weighty argument in favour of *the compound nature of the so-called elements*, from their analogy to the compound radicles!" Hitherto,

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* It is just the existence of such worlds in other planes of consciousness that is claimed by the Occultist. The secret science teaches that the primitive race was *boneless*. (See Book II.); and that there are (to us) invisible worlds, peopled as our own, besides the *populations* of Dhyan Chohans.

† "*Five Years of Theosophy*," *p.* 258 *et seq.*

alchemy alone succeeded within the historical periods, and in the so-called civilized countries, in obtaining a real *element*, or a particle of homogeneous matter, the *Mysterium Magnum* of Paracelsus. But then it was before Lord Bacon's day.*

" . . . Let us now turn to the upper portion of the scheme. With hydrogen of atomic weight =1, there is little room for other elements, save, perhaps, for hypothetical *Helium*. But what if we get 'through the looking-glass,' and cross the zero line in search of new principles—what shall we find on the other side of zero? Dr. Carnelly asks for an element of negative atomic weight; here is ample room and verge enough for a shadow series of such unsubstantialities. Helmholtz says that electricity is probably as atomic as matter; is electricity one of the negative elements, and the luminiferous ether another? Matter, as we now know it, does not here exist; the forms of energy which are apparent in the motions of matter are as yet only latent possibilities. *A substance of negative weight is not inconceivable.*† But can we form a clear conception of a body which combines with other bodies in proportions expressible by negative qualities?"‡

" A genesis of the elements such as is here sketched out would not be confined to our little solar system, but would probably follow the same general sequence of events in every centre of energy now visible as a star."

" Before the birth of atoms to gravitate towards one another, no pressure could be exercised; but at the outskirts of the fire-mist sphere, within which all is protyle—at the shell on which the tremendous forces involved in the birth a chemical element exert full sway—the fierce heat would be accompanied by gravitation sufficient to keep the newly-born elements from flying off into space. As temperature increases, expansion and molecular motion increase, molecules tend to fly asunder, and their chemical affinities become deadened; but the enormous pressure of the gravitation of the mass of atomic matter, outside what I may for brevity call the birth-shell, would counteract the action of heat."

" Beyond the birth-shell would be a space in which no chemical action could take place, owing to the temperature there being above what is called the dissociation-point for compounds. In this space the lion and the lamb would lie down together; phosphorus and oxygen would mix without union; hydrogen and chlorine would show no tendency to closer bonds; and even fluorine, that

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* Says Mr. Crookes in the same address: " The first riddle which we encounter in chemistry is: 'What are the elements?' Of the attempts hitherto made to define or explain an element, none satisfy the demands of the human intellect. The text books tell us that an element is 'a body which has not been decomposed;' that it is 'a something to which we can add, but from which we can take nothing,' or 'a body which increases in weight with every chemical change.' Such definitions are doubly unsatisfactory: they are provisional, and may cease to-morrow to be applicable in any given case. They take their stand, not on any attribute of the things to be defined, but on the limitations of human power: they are confessions of intellectual impotence."

† And the lecturer quotes Sir George Airy, who says *(in Faraday's Life and Letters Vol. II., p. 354)*, " I can easily conceive that there are plenty of bodies about us no subject to this intermutual action, and *therefore not subject to the law of gravitation.*"

‡ The Vedantic philosophy conceives of such; but then it is not physics, but metaphysics, called by Mr. Tyndall " poetry " and " fiction."

energetic gas which chemlsts have only isolated within the last month or two, would float about free and uncombined."

"Outside this space of free atomic matter would be another shell, in which the formed chemical elements would have cooled down to the combination point, and the sequence of events so graphically described by Mr. Mattieu Williams in "*The Fuel of the Sun*" would now take place, culminating in the solid earth and the commencement of geological time" (p. 19).

This is, *in a strictly scientific*, but beautiful language, the description of the evolution of the differentiated Universe in the secret teachings. The learned gentleman closes his address in words, every sentence of which is like a flash of light from beyond the dark veil of materiality, hitherto thrown upon the exact sciences, and a step forward towards the *Sanctum Sanctorum* of the Occult. (*Vide* § *XV.*, "*Gods, Monads, and Atoms.*") Thus he says:—

"We have glanced at the difficulty of defining an element; we have noticed, too, the revolt of many leading physicists and chemists against the ordinary acceptation of the term element; we have weighed the improbability of their eternal existence,* or *their origination by chance.* As a remaining alternative, we have suggested their origin by a process of evolution like that of the heavenly bodies according to Laplace, and the plants and animals of our globe according to Lamarck, Darwin, and Wallace.† In the general array of the elements, as known to us, we have seen a striking approximation to that of the organic world.‡ In lack of direct evidence of the decomposition of any element, we have sought and found indirect evidence . . . . We have next glanced at the view of the genesis of the elements; and lastly we have reviewed a scheme of their origin suggested by Professor Reynold's method of illustrating the periodic classification § . . . Summing up all the above considerations we cannot,

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* In the form they are now, we conceive?

† And to Kapila and Manu—especially and originally.

‡ Here is a scientific corroboration of the eternal law of correspondences and analogy.

§ This method of illustrating the periodic law in the classification of elements is, in the words of Mr. Crookes, proposed by Professor Emerson Reynolds, of Dublin University, who . . . . "points out that in each period, the general properties of the elements vary from one to another, with approximate regularity until we reach the *seventh member*, which is in more or less striking contrast with the first element of the same period, as well as with the first of the next. Thus chlorine, the seventh member of Mendeleef's third period, contrasts sharply with both sodium, the first member of the same series, and with potassium, the first member of the next series; whilst on the other hand, sodium and potassium are closely analogous. The six elements, whose atomic weights intervene between sodium and potassium, vary in properties, step by step, until chlorine, the contrast to sodium, is reached. But from chlorine to potassium, the analogue of sodium, there is a change in properties *per saltum*. . . . . If we thus recognise a contrast in properties—more or less decided—between the first and the last members of each series, we can scarcly help admitting the existence of a point of mean variation within each system. In general the *fourth* element of each series possesses the property we might expect a transition-element to exhibit. . . . . Thus for the purpose of graphic translation, Professor Reynolds considers that the fourth member of a period—silicon, for example—may be placed at the apex of a symmetrical

indeed, venture to assert positively *that our so-called elements have been evolved from one primordial matter; but we may contend that the balance of evidence, I think, fairly weighs in favour of this speculation.*"

Thus inductive Science, in its Branches of Astronomy, Physics, and Chemistry, while advancing timidly towards the conquest of Nature's secrets in her final effects on our terrestial plane, recedes to the days of Anaxagoras and the Chaldees in its discoveries of (a) the origin of our phenomenal world, and (b) the modes of formation of the bodies that compose the universe. And having to turn back for their cosmogonical hypotheses to the beliefs of the earliest philosophers, and the systems of the latter—systems that were all based on the teachings of a universal secret doctrine with regard to the primeval matter with its properties, functions, and laws,—have we not the right to hope that the day is not far off when Science will show a better appreciation of the wisdom of the ancients than it has hitherto done?

No doubt Occult philosophy could learn a good deal from exact modern science; but the latter, on the other hand, might profit by ancient learning in more than one way, and chiefly in Cosmogony. For

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curve, which shall represent for that particular period, the direction in which the properties of the series of elements vary with rising atomatic weights.

Now, the writer humbly confesses complete ignorance of modern chemistry and its mysteries. But she is pretty well acquainted with the Occult doctrine with regard to *correspondences of types and antitypes* in nature, and perfect analogy as a fundamental law in Occultism. Hence she ventures a remark which will strike every Occultist, however it may be derided by orthodox Science. This method of illustrating the periodic law in the behaviour of elements, whether or not still a hypothesis in chemistry, *is a law in Occult Sciences.* Every well-read Occultist knows that the *seventh* and *fourth* members—whether in a septenary chain of worlds, the septenary hierarchy of angels, or in the constitution of man, animal, plant, or mineral atom—that the *seventh* and *fourth* members, we say, in the geometrically and mathematically uniform workings of the immutable laws of Nature, always play a distinct and specific part in the septenary system. From the stars twinkling high in heaven, to the sparks flying asunder from the rude fire built by the savage in his forest; from the hierarchies and the essential constitution of the Dhyan Chohans—organized for diviner apprehensions and a loftier range of perception than the greatest Western psychologist ever dreamed of, down to Nature's *classification* of species among the humblest insects; finally from worlds to atoms, everything in the universe, from great to small, proceeds in its spiritual and physical evolution, cyclically and septennially, showing its seventh and fourth number (the latter the turning point) behaving in the same way as shown in that periodic law of atoms. Nature never proceeds *per saltum.* Therefore, when Mr. Crookes remarks to this that he does not "wish to infer that the gaps in Mendeleef's table, and in this graphic representation of it (the diagram showing the evolution of atoms) necessarily mean that there are elements actually existing to fill up the gaps; these gaps may only mean that at the birth of the elements there was an easy potentiality of the formation of an element which would fit into the place"—an Occultist would respectfully remark to him that the latter hypothesis can only hold good, if the septenary arrangement of atoms is not interfered with. This is *the one law*, and an infallible method that must always lead to success, one who follows it.

instance, the mystical signification, alchemical and transcendental, of the many *imponderable* substances that fill interplanetary space, and which, interpenetrating each, are the direct cause, at the lower end, of the production of natural phenomena manifesting through *vibration* (so-called). The knowledge of the *real* (not the hypothetical) nature of Ether, or rather of the *Akâsa*, and other mysteries, in short, can alone lead to the knowledge of Forces. It is that substance against which the materialistic school of the physicists rebels with such fury, especially in France,* and which exact Science has to advocate notwithstanding. They cannot make away with it without incurring the risk, like a modern Samson, of pulling down the pillars of the Temple of Science, and getting buried under its roof.

The theories built upon the rejection of Force *outside* and independent of *Matter pure and simple*, have been all shown fallacious. They do not, and cannot, cover the ground, and many of the scientific data are thus proved *unscientific*. "Ether produced Sound" is said in the Purânas, and the statement is laughed at. It is the vibrations in *the air*, we are corrected. And what is air? Could it exist if there were no etheric medium in Space to buoy up its molecules? The case stands simply thus. Materialism cannot admit the existence of anything *outside* matter, because with the acceptance of an imponderable *Force*—the source and head of all the physical physical Forces—other *intelligent* Forces would have to be admitted virtually, and that would lead Science very far. For it would have to accept as a sequel the presence in Man of a still more spiritual power—entirely independent, for once, of any kind of matter physicists know anything about. Hence, apart from an hypothetical ether of Space and gross physical bodies, the whole Sidereal and unseen Space is, in the sight of the materialists, one boundless *void* in nature—blind, unintelligent, useless.

And now the next question is: What is that Cosmic Substance, and how far can one go to suspect its nature or to wrench from it its secrets, and thus feel justified in giving it a NAME? How far, especially, has modern Science gone in the direction of those secrets, and what it is doing to solve them. The latest hobby of Science, the "Nebular Theory," may afford us some answer to this question. Let us then examine the credentials of the NEBULAR THEORY.

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* A group of electricians has just protested against the new theory of Clausius, the famous professor of the University of Bonn. The character of the protest is shown in the signature, which has "Jules Bourdin, in the name of the group of Electricians, which had the honour of being introduced to Professor Clausius in 1881, and whose war-cry (cri de ralliement) is *A bas l'Ether*"—down with ether, even; they want Universal *Void*, you see!

XIII.

SCIENTIFIC AND ESOTERIC EVIDENCE FOR, AND OBJECTIONS TO, THE MODERN NEBULAR THEORY.

Of late Esoteric Cosmogony has been frequently opposed by the phantom of this theory and its ensuing hypotheses. "Can this most scientific teaching be denied by your adepts?" it is asked. "Not entirely," is the reply, "but the admissions of the men of Science themselves *kill* it; and there remains nothing for the adepts to deny."

To make of Science an integral *whole* necessitates, indeed, the study of spiritual and psychic, as well as physical Nature. Otherwise it will ever be like the anatomy of man, discussed of old by the profane from the point of view of his shell-side and in ignorance of the interior work. Even Plato, the greatest philosopher of his country, became guilty, before his initiation, of such statements as that liquids pass into the stomach through the lungs. Without metaphysics, as Mr. H. J. Slack says, *real* science is inadmissible.

The nebulæ exist; yet the nebular theory is wrong. A nebula exists in a state of entire elemental dissociation. It *is* gaseous and—something else besides, which can hardly be connected with gases, as known to physical science; and it *is* self-luminous. But that is all. The sixty-two "coincidences" enumerated by Professor Stephen Alexander,* confirming the nebular theory, may all be explained by esoteric science; though, as this is not an astronomical work, the refutations are not attempted at present. Laplace and Faye come nearer to the correct theory than any; but of the speculations of Laplace there remains little in the present theory except its general features. Nevertheless, "there is in Laplace's theory," says John Stuart Mill, "*nothing hypothetical*; it is an example of legitimate reasoning from present effect to its past cause; it assumes nothing more than that objects which really exist, obey the laws which are known to be obeyed by all terrestrial objects resembling them." *(System of Logic*, p. 229*)*.

This from such an eminent logician as Mill was, would be valuable, if it could only be proved that "terrestrial objects *resembling* . . ." celestial objects at such a distance as the nebulæ are—*resemble those objects in reality, not alone in appearance.*

Another of the fallacies from the Occult stand-point, which are embodied in the modern theory as it now stands, is the hypothesis that the planets were all detached from the Sun; that they are bone of

* "*Smithsonian Contributions*," xxi., Art. 1, pp. 79-97.

his bone, and flesh of his flesh; whereas, the Sun and planets are only co-uterine brothers, having had the same nebular origin, only in a different mode from that postulated by modern astronomy.

The many objections raised against the homogeneity of original diffuse matter, on the ground of the uniformity in the composition of the fixed stars, by some opponents of the modern nebular theory, do not affect the question of that homogeneity at all, but only the said theory. Our solar nebula may not be completely homogeneous, or, rather, it may fail to reveal itself as such to the astronomers, and yet be *de facto* homogeneous. The stars do differ in their constitutent materials and even exhibit elements quite unknown on earth; nevertheless, this does not affect the point that primeval matter—*i.e.*, as it *appeared even in its first* differentiation from its *laya* condition*—is yet to this day homogeneous, at immense distances, in the depths of infinitude, and likewise at points not far removed from the outskirts of our solar system.

Finally, there does not exist one single fact brought forward by the learned objectors against the "nebular theory," (false as it is, and hence, *illogically enough*, fatal to the hypothesis of the homogeneity of matter,) that can withstand criticism. One error leads into another. A false premise will naturally lead to a false conclusion, although an inadmissible inference does not *necessarily* affect the validity of the major proposition of the syllogism. Thus, one may leave every side-issue and inference from the evidence of spectra, and lines, as simply provisional for the present, and abandon all matters of detail to physical science. The duty of the Occultist lies with the *Soul and Spirit* of Cosmic Space, not merely with its illusive appearance and behaviour. That of official physical science is to analyze and study its *shell*—the *Ultima Thule* of the Universe and man, in the opinion of Materialism.

With the latter, Occultism has nought to do. It is only with the theories of such men of learning as Kepler, Kant, Oersted, and Sir W. Herschell, who believed in a Spiritual world, that Occult Cosmogony might treat, and attempt a satisfactory compromise. But the views of those physicists differed vastly from the latest modern speculations. Kant and Herschell had in their mind's eye speculations upon the origin and *the final destiny*, as well as the present aspect, of the Universe, from a far more philosophical and psychic standpoint; whereas modern Cosmology and Astronomy now repudiate anything like research into the mysteries of being. The result is what might be expected: complete failure and inextricable contradictions in the thousand and one varieties of so-called scientific theories, and in this theory as in all others.

The nebular hypothesis, involving the theory of the existence of a

* Beyond the zero-line of action.

primeval matter, diffused in a nebulous condition, is of no modern date in astronomy as everyone knows. Anaximenes, of the Ionian school, had already taught that the sidereal bodies were formed through the progressive condensation of a primordial *pregenetic* matter, which had almost a negative weight, and was spread out through Space in an extremely sublimated condition.

Tycho Brahè, who viewed the Milky Way as an ethereal substance, thought the new star that appeared in Cassiopœia, in 1572, had been formed out of that matter. ("*Progymnasmata*" p. 795.) Kepler believed the star of 1606 had been likewise formed out of the ethereal substance that fills the universe ("*De stellâ novâ in pede Serpentarii*," p. 115). He attributed to that same ether the apparition of a luminous ring around the moon, during the total eclipse of the sun observed at Naples in 1605." ("*Hypothèses Cosmogoniques*," *C. Wolf.*) Still later, in 1714,—the existence of a self-luminous matter was recognised by Halley ("*Philosophical Transactions*"). Finally, the journal of this name published in 1811, the famous hypothesis on the transformation of the nebulæ into stars, by the eminent astronomer, Sir W. Herschell (*See* "*Philosophical Transactions*," *of* 1811, p. 269, *et seq.*), after which the nebular theory was accepted by the Royal Academies.

In "Five years of Theosophy," on p. 245, an article headed "*Do the Adepts deny the Nebular Theory?*" may be read. The answer there given is "No; they do not deny *its general propositions, nor the approximative truth of the scientific* hypotheses. They only deny the *completeness* of the present, as well as the entire error of the many so-called "exploded" old theories, which, during the last century, have followed each other in such rapid succession."

This was proclaimed at the time "an evasive answer." Such disrespect to official science, it was argued, must be justified by the presentation, to replace the *orthodox* speculation, of another theory more complete than theirs, and having a firmer ground to stand upon. To this there is but one reply; it is useless to give out isolated theories with regard to things embodied in a whole and consecutive system, which, when separated from the main body of the teaching, would necessarily lose their vital coherence and thus do no good when studied independently. To be able to appreciate and accept the occult views on the nebular theory, one has to study the whole esoteric cosmogonical system. And the time has hardly arrived for the astronomers to be asked to accept *Fohat* and the divine Builders. Even the undeniably correct surmises of Sir W. Herschell, that had nothing "supernatural" in them, about the sun being called "*globe of fire*" (perhaps) *metaphorically*, and his early speculations about the nature of that which is now called the Nasmyth willow-leaf theory—caused that most eminent of all astro-

nomers to be smiled at by other, far less eminent colleagues, who saw and now see in his ideas only "imaginative and fanciful theories." Before the whole esoteric system could be given out and appreciated by the astronomers, they would have to return to some of those "antiquated ideas," not only to those of Herschell, but to the dreams of the oldest Hindu astronomers, and to abandon their own theories, none the less "fanciful" because they have appeared in one case nearly 80 years and in the other many thousands of years later. Foremost of all they would have to repudiate the ideas on the Sun's *solidity* and *incandescence*; the sun "glowing" most undeniably, but not "burning." Then it is stated, with regard to Sir W. Herschell's view that those "objects," as he called the "willow leaves," are the immediate *sonrces of the solar light and heat.* And though the esoteric teaching does not regard these as he did—namely, *organisms* as partaking of the nature of life," for the Solar "Beings" will hardly place themselves within telescopic focus—yet it asserts that the whole Universe is full of such "organisms," conscious and active according to the proximity or distance of their planes to, or from, our plane of consciousness; and that finally the great astronomer was right in saying that "we do not know that vital action is competent to develop at once heat, light, and electricity" while speculating on those supposed "organisms." For, at the risk of being laughed at by the whole world of physicists, the Occultists maintain that all the "Forces" of the Scientists have their origin in the *Vital Principle*, the ONE LIFE collectively of our Solar system—that "*life*" being a portion, or rather one of the *aspects* of the One Universal LIFE.

We may, therefore, as in the article under consideration, wherein, on the authority of the Adepts, it was maintained that it is "sufficient to make a *résumé* of what the solar physicists *do not know*,"—we may, we maintain, define our position with regard to the modern nebular theory and its evident incorrectness, by simply pointing out facts diametrically opposed to it in its present form. And to begin with, what does it teach?

Summarizing the aforesaid hypotheses, it becomes plain that Laplace's theory—now made quite unrecognisable, moreover—was an unfortunate one. He postulates in the first place Cosmic matter, existing in a state of diffuse nebulosity "so fine that its presence could hardly have been suspected." No attempt is made by him to penetrate into the arcana of being, except as regards the immediate evolution of our small solar system.

Consequently, whether one accepts or rejects his theory in its bearing upon the immediate cosmological problems presented for solution, he can only be said to have thrown back the mystery a little further. To the eternal query—"Whence matter itself; whence the evolutionary impetus

determining its cyclic aggregations and dissolutions; whence the exquisite symmetry and order into which the primeval atoms arrange and group themselves?"—no answer is attempted by Laplace. All we are confronted with, is a sketch of the *probable* broad principles on which the actual process is assumed to be based. Well, and what is this now celebrated note on the said process? What has he given so wonderfully new and original, that its ground-work, at any rate, should have served as a basis for the modern nebular theory? This is what one gathers from various astronomical works.

Laplace thought that, consequent on the condensation of the atoms of the primeval nebula, according to the "Law" of gravity, the now gaseous, or perhaps, partially liquid mass, acquired a rotatory motion. As the velocity of this rotation increased, it assumed the form of a thin disc; finally, the centrifugal force overpowering that of cohesion, huge rings were detached from the edge of the whirling incandescent masses, contracting necessarily by gravitation (as accepted) into spheroidal bodies, which would necessarily still continue to preserve the same orbit occupied previously by the outer zone from which they were separated. ("Laplace conceived that the external and internal zones of the ring would rotate with the same angular velocity, which would be the case with a solid ring; but the principle of equal areas requires the inner zones to rotate more rapidly than the outer.")* The velocity of the outer edge of each nascent planet, he said, exceeding that of the inner, there results a rotation on its axis. The more dense bodies would be thrown off last; and finally, during the preliminary state of their formation, the newly-segregated orbs in their turn throw off one or more satellites . . . In formulating the history of the rupture and planetation of rings, Laplace says:

"Almost always each ring of vapours must have broken up into numerous masses, which, moving with a nearly uniform velocity, must have continued to circulate at the same distance around the Sun. These masses must have taken a spheroidal form with a motion of rotation in the same direction as their revolution, since the inner molecules (those nearer to the Sun) would have less actual velocity than the exterior ones. They must then have formed as many planets in a state of vapour. But, if one of them was sufficiently powerful to unite successively, by its attraction, all the others around its centre, the ring of vapours must have been thus transformed into a single spheroidal mass of vapours circulating around the Sun with a rotation in the same direction as its revolution. The latter case has been the more common, but the solar system presents us the first case, in the four small planets which move between Jupiter and Mars."

While few will be found to deny "the magnificent audacity of this

* "World-Life." Prof. Winchell points to a good many mistakes of Laplace in his work; but as a *geologist* he is not infallible himself in his "astronomical speculations."

hypothesis," it is impossible not to recognise the insurmountable difficulties with which it is attended. Why, for instance, do we find that the satellites of Neptune and Uranus display a retrograde motion; that, in spite of its closer proximity to the Sun, Venus is less dense than the Earth? Similarly, the more distant Uranus is more dense than Saturn? How is it that so many variations in the inclination of their axes and orbits are present in the supposed progeny of the central orb; that such startling variations in the size of the planets is noticeable; that the Satellites of Jupiter are more dense by 288 than their primary; that the phenomena of meteoric and cometic systems still remain unaccounted for? To quote the words of a Master: "They (the Occultists) find that the centrifugal theory of Western birth is unable to cover *all* the ground. That, unaided, it can neither account for every oblate spheroid, nor explain away such evident difficulties as are presented by the relative density of some planets. How, indeed, can any calculation of centrifugal force explain to us, for instance, why Mercury, whose rotation is, we are told, only about one-third that of the Earth, and its density only about one-fourth greater than the Earth, should have a polar compression *more than ten times as great as the latter?* And again, why Jupiter, whose equatorial rotation is said to be 'twenty-seven times greater, and its density only about one-fifth that of the earth' should have its polar compression seventeen times greater than that of the earth? Or why Saturn, with an equatorial velocity fifty-five times greater than Mercury for centripetal force to contend with, should have its polar compression *only three times* greater than Mercury's? To crown the above contradictions, we are asked to believe in the Central Forces, as taught by Modern Science, even when told that the equatorial matter of the Sun, with more than four times the centrifugal velocity of the Earth's equatorial surface, and only about one-fourth part of the gravitation of the equatorial matter, has not manifested any tendency to bulge at the Solar equator, nor shown the least flattening of the poles of the Solar axis. In other and clearer words, the Sun, with only one fourth of our Earth's density for the centrifugal force to work upon, has no polar compression at all! We find this objection made by more than one astronomer, yet never explained away satisfactorily so far as the 'Adepts' are aware."

"Therefore, do they (the Adepts) say, that the great men of science of the West, knowing . . . . . next to nothing either about cometary matter, centrifugal and centripetal forces, the nature of the nebulæ, or the physical constitution of the Sun, the Stars, or even the Moon, are imprudent to speak as confidently as they do about the 'central mass of the Sun' whirling out into space planets, comets, and what not . . . ." "We maintain that it (the Sun) evolves out only the *life*-principle, the

Soul of those bodies, *giving and receiving* it back, in our solar system, as the 'Universal Life-Giver' . . . . in infinitude and Eternity; that the solar system is as much the *microcosm* of the ONE Macrocosm as man is the former when compared with his own little Solar Cosmos."*

The essential faculty possessed by all the cosmic and terrestrial elements, of generating within themselves a regular and harmonious series of results, a concatenation of causes and effects, is an irrefutable proof that they are either animated by an *extra* or *intra* INTELLIGENCE, or conceal such within or behind the *manifested veil.* Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind those Elements (or *within*)—a dogma with us. It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. Nature herself contradicts such a theory. Celestial space, containing matter so attenuated as is Ether, cannot be called on, with or without attraction, to explain the common motion of the sidereal hosts. Although the perfect accord of their mutual revolution indicates clearly the presence of a mechanical cause in Nature, Newton, who of all men had best right to trust to his deductions and views, was nevertheless forced to abandon the idea of ever explaining, by the laws of *known* Nature and its Material forces, the original impulse given to the millions of orbs. He recognised fully the limits that separate the action of natural Forces from that of the INTELLIGENCES that set the immutable laws into order and action. And if a NEWTON had to renounce such hope, which of the modern materialistic pigmies has the right of saying: "I know better"?

To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, *of an intellectual and divine Nature.* That substance must be the Soul and Spirit, the Synthesis and *Seventh Principle* of the manifested Kosmos, and, to serve as a spiritual *Upadhi* to this, there must be the sixth, its vehicle—*primordial physical matter,* so to speak, though its nature must escape for ever our limited *normal* senses. It is easy for an astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics. But such a universe will always prove, with respect to its scientific human creator, a Frankenstein's monster; it will lead him into endless perplexities. The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin and final destiny of Kosmos. This is

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* "*Five Years of Theosophy,*" *pp.* 249-50. *Art.* "*Do the Adepts deny the Nebular Theory?*"

whither the nebular theory has led Science. In sober fact and truth this theory is twin sister to that of Ether, and both are the offsprings of necessity; one as indispensable to account for the transmission of light, as the other to explain the problem of the origin of the solar systems. The question with them is, how the same homogeneous matter* could, obeying the laws of Newton, give birth to bodies—sun, planets, and their satellites—subject to conditions of identity of motion and formed of such heterogeneous elements.

Has the nebular theory helped to solve the problem, even if applied solely to bodies considered as inanimate and material? We say most decidedly not. What progress has it made since 1811, when Sir W. Herschell's paper, first presenting facts based on observation and showing the existence of nebular matter, made the "Sons" of the Royal Society "shout for joy"? Since then a still greater discovery has permitted, through spectrum analysis, the verification and corroboration of Sir W. Herschell'a conjecture. Laplace demanded some kind of primitive "world stuff" to prove the idea of progressive world-evolution and growth. Here it is, as offered two millenniums ago.

The "world stuff," now *nebulæ*, was known from the highest antiquity. Anaxagoras taught that, having differentiated, the subsequent commixture of heterogeneous substances remained motionless and unorganized, until finally "the Mind"—the collective body of Dhyan Chohans, we say—began to work upon and communicated to it motion and order (*Aristotle's "Physica," viii*, 1.) The theory is now taken up in its first portion, that of *any* "Mind" interfering with it being rejected. Spectrum analysis reveals the existence of nebulæ formed entirely of gases and luminous vapours. Is this the primitive nebular matter? The spectra reveal, it is said, the physical conditions of the matter which emits cosmic light. The spectra of the resolvable and the irresolvable nebulæ are shown to be entirely different, the spectra of the latter showing their physical state to be that of glowing gas or vapour. The bright lines of one nebula reveal the existence of hydrogen in it, and of other material substances known and unknown. The same in the atmospheres of the Sun and stars. This leads to the direct inference that a star is formed by the condensation of a nebula; hence that even the metals themselves on earth are

* Had astronomers held simply, in their present state of knowledge, to the hypothesis of Laplace, which was simply the formation of the planetary system, it might in time have resulted in something like an approximate truth. But the two parts of the general problem, that of the formation of the universe, or the formation of the suns and stars from the primitive matter, and then the development of the planets around their sun, rest on quite different facts in nature and are even so viewed by Science itself. They are at the opposite poles of being.

formed owing to the condensation of hydrogen or some other primitive matter, some ancestral cousin to "helium," perhaps, or some yet unknown stuff? *This does not clash with the occult teachings.* And this is the problem that chemistry is trying to solve; and it must succeed sooner or later in the task, accepting *nolens volens*, when it does, the esoteric teaching. But when this does happen, it will kill the nebular theory as it now stands.

Meanwhile Astronomy cannot accept in any way, if it is to be regarded as *an exact* science, the present theory of the filiation of stars—even if occultism does so in its own way, as it explains this filiation differently —because astronomy has *not one single physical datum* to show for it. Astronomy could anticipate Chemistry in proving the existence of the fact, if it could show a planetary nebula exhibiting a spectrum of three or four bright lines, gradually condensing and transforming into a star, with a spectrum all covered with a number of dark lines. But "the question of the variability of the nebula, even as to their form, is yet one of the mysteries of Astronomy. The data of observation possessed so far are of too recent an origin, too uncertain to permit us to affirm anything." (*Cosmogonical Hypotheses of Wolf.*)

Since the discovery of the spectroscope, its magic power has revealed to its adepts only one single transformation of a star of this kind; and even that one showed directly the reverse of what is needed as proof in favour of the nebular theory; namely—*a star transforming itself into a planetary nebula.* As told in *The Observatory (Vol. I., p.* 185*)*, the temporary star which appeared in the constellation Cygnus, in November, 1876, discovered by J. F. J. Schmidt, exhibited a spectrum broken by very brilliant lines. Gradually, the continuous spectrum and most of the lines disappeared, leaving finally one single brilliant line, which appeared to coincide with the green line of the nebula.

Though this metamorphosis is not irreconcileable with the hypothesis of the nebular origin of the stars, nevertheless this single solitary case rests on no observation whatever, least of all on direct observation. The occurrence may have been due to several other causes. Since astronomers are inclined to think our planets are tending toward precipitation on the Sun, why should not that star have blazed out owing to a collision of such precipitated planets, or, as many suggest, the appulse of a comet? Anyhow, the only known instance of a star transformation since 1811 is not favourable to the nebular theory. Moreover, on the question of this theory, as in all others, astronomers disagree.

In our own age, it was Buffon, before Laplace ever thought of it, who, very much struck by the identity of motion in the planets, was the first to propose the hypothesis of the planets and their satellites originating in

the bosom of the Sun. Forthwith, and for the purpose, he invented a special comet, supposed to have torn out, by a powerful oblique blow, the quantity of matter necessary to their formation. Laplace gave its dues to the "comet" in his "*Exposition du Système du Monde.*" (Note VII.) But the idea was seized and even improved upon by a conception of the alternate evolution from the Sun's central mass of planets *apparently* without weight or influence on the motion of the visible planets—and as evidently without any more existence than the likeness of Moses in the moon.

But the modern theory is also a variation on the systems elaborated by Kant and Laplace. The idea of both was that, at the origin of things, all that matter which now enters into the composition of the planetary bodies was spread over all the space comprised in the solar system—and even beyond. It was a nebula of extremely small density, whose condensation gradually gave birth, by a mechanism that has hitherto never been explained, to the various bodies of our systems. This is the original nebular theory, an *incomplete* yet faithful repetition—a short chapter out of the large volume of universal *esoteric* cosmogony—of the teachings in the Secret Doctrine. And both systems, Kant's and Laplace's, differ greatly from the modern theory, redundant with conflicting *sub*-theories and fanciful hypotheses.

"*The essence of cometary matter and of that which composes the stars is totally different from any of the chemical or physical characteristics with which Western Science is now acquainted.* While the spectroscope has shown the probable similarity (owing *to the chemical action of terrestial light* upon the intercepted rays) of earthly and sidereal substance, the chemical actions, peculiar to the variously progressed orbs of space, have not been detected, nor proven to be identical with those observed on our own planet"—say the Teachers *(op. cit.)*. Mr. Crookes says almost the same in the fragment quoted from his lecture, "*Elements and Meta-Elements.*"

"At the utmost," observes C. Wolf,* "could the nebular hypothesis show in its favour, with W. Herschell, the existence of planetary nebulæ in various degrees of condensation, and of spiral nebulæ, with nuclei of condensation on the branches and centre.† But, in fact, the knowledge of the bond that unites the nebulæ to the stars is yet denied to us; and lacking as we do direct observation, we are even debarred from establishing it even on the analogy of chemical composition."

It is evident that, even if the men of science, leaving aside the

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* Member of the Institute, Astronomer of the Observatory, Paris, "Cosmogonical Hypotheses."

† But the spectra of these nebulæ have never yet been ascertained. When they *are* found with bright lines, then only may they be cited.

difficulty arising for them out of such undeniable variety and heterogeneity of matter in the constitution of nebulæ, did admit, with the ancients, that the origin of all the visible and invisible heavenly bodies must be sought for in one primordial homogeneous world-stuff, in a kind of PRE-*protyle*,*—it is evident that this would not put an end to their perplexities. Unless they admit also that our actual visible Universe is merely the *Sthula-Sharira*, the gross body, of the sevenfold Kosmos, they will have to face another problem ; especially if they risk maintaining that its now visible bodies are the result of the condensation of that one and single primordial matter. For mere observation shows them that the actions which produced the actual Universe are far more complex than could ever be embraced in that theory.

First of all, there are two distinct classes of *irresolvable* nebulæ,—as Science itself teaches.

The telescope is unable to distinguish between the two, but the spectroscope can, and notices, therefore, an essential difference between their physical constitutions.†

"Some of these," Wolf tells us, "have a spectrum of three or four bright lines, others a continuous spectrum. The first are gaseous, the others formed of a pulverulent matter. The former must constitute a veritable atmosphere: it is among these that the solar nebula of Laplace has to be placed. The latter form an *ensemble* of particles that may be considered as independent, and the rotation of which obeys the laws of

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* Mr. Crookes' "Protyle" must not be regarded as the *primary* stuff, out of which the Dhyan Chohans, in accordance with the immutable laws of nature, wove our solar system. This *protyle* cannot even be the first *prima-materia* of Kant, which that great mind saw used up in the formation of the worlds, and thus existing no longer in a diffused state. It is a MEDIATE phase in the progressive differentiation of cosmic substance from its normal undifferentiated state. *Protyle* is then the aspect assumed by matter in its middle passage into full objectivity.

† "The question of the resolvability of the nebulæ has been often presented in too affirmative a manner and quite contrary to the ideas expressed by the illustrious experimenter with the spectra of these constellations—Mr. Huggins. Every nebula whose spectrum contains only bright lines is gaseous, it is said, and hence is irresolvable ; every nebula with a continuous spectrum must end by resolving into stars with an instrument of sufficient power. This assumption is contrary at once to the results obtained, and to spectroscopic theory. The *Lyra* nebula, the *Dumb-bell* nebula, the central region of the nebula of Orion, appear resolvable, and show a spectrum of bright lines ; the nebula of *Canis Venatici* is not resolvable, and gives a continuous spectrum. Because, indeed, the spectroscope informs us of the physical state of the constituent matter of the stars, but affords us no notions of their modes of aggregation. A nebula formed of gaseous globes (or even of nuclei, faintly luminous) surrounded by a powerful atmosphere) would give a spectrum of lines and be still resolvable ; such seems to be the state of Huggins' region in the Orion nebula. A nebula formed of solid or fluidic particles in a state of incandescence, a true cloud, will give a continuous spectrum but will be *irresolvable*." *(C. Wolf, Cosmogonical Hypotheses.)*

internal weight: such are the nebulæ adopted by Kant and Faye. Observation allows us to place the one as the other at the very origin of the planetary world. But when we try to go beyond and ascend to the primitive chaos which has produced the totality of the heavenly bodies, we have first to account for the actual existence of these two classes of nebulæ. If the primitive chaos were *a cold luminous gas*,* one could understand how the contraction resulting from attraction could have heated it and made it luminous. We have to explain the condensation of this gas to the state of incandescent particles, the presence of which is revealed to us in certain nebulæ by the spectroscope. If the original chaos was composed of such particles, how did certain of their portions pass into the gaseous state, while others have preserved their primitive condition? . . . ."

Such is the synopsis of the objections and difficulties to the acceptance of the nebular theory brought forward by the French *savant*, who concludes his interesting chapter by declaring that:—

"The first part of the Cosmogonical problem,—what is the primitive matter of chaos; and how did that matter give birth to the sun and stars?—thus remains to this day in THE DOMAIN OF ROMANCE AND OF MERE IMAGINATION." †

If this is the last word of Science upon that subject, whither then should one turn in order to learn what the nebular theory is supposed to teach? What, in fact, is this theory? What it *is*, no one seems to know for a certainty. What it *is not*—we learn from the erudite author of the "World-Life." He tells us that:—

(I.) It "*is not a theory of the evolution* of the Universe . . . but only and primarily a genetic explanation of the phenomena of the solar system, and accessorily a co-ordination of the principal phenomena in the stellar and nebular firmament, *as far as human vision has been able to penetrate*."

(II.) "That it does not regard the Comets as involved in that particular evolution which has produced the solar system." (*Esoteric doctrine does.*)

(It does, because it, too, recognises the comets as forms of cosmic existence *co-ordinated with earlier stages of nebular evolution;* and it actually assigns *to them chiefly* the formation of all worlds.)

(III.) "*That it does not deny an antecedent history of the luminous fire mist*" —(the *secondary* stage of evolution in the Secret Doctrine) . . . . "and makes no claim to having reached an absolute beginning." And even

* See Stanza III. about "Light, or the *cold* Flame," and Commentary Number 8, where it is explained that the "mother" (Chaos) is a cold Fire, a cool Radiance, colourless, formless, devoid of every quality. "Motion is the One Eternal *is*, and contains the potentialities of every quality in the Manvantaric Worlds," it is said.

† *Hypothèses Cosmogoniques*, C. Wolf, 1886.

it allows that this "fire mist may have previously existed in a cold, non-luminous and *invisible* condition" . . . .

(IV.) "And that finally: it does not profess to discover the ORIGIN of things, *but only a stadium in material history*" . . . . leaving "the philosopher and theologian as free as they ever were to seek for the origin of the modes of being."*

But this is not all. Even the greatest philosopher of England—Mr. Herbert Spencer—arrayed himself against the fantastic theory by saying that (*a*) "The problem of existence is not resolved" by it; (*b*) the nebular hypothesis "throws no light upon the origin of diffused matter," and (*c*) that "the nebular hypothesis (as it now stands) implies a First Cause."†

The latter, we are afraid, is more than our modern physicists have bargained for. Thus, it seems that the poor "hypothesis" can hardly expect to find help or corroboration even in the world of the metaphysicians.

Considering all this, the Occultists believe they have a right to present *their* philosophy, however misunderstood and ostracised it may be at present. And they maintain that this failure of the scientists to discover the truth is entirely due to their materialism and contempt for transcendental sciences. Yet although the scientific minds in our century are as far from the true and correct doctrine of Evolution as ever, there may be still some hope left for the future, as we find another great scientist giving us a faint glimmer of it.

In an article in *Popular Science Review* (Vol. XIV., p. 252) on "Recent Researches in Minute Life," we find Mr. H. J. Slack, F.C.S., Sec. R.M.S., saying: "There is an evident convergence of all sciences, from physics to chemistry and physiology, toward *some* doctrine of evolution and development, of which the facts of Darwinism *will form part*, but what ultimate aspect this doctrine will take, there is little, if any, evidence to show, and *perhaps it will not be shaped by the human mind until metaphysical as well as physical inquiries are much more advanced*."

This is a happy forecast indeed. The day *may* come, then, when the "Natural Selection," as taught by Mr. Darwin and Mr. Herbert Spencer, will form only *a part*, in its ultimate modification, of our Eastern doctrine of Evolution, which will be Manu and Kapila *esoterically explained*.

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* "World-Life," p. 196.

† *Westminster Review*, *XX.*, July 27, 1868.

XIV.

FORCES—MODES OF MOTION OR INTELLIGENCES?

THIS is, then, the last word of physical science up to the present year, 1888. Mechanical laws will never be able to prove the homogeneity of primeval matter, except inferentially and as a desperate necessity, when there will remain no other issue—as in the case of Ether. Modern Science is secure only in its own domain and region; within the physical boundaries of our solar system, beyond which everything, every particle of matter, is different from the matter it knows: which matter exists in states of which Science can form no idea. *That* matter, which is truly homogeneous, is beyond human perceptions, if perception is tied down merely to the five senses. We feel its effects through those INTELLIGENCES which are the results of its primeval differentiation, whom we name Dhyan-Chohans; called in the Hermetic works the "Seven Governors," those to whom Pymander, the "Thought Divine," refers as the Building Powers, and whom Asklepios calls the "Supernal Gods." That matter—the real primordial substance, the noumenon of all the "matter" we know of,—even some of the astronomers have been led to believe in, and to despair of the possibility of ever accounting for rotation, gravitation, and the origin of any mechanical physical laws—unless these *Intelligences* be admitted by Science. In the above-quoted work upon astronomy, by Wolf,* the author endorses fully the theory of Kant, and the latter, if not in its general aspect, at any rate in some of its features, reminds one strongly of certain esoteric teachings. Here we have the world's system *reborn from its ashes*, through a nebula; the emanation from the bodies, dead and dissolved in Space—resultant of the *incandescence* of the solar centre reanimated by the combustible matter of the planets. In this theory, generated and developed in the brain of a young man hardly twenty-five years of age, who had never left his native place, a small town of Northern Prussia (Königsberg) one can hardly fail to recognise either an inspiring external power, or the *reincarnation* which the Occultists see in it. It fills a gap which Newton, with all his genius, failed to bridge. And surely it is our primeval matter, Akâsa, that Kant had in view, when proposing to solve Newton's difficulty and his failure to explain, by the natural forces, the primitive impulse imparted to the planets, by the postulation of a universally pervading primordial substance. For, as he remarks in chapter viii., if it is once admitted that the perfect harmony of the stars and planets and

* "LES HYPOTHESES COSMOGONIQUES. *Examen des Théories Scientifiques modernes su Origine des Mondes, suivi de la Traduction de la Théorie du Ciel de Kant.*"

the coincidence of their orbital planes prove the existence of a natural cause, which would thus be the primal cause, "that cause *cannot really be the matter which fills to-day the heavenly spaces.*" It must be that which filled space—was space—originally, whose motion in differentiated matter was the origin of the actual movements of the sidereal bodies; and which, "*in condensing itself in those very bodies*, thus abandoned the space that is found void to-day." In other words, it is that same matter of which are now composed the planets, comets, and the Sun himself, which, having in the origin formed itself into those bodies, has preserved its inherent quality of motion; which quality, now centred in their nuclei, directs all motion. A very slight alteration of words is needed, and a few additions, to make of this our Esoteric Doctrine.

The latter teaches that it is this original, primordial *prima materia*, divine and intelligent, the direct emanation of the Universal Mind—the *Daiviprakriti* (the divine light emanating from the *Logos**)—which formed the nuclei of all the "self-moving" orbs in Kosmos. It is the informing, ever-present moving-power and life-principle, the vital soul of the suns, moons, planets, and even of our Earth. The former latent: the last one active—the invisible Ruler and guide of the gross body attached to, and connected with, its Soul, which is the spiritual emanation, after all, of these respective planetary Spirits.

Another quite occult doctrine is the theory of Kant, that the matter of which the inhabitants and the animals of other planets are formed is of *a lighter and more subtle nature and of a more perfect conformation in proportion to their distance from the Sun.* The latter is too full of Vital Electricity, of the physical, life-giving principle. Therefore, the men on Mars are more ethereal than we are, while those of Venus are more gross, though far more intelligent, if less spiritual.

The last doctrine is not quite ours—yet those Kantian theories are as metaphysical, and as transcendental as any occult doctrines; and more than one man of Science would, if he but *dared* speak his mind, accept them as Wolf does. From this Kantian mind and soul of the Suns and Stars to the MAHAT (mind) and Prakriti of the Purânas, there is but a step. After all, the admission of this by Science would be only the admission of a natural cause, whether it would or would not stretch its belief to such metaphysical heights. But then *Mahat*, the MIND, is a "God," and physiology admits "mind" only as a temporary function of the material brain, and no more.

The Satan of Materialism now laughs at all alike, and denies the visible as well as the invisible. Seeing in light, heat, electricity, and even in the *phenomenon of life*, only properties inherent in matter, it

* Which "Light" we call *Fohat*.

laughs whenever life is called VITAL PRINCIPLE, and derides the idea of its being independent of and distinct from the organism.

But here again scientific opinions differ as in everything else, and there are several men of science who accept views very similar to ours. Consider, for instance, what Dr. Richardson, F.R.S. (elsewhere quoted at length) says of that "Vital principle," which he calls "nervous ether" ("*Popular Science Review*," *Vol.* 10):—

"I speak only of a veritable *material agent*, refined, it may be, to the world at large, but *actual and substantial*: an agent having quality of weight and of volume, an agent susceptible of chemical combination, and thereby of change of physical state and condition, an agent passive in its action, moved always, that is to say, by influences apart from itself,* obeying other influences, an agent possessing no initiative power, no *vis or energia naturæ*,† but still playing a most important, if not a primary part in the production of the phenomena resulting from the action of the *energeia* upon visible matter" (*p.* 379).

As Biology and Physiology now deny, *in toto*, the existence of a "vital principle," this extract, together with de Quatrefages' admission, is a clear confirmation that there are men of science who take the same views about "things occult" as theosophists and occultists do. These recognise a distinct vital principle independent of the organism—material, of course, *as physical force cannot be divorced from matter*, but of a substance existing in a state unknown to Science. *Life for them is something more than the mere interaction of molecules and atoms.* There is a vital principle without which no molecular combinations could ever have resulted in a living organism, least of all in the so-called "inorganic" matter of our plane of consciousness.

By "molecular combinations" is meant, of course, those of the matter of our present illusive perceptions, which matter energises only on this, our plane. And this is the chief point at issue.‡

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* This is a mistake, which implies a material agent, distinct from the influences which move it, *i.e.* blind matter and perhaps "God" again, whereas this ONE Life is the very God and Gods "Itself."

† The same error.

‡ "Is the *Jiva* a myth, as science says, or is it not?" ask some Theosophists, wavering between materialistic and idealistic Science. The difficulty of really grasping esoteric problems concerning the "ultimate state of matter" is again the old crux of the *objective* and the *subjective*. What is matter? Is the matter of our present objective consciousness anything but our SENSATIONS? True, the sensations we receive come *from without*, but can we really (except in terms of phenomena) speak of the "gross matter" of this plane as an entity apart from and independent of us? To all such arguments Occultism answers: True, in *reality* matter is not independent of, or existent outside, our perceptions. Man is an *illusion*: granted. But the existence and actuality of other, still more illusive, but not less *actual*, entities than we are, is not a claim which is lessened, but rather strengthened by this doctrine of Vedantic and even Kantian Idealism.

Thus the Occultists are not alone in their beliefs. Nor are they so foolish, after all, in rejecting even the "gravity" of modern Science along with other *physical* laws, and in accepting instead *attraction* and *repulsion*. They see, moreover, in these two opposite Forces only the two *aspects* of the universal unit, called "MANIFESTING MIND"; in which aspects, Occultism, through its great Seers, perceives an innumerable Host of operative Beings: Cosmic Dhyan-Chohans, Entities, whose essence, in its *dual* nature, is the Cause of all terrestial phenomena. For that essence is co-substantial with the universal Electric Ocean, which is LIFE; and being dual, as said—positive and negative—it is the emanations of that duality that act now on earth under the name of "modes of motion"; even *Force* having now become objectionable as a word, for fear it should lead someone, even in thought, to separate it from matter! It is, as Occultism says, the dual *effects* of that dual essence, which have now been called centripetal and centrifugal forces, negative and positive poles, or polarity, heat and cold, light and darkness, etc., etc.

And it is maintained that even the Greek and Roman Catholic Christians, are wiser in believing, as they do—even if blindly connecting and tracing them all to an anthropomorphic god—in Angels, Archangels, Archons, Seraphs, and Morning Stars: in all those theological *Deliciæ humani generis*, in short, that rule the cosmic elements, than Science is, in disbelieving in them altogether, and advocating its mechanical Forces. For these act very often with more than human intelligence and pertinency. Nevertheless, that intelligence is denied and attributed to blind chance. But, as De Maîstre was right in calling the law of gravitation merely a *word* which replaced "the thing unknown" (*Soirées*), so are we right in applying the same remark to all the other *Forces* of Science. And if it is objected that the Count was an ardent Roman Catholic, then we may cite Le Couturier, as ardent a materialist, who said the same thing, as also did Herschell and many others. (*Vide Musée des Sciences, August*, 1856.)

From *Gods* to *men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other.

When, therefore, the Secret Doctrine—postulating that conditioned or limited space (location) has no real being except in this world of illusion, or, in other words, in our perceptive faculties—teaches that every one of the higher, as of the lower worlds, is interblended with our own objective world; that millions of things and beings are, in point of

localization, around and *in* us, as we are around, with, and in them; it is no metaphysical figure of speech, but a sober fact in Nature, however incomprehensible to our senses.

But one has to understand the phraseology of Occultism before criticising what it asserts. For example, the Doctrine refuses (as Science does, in one sense) to use the words "above" and "below," "higher" and "lower," in reference to *invisible* spheres, as being without meaning. Even the terms "East" and "West" are merely conventional, necessary only to aid our human perceptions. For, though the Earth has its two fixed points in the poles, North and South, yet both East and West are variable relatively to our own position on the Earth's surface, and in consequence of its rotation from West to East. Hence, when "*other* worlds" are mentioned—whether better or worse, more spiritual or still more material, though both invisible—the Occultist does not locate *these spheres* either *outside* or *inside* our Earth, as the theologians and the poets do; for their location is nowhere in the space *known* to, and conceived by, the profane. They are, as it were, blended with our world—interpenetrating it and interpenetrated by it. There are millions and millions of worlds and firmaments visible to us; there still greater numbers beyond those visible to the telescopes, and many of the latter kind do not belong to our *objective* sphere of existence. Although as invisible as if they were millions of miles beyond our solar system, they are yet with us, near us, *within* our own world, as objective and material to their respective inhabitants as ours is to us. But, again, the relation of these worlds to ours is not that of a series of egg-shaped boxes enclosed one within the other, like the toys called Chinese nests; each is entirely under its own special laws and conditions, having no direct relation to our sphere. The inhabitants of these, as already said, may be, for all we know, or feel, passing *through* and *around* us as if through empty space, their very habitations and countries being interblended with ours, though not disturbing our vision, because we have not yet the faculties necessary for discerning them. Yet by their spiritual sight the Adepts, and even some seers and sensitives, are always able to discern, whether in a greater or smaller degree, the presence and close proximity to us of Beings pertaining to other spheres of life. Those of the (spiritually) higher worlds, communicate only with those terrestrial mortals who ascend to them, through individual efforts, on to the higher plane they are occupying. . . .

"THE SONS OF *Bhumi* (EARTH) REGARD THE SONS OF *Deva-lokas* (ANGEL-SPHERES) AS THEIR GODS; AND THE SONS OF LOWER KINGDOMS LOOK UP TO THE MEN OF *Bhumi*, AS TO THEIR *devas* (GODS); MEN REMAINING UNAWARE OF IT IN THEIR BLINDNESS. . . . THEY (*men*) TREMBLE

BEFORE THEM WHILE USING THEM (*for magical purposes*). . . . THE FIRST RACE OF MEN WERE THE "*Mind-born sons*" OF THE FORMER. THEY (*the pitris and devas*) ARE OUR PROGENITORS. . . . (*Book II. of Commentary on the Book of DZYAN.*)

"Educated people," so-called, deride the idea of Sylphs, Salamanders, Undines, and Gnomes; the men of science regard as an insult any mention of such superstitions; and with a contempt of logic and common good sense, that is often the prerogative of "accepted authority," they allow those, whom it is their duty to instruct, to labour under the absurd impression that in the whole Kosmos, or at any rate in our own atmosphere, there are no other conscious, intelligent beings, save ourselves.* Any other humanity (composed of distinct *human* beings) than a mankind with two legs, two arms, and a head with man's features on it, would not be called human; though the etymology of the word would seem to have little to do with the general appearance of a creature. Thus, while Science sternly rejects even the possibility of there being such (to us, generally) invisible creatures, Society, while believing in it all *secretly*, is made to deride the idea openly. It hails with mirth such works as the *Count de Gabalis*, and fails to understand that *open satire is the securest mask.*

Nevertheless, such invisible worlds do exist. Inhabited as thickly as our own is, they are scattered throughout apparent Space in immense number; some far more material than our own world, others gradually etherealizing until they become formless and are as "*Breaths.*" That our physical eye does not see them, is no reason to disbelieve in them; physicists can see neither their ether, atoms, nor "modes of motion," or Forces. Yet they accept and teach them.

If we find, even in the natural world with which we are acquainted, matter affording a partial analogy in the difficult conception of such *invisible* worlds, there seems little difficulty in recognizing the possibility of such a presence. The tail of a comet, which, though attracting our attention by virtue of its luminosity, yet does not disturb or impede our vision of objects, which we perceive through and beyond it, affords the first stepping-stone toward a proof of the same. The tail of a comet passes rapidly across our horizon, and we should neither feel it, nor be cognizant of its passage, but for the brilliant coruscation, often perceived only by a few interested in the phenomenon, while everyone else remains ignorant of its presence and passage *through*, or across, a portion of our globe. This tail may, or may not, be an integral portion of the being of the comet, but its tenuity sub-

* Even the question of the plurality of worlds inhabited by sentient creatures is rejected or approached with the greatest caution! And yet see what the great astronomer, Camille Flammarion, says in his "*Pluralité des Mondes.*"

serves our purpose as an illustration. Indeed, it is no question of superstition, but simply a result of transcendental science, and of logic still more, to admit the existence of worlds formed of even far more attenuated matter than the tail of a comet. By denying such a possibility, Science has played for the last century into the hands of neither philosophy nor true religion, but simply into those of theology. To be able to dispute the better the plurality of even material worlds, a belief thought by many churchmen incompatible with the teachings and doctrines of the Bible,* Maxwell had to calumniate the memory of Newton, and try to convince his public that the principles contained in the Newtonian philosophy are those "which lie at the foundation of all atheistical systems." *(Vide* Vol. II., "*Plurality of Worlds.*")

"Dr. Whewell disputed the plurality of worlds by appeal to scientific evidence," writes Professor Winchell.† And if even the habitability of physical worlds, of planets, and distant stars which shine in myriads over our heads is so disputed, how little chance is there for the acceptance of invisible worlds within the apparently transparent space of our own!

But, if we can conceive of a world composed (for *our* senses) of matter still more attenuated than the tail of a comet, hence of inhabitants in it who are as ethereal, in proportion to *their* globe, as we are in comparison with *our* rocky, hard-crusted earth, no wonder if we do not perceive them, nor sense their presence or even existence. Only, in what is the idea contrary to science? Cannot men and animals, plants and rocks, be supposed to be endowed with quite a different set of senses from those we possess? Cannot their organisms be born, developed, and exist, under other laws of being than those that rule our little world? Is it absolutely necessary that every corporeal being should be clothed in "coats of skin" like those that Adam and Eve were provided with in the legend of Genesis? Corporeality, we are told, however, by more than one man of science, "may exist under very divergent conditions."‡ Do not we know through the

* Nevertheless, it will be shown on the testimony of the Bible itself, and of such good Christian theologians as Cardinal Wiseman, that this plurality is taught in both the *Old* and the *New* Testaments.

† See "The Plurality of the Worlds," wherein the list of many men of Science, who wrote to prove the theory, is given.

‡ Professor A. Winchell—arguing upon the plurality of the worlds—makes the following remarks: "It is not at all improbable that substances of a refractory nature might be so mixed with other substances, known or unknown to us, as to be capable of enduring vastly greater vicissitudes of heat and cold than is possible with terrestrial organisms. The tissues of terrestrial animals are simply suited to terrestrial conditions. Yet even here we find different types and species of animals adapted to the trials of extremely dissimilar situations. . . . . That an animal should be a quadruped or a

discoveries of that very all-denying science that we are surrounded by myriads of invisible lives? If these microbes, bacteria and the *tutti quanti* of the infinitesimally small, are invisible to us by virtue of their minuteness, cannot there be, at the other pole of it, beings as invisible owing to the quality of their texture or matter—to its tenuity, in fact? Conversely, as to the effects of cometary matter, have we not another example of a half visible form of life and matter? The ray of sunlight entering our apartment, reveals in its passage myriads of tiny beings living their little life and ceasing to be, independent and heedless of whether they are perceived or not by our grosser materiality. And so again, of the microbes and bacteria and such-like unseen beings in other elements. We passed them by, during those long centuries of dreary ignorance, after the lamp of knowledge in the heathen and highly philosophical systems had ceased to throw its bright light on the ages of intolerance and bigotry during early Christianity; and we would fain pass them by again now.

And yet these *lives* surrounded us *then* as they do now. They have worked on, obedient to their own laws, and it is only as they were gradually revealed by Science that we have begun to take cognisance of them, as of the effects produced by them.

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biped is something not depending on the necessities of organization, or instinct, or intelligence. That an animal should possess just five senses is not a necessity of percipient existence. There may be animals on the earth with neither smell nor taste. There may be beings on other worlds, and *even on this*, who possess more numerous senses than we. The possibility of this is apparent when we consider the high probability that other properties and other modes of existence lie among the resources of the Kosmos, and even of terrestrial matter. There are animals which subsist where rational man would perish—in the soil, in the river, and the sea" . . . (and why not *human* beings of different organizations, in such case?) . . . "Nor is incorporated rational existence conditioned on warm blood, nor on any temperature which does not change the forms of matter of which the organism may be composed. *There may be intelligences corporealized* after some concept not involving the processes of injection, assimilation, and reproduction. Such bodies would not require daily food and warmth. They might be lost in the abysses of the ocean, or laid up on a stormy cliff through the tempests of an Arctic winter, or plunged in a volcano for a hundred years, and yet retain consciousness and thought. It is conceivable. Why might not psychic natures be enshrined in indestructible flint and platinum? These substances are no further from the nature of intelligence than carbon, hydrogen, oxygen, and lime. But, not to carry the thought to such an extreme (?), might not high intelligences be embodied in frames as indifferent to external conditions as the sage of the western plains, or the lichens of Labrador, the rotifers that remain dried for years, or the spores of bacteria which pass living through boiling water. . . . These suggestions are made simply to remind the reader how little can be argued respecting the necessary conditions of intelligent, organized existence, from the standard of corporeal existence found upon the earth. Intelligence is, from its nature, as universal and as uniform as the laws of the Universe. Bodies are merely the local fitting of intelligence to particular modifications of universal matter or Force." (*World-Life, or Comparative Geology*, pp. 496-498 *et seq.*)

How long has it taken the world, as it is now, to become what it is? If it can be said of cosmic dust that some of it comes to the present day "*which had never belonged to the earth before*" ("*World-Life*"), how much more logical to believe—as the Occultists do—that through the countless ages and millions of years that have rolled away, since that dust aggregated and formed the globe we live in around its *nucleus* of *intelligent* primeval substance—many humanities, differing from our present mankind, as greatly as the one which will evolve millions of years hence will differ from our races, appeared but to disappear from the face of the earth, as our own will. Those primitive and far-distant humanities, having, as geologists think, left no tangible relics of themselves, are denied. All trace of them is swept sway, and therefore they have never existed. Yet their relics—a very few of them, truly—are to be found, and they have to be discovered by geological research. Though, even if they were never to be met with, there is no reason to say that no men could have ever lived in those geological times, to which the period of their presence on earth is assigned. For their organisms needed no warm blood, no atmosphere, no feeding; the author of "World-Life" is right, and it is no such *great extreme* to believe even as we do, that as there may be, on scientific hypotheses, "psychic natures enshrined in indestructible flint and platinum" to this day, so there were psychic natures enshrined in forms of equal *indestructible* primeval matter—the real forefathers of our fifth race.

When we speak, therefore, as in Book II., of men who inhabited this globe 18,000,000 years back, we have in the mind neither the men of our present races, nor the present atmospheric laws, thermal conditions, etc. The Earth and mankind, like the Sun, Moon, and planets, have all their growth, changes, developments, and gradual evolution in their life-periods; they are born, become infants, then children, adolescents, grown-up bodies, grow old, and finally die. Why should not *Mankind* be also under this universal law? Says Uriel to Enoch: "Behold, I have showed thee all things. Thou seest the Sun, Moon, and those which conduct the stars of heaven, *which cause all their operations*, seasons, and arrivals to return. . . . *In the days of sinners* the years shall be shortened . . . everything done on Earth shall be subverted . . . the moon shall change its laws" . . . etc. Ch. *lxxix.*)

The "days of Sinners" meant the days when matter would be in its full sway on Earth, and man would have reached the apex of physical development in stature and animality. That came to pass during the period of the Atlanteans, about the middle point of their Race (the 4th), which was drowned as prophesied by Uriel. Since then man began decreasing in physical stature, strength, and years, as will be shown in

Book II. But as we are in the mid-point of our *sub-race* of the Fifth Root Race—the acme of materiality in each—therefore the animal propensities, though more refined, are not the less developed for that: and they are so chiefly in civilized countries.

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§ XV.

GODS, MONADS, AND ATOMS.

SOME years ago we remarked* that "the Esoteric Doctrine may well be called the 'thread-doctrine,' since, like *Sutrâtman*, in the Vedanta philosophy,† it passes through and strings together all the ancient philosophical religious systems, and reconciles and explains them all." We say now it does more. It not only reconciles the various and apparently conflicting systems, but it checks the discoveries of modern exact science, and shows some of them to be necessarily correct, since they are found corroborated in the ancient records. All this will, no doubt, be regarded as terribly impertinent and disrespectful, a veritable crime of *lèse-Science;* nevertheless, it is a fact.

Science is, undeniably, ultra-materialistic in our days; but it finds, in one sense, its justification. Nature behaving *in actu* ever esoterically, and being, as the Kabalists say, *in abscondito*, can only be judged by the profane through her appearance, and that appearance is always deceitful on the physical plane. On the other hand, the naturalists refuse to blend physics with metaphysics, the body with its informing soul and spirit, which they prefer ignoring. This is a matter of choice with some, while the minority strive very sensibly to enlarge the domain of physical science by trespassing on the forbidden grounds of metaphysics, so distasteful to some materialists. These scientists are wise in their generation. For all their wonderful discoveries would go for nothing, and remain for ever *headless* bodies, unless they lift the veil of matter and strain their eyes to see *beyond*. Now that they have studied nature in the length, breadth, and thickness of her physical frame, it is time to remove the skeleton to the second plane and search within the unknown depths for the living and real entity, for its SUB-*stance*—the noumenon of evanescent matter.

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* "The Septenary Principle," art. in "Five Years of Theosophy," p. 197.

† The Atman or Spirit (the Spiritual SELF) passing like a thread through the five subtle bodies (or principles, *Koshas*) is called "thread-soul," or *Sutrâtman* in Vedantic philosophy.

It is only by acting on such lines that some of the truths, now called "exploded superstitions," will be discovered to be facts and the relics of ancient knowledge and wisdom.

One of such "degrading" beliefs—in the opinion of the all-denying sceptic—is found in the idea that Kosmos, besides its objective planetary inhabitants, its humanities in other inhabited worlds, is full of invisible, intelligent *Existences*. The so-called Arch-Angels, Angels and Spirits, of the West, copies of their prototypes, the Dhyan-Chohans, the Devas and Pitris, of the East, are no real Beings but fictions. On this point Materialistic Science is inexorable. To support its position, it upsets its own axiomatic law of uniformity in the laws of nature, that of continuity, and all the logical sequence of analogies in the evolution of being. The masses of the profane are asked, and made, to believe that the accumulated testimony of History, which shows even the Atheists of old—such as Epicurus and Democritus—believing in *gods*, was false; and that philosophers like Socrates and Plato, asserting their existence, were mistaken enthusiasts and fools. If we hold our opinions merely on historical grounds, on the authority of legions of the most eminent Sages, Neo-Platonists, Mystics of all the ages, from Pythagoras down to the eminent Scientists and Professors of the present century. who, if they reject "gods," believe in "spirits," shall we consider such authorities as weak-minded and foolish as any Roman Catholic peasant, who believes in and prays to his once human Saint, or the Archangel, St. Michael? But is there no difference between the belief of the peasant and that of the Western heirs to the Rosicrucians and Alchemists of the Middle Ages? Is it the Van Helmonts, the Khunraths, the Paracelsuses and Agrippas, from Roger Bacon down to St. Germain, who were all blind enthusiasts, hysteriacs or cheats, or is it the handful of modern sceptics—the "leaders of thought"—who are struck with the cecity of negation? The latter, we opine. It would be a *miracle* indeed, quite an abnormal fact in the realm of probabilities and logic, were that handful of negators to be the sole custodians of *truth*, while the million-strong hosts of believers in gods, angels, and spirits—in Europe and America alone—namely, Greek and Latin Christians, Theosophists, Spiritualists, Mystics, etc., etc., should be no better than deluded fanatics and hallucinated mediums, and often no higher than the victims of deceivers and impostors! However varying in their external presentations and dogmas, beliefs in the Hosts of invisible Intelligences of various grades have all the same foundation. Truth and error are mixed in all. The exact extent, depth, breadth, and length of the mysteries of Nature are to be found only in Eastern esoteric sciences. So vast and so profound are these that hardly a few, a very few of the highest Initiates—those *whose very existence is known but to a small number of*

Adepts—are capable of assimilating the knowledge. Yet it is all there, and one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow.

Without throwing any discredit upon time-honoured beliefs, in whatever direction, we are forced to draw a marked line between blind faith, evolved by theologies, and knowledge due to the independent researches of long generations of adepts; between, in short, faith and philosophy. There have been—in all ages—undeniably learned and good men who, having been reared in sectarian beliefs, died in their crystallized convictions. For Protestants, the garden of Eden is the primeval point of departure in the drama of Humanity, and the solemn tragedy on the summit of Calvary, the prelude to the hoped-for Millennium. For Roman Catholics, Satan is at the foundation of Kosmos, Christ in its centre, and Antichrist at its apex. For both, the Hierarchy of Being begins and ends within the narrow frames of their respective theologies: one self-created *personal* God and an Empyrean ringing with the Hallelujas of *created* angels; the rest, *false* gods, Satan and fiends.

Theophilosophy proceeds on broader lines. From the very beginning of Æons—in time and space in our Round and Globe—the Mysteries of Nature (at any rate, those which it is lawful for our races to know) were recorded by the pupils of those same now invisible "heavenly men," in geometrical figures and symbols. The keys thereto passed from one generation of "wise men" to the other. Some of the symbols, thus passed from the east to the west, were brought therefrom by Pythagoras, who was not the inventor of his famous "Triangle." The latter figure, along with the plane cube and circle, are more eloquent and scientific descriptions of the order of the evolution of the Universe, spiritual and psychic, as well as physical, than volumes of descriptive Cosmogonies and revealed "*Geneses*." The *ten points* inscribed within that "Pythagorean *triangle*" are worth all the theogonies and angelologies ever emanated from the theological brain. For he who interprets them—on their very face, and in the order given—will find in these seventeen points (the seven Mathematical Points hidden) the uninterrupted series of the genealogies from the first *Heavenly* to *terrestrial* man. And, as they give the order of Beings, so they reveal the order in which were evolved the Kosmos, our earth, and the primordial elements by

which the latter was generated. Begotten in the invisible *Depths*, and in the womb of the same "Mother" as its fellow-globes—he who will master the mysteries of our Earth, will have mastered those of all others.

Whatever ignorance, pride or fanaticism may suggest to the contrary, Esoteric Cosmology can be shown inseparably connected with both philosophy and modern science. The gods of the ancients, the monads —from Pythagoras down to Leibnitz—and the atoms of the present materialistic schools (as borrowed by them from the theories of the old Greek Atomists) are only a compound unit, or a graduated unity like the human frame, which begins with body and ends with spirit. In the occult sciences they can be studied separately, but never mastered unless viewed in their mutual correlations during their life-cycle, and as a Universal Unity during *Pralayas*.

La Pluche shows sincerity, but gives a poor idea of his philosophical capacities when declaring his personal views on the Monad or the Mathematical Point. "A point," he says, "is enough to put all the schools in the world in a combustion. But what need has man to know that point, since the creation of such a small being is beyond his power? *A fortiori*, philosophy acts against probability when, from that point which absorbs and disconcerts all her meditations, she presumes to pass on to the generation of the world. . . ."

Philosophy, however, could never have formed its conception of a logical, universal, and absolute Deity if it had no Mathematical Point within the Circle to base its speculations upon. It is only the manifested Point, lost to our senses after its pregenetic appearance in the infinitude and *incognizability* of the Circle, that made a reconciliation between philosophy and theology possible—on condition that the latter should abandon its crude materialistic dogmas. And it is because it has so unwisely rejected the Pythagorean Monad and geometrical figures, that Christian theology has evolved its self-created human and personal God, the monstrous Head from whence flow in two streams the dogmas of Salvation and Damnation. This is so true that even those clergymen who would be philosophers and who were masons, have, in their arbitrary interpretations, fathered upon the ancient sages the queer idea that "the Monad represented (with them) *the throne* of the Omnipotent Deity, placed in the centre of the Empyrean to indicate T.G.A.O.T.U."*—read "the Great Architect of the Universe." A curious explanation this, more Masonic than strictly Pythagorean.

Nor did the "hierogram within a Circle, or equilateral Triangle,"

* "Science of Numbers," by the Rev. G. Oliver (p. 36).

ever mean "the exemplification of the unity of the divine Essence"; for this was exemplified by the plane of the boundless Circle. What it really meant was the triune co-equal Nature of the first differentiated Substance, or the *con-substantiality* of the (manifested) Spirit, matter and the Universe—their "Son," who proceeds from the Point (the real, esoteric LOGOS) or the Pythagorean MONAD. For the Greek *Monas* signifies "Unity" in its primary sense. Those unable to seize the difference between the monad—the Universal Unit—and the *Monads* or the manifested Unity, as also between the ever-hidden and the revealed LOGOS or the *Word*, ought never to meddle in philosophy, let alone the Esoteric Sciences. It is needless to remind the educated reader of Kant's *Thesis* to demonstrate his second *Antinomy*.* Those who have read and understood it will see clearly the line we draw between the *absolutely Ideal* Universe and the invisible though manifested Kosmos. Our Gods and Monads are not the Elements of *extension* itself, but only those of the invisible reality which is the basis of the manifested Kosmos. Neither esoteric philosophy, nor Kant, nor Leibnitz would ever admit that extension can be composed of simple or unextended parts. But theologian-philosophers will not grasp this. The Circle and the Point, which latter retires into and merges with the former, after having emanated the first three points and connected them with lines, thus forming the first *noumenal* basis of the Second Triangle in the Manifested World, have ever been an insuperable obstacle to theological flights into dogmatic Empyreans. On the authority of this Archaic Symbol, a male, personal god, the *Creator* and *Father* of all, becomes a third-rate emanation, the Sephiroth standing *fourth* in descent, and on the left hand of En-Soph (see the *Kabalistic Tree of Life*). Hence, the Monad is degraded into a Vehicle—a "throne"!

The Monad—only the emanation and reflection of the Point (Logos) in the phenomenal World—becomes, as the *apex* of the manifested equilateral triangle, the "Father." The left side or line is the *Duad*, the "Mother," regarded as the evil, counteracting principle (Plutarch, *De Placitis Placitorum*); the right side represents the Son ("his Mother's husband" in *every* Cosmogony, as one with the *apex*); at the basic line is the Universal plane of productive Nature, unifying on the phenomenal plane Father-Mother-Son, as these were unified in the *apex*, in the supersensuous World.† By mystic transmutation they became the Quaternary—the triangle became the TETRAKTIS.

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* See Kant's *Critique de la Raison pure* (Barni's transl., Vol. II., p. 54).

† In the Greek and Latin churches—which regard marriage as one of the sacraments—the officiating priest during the marriage ceremony represents the apex of the *triangle*; the bride its left feminine side and the bridegroom the right one, while the horizontal line is symbolised by the row of witness, the bridesmaids and best-men. But behind

This transcendental application of geometry to Cosmic and divine theogony—the Alpha and the Omega of mystical conception—became dwarfed after Pythagoras by Aristotle. By omitting the Point and the Circle, and taking no account of the apex, he reduced the metaphysical value of the idea, and thus limited the doctrine of magnitude to a simple TRIAD—the *line*, the *surface*, and the *body*. His modern heirs, who play at Idealism, have interpreted these three geometrical figures as Space, Force, and Matter—"the potencies of an interacting Unity."* Materialistic Science, perceiving but the basic line of the *manifested* "triangle"—the plane of matter—translates it practically as (Father)-MATTER, (Mother)-MATTER, and (Son)-MATTER, and theoretically as Matter, Force, and Correlation.

But to the average physicist, as remarked by a Kabalist, "Space, Force, Matter, are, what signs in algebra are to the mathematician, merely conventional symbols;" or "Force as force, and Matter as matter, are as absolutely unknowable as is the assumed empty space in which they are held to interact." As symbols representing abstractions, "the physicist bases reasoned hypotheses of the origin of things . . . . and sees three needs in what he terms creation: (*a*) a place wherein to create; (*b*) a medium by which to create; (*c*) a material from which to create. And in giving a logical expression to this hypothesis through the terms space, force, matter, he believes he has proved the existence of that which each of these represents *as he conceives it to be*."†

The physicist who regards Space merely as a representation of our mind, or extension unrelated to things in it, which Locke defined as capable of neither resistance nor motion; the paradoxical materialist, who would have a *void* there, where he can see no matter, would reject with the utmost contempt the proposition that "Space is a substantial though (apparently) an absolutely unknowable living Entity." (*New Aspects*, p. 9.) Such is, nevertheless, the Kabalistic teaching, and it is that of Archaic philosophy. Space is the real world, while our world is an artificial one. It is the One Unity throughout its infinitude: in its bottomless depths as on its illusive surface; a surface studded with countless phenomenal Universes, systems and mirage-like worlds. Nevertheless, to the Eastern Occultist, who is an objective Idealist at the bottom, in the *real* world, which is a Unity of Forces, there is "a connection of all matter in the *plenum*," as Leibnitz would say. This is symbolized in the Pythagorean Triangle.

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the priest there is the altar with its mysterious containments and symbolic meaning, inside of which no one but the consecrated priests ought to enter. In the early days of Christianity the marriage ceremony was a mystery and a true symbol. Now, however, even the churches have lost the true meaning of this symbolism.

* See Von Hartmann's and Herbert Spencer's works.

† "New Aspects of Life," by Henry Pratt, M.D.

It consists of *ten points* inscribed pyramid-like (from one to the last four) within its three lines, and it symbolizes the Universe in the famous Pythagorean Decad. The upper single dot is a Monad, and represents a Unit-Point, which is *the* Unity from whence all proceeds, and all is of the same essence with it. While the ten dots within the triangle represent the phenomenal world, the three sides of the equilateral triangle which enclose the pyramid of dots are the barriers of *noumenal* Matter, or Substance, that separate it from the world of Thought. "Pythagoras considered a *point* to correspond in proportion to unity; a *line* to 2; a *superficies* to 3; a *solid* to 4; and he defined a point as a Monad having position, and the beginning of all things; a line was thought to correspond with duality, because it was produced by the first motion from indivisible nature, and formed the junction of two points. A superficies was compared to the number three because it is the first of all causes that are found in figures; for a circle, which is the principal of all round figures, comprises a triad, in centre—space—circumference. But a triangle, which is the first of all rectilineal figures, is included in a ternary, and receives its form according to that number; and was considered by the Pythagoreans to be the creator of all sublunary things. The four points at the base of the Pythagorean triangle correspond with a solid or cube, which combines the principles of length, breadth, and thickness, for no solid can have less than four extreme boundary points." *(Pythag. Triangle*, p. 19.)

It is argued that "the human mind cannot conceive an indivisible unit short of the annihilation of the idea with its subject." This is an error, as the Pythagoreans have proved, and a number of Seers before them, although there is a special training for it, and although the profane mind can hardly grasp it. But there are such things as *metamathematics* and *metageometry*. Even mathematics pure and simple proceed from the Universal to the particular, from the mathematical, hence *indivisible* Point, to solid figures. The teaching originated in India, and was taught in Europe by Pythagoras, who, throwing a veil over the Circle and the Point—which no living man can define except as incomprehensible abstractions—laid the origin of the differentiated Cosmic matter in the basic or horizontal line of the Triangle. Thus the latter became the earliest of geometrical figures. The author of "New Aspects of Life" and of the Kabalistic Mysteries—objects to the objectivization, so to speak, of the Pythagorean conception and use of the equilateral triangle, and calls it a *misnomer*. His argument that a solid equilateral body—"one whose base, and each of its sides, form equal triangles—must have four co-equal sides or surfaces, while a triangular plane will as necessarily possess five," demonstrates on the contrary the grandeur of the conception in all its esoteric application to the idea of

the *pregenesis*, and the genesis of Kosmos. Granted, that an ideal triangle, depicted by mathematical, imaginary lines "can have no sides at all, being simply *a phantom of the mind* (if sides be imputed to which, they must be the sides of the object it constructively represents)." But in such case most of the scientific hypotheses are no better than "phantoms of the mind"; they are unverifiable, except on inference, and have been adopted merely to answer scientific necessities. Furthermore, the ideal triangle—"as the abstract idea of a triangular body, and, therefore, as the type of an abstract idea"—accomplished and carried out to perfection the double symbolism intended. As an emblem applicable to the objective idea, the simple triangle became a solid. When repeated in stone on the four cardinal points, it assumed the shape of the Pyramid—the symbol of the phenomenal merging into the noumenal Universe of thought—at the apex of the four triangles; and, as an "imaginary figure constructed of three mathematical lines," it symbolized the subjective spheres—those lines "enclosing a mathematical space—which is equal to nothing enclosing nothing." Because, to the senses and the untrained consciousness of profane and scientist, everything beyond the line of differentiated matter—*i.e.*, outside of, and beyond the realm of even the most spiritual *substance*—has to remain for ever *equal to nothing*. It is the AIN-SOPH—the *No*-THING.

Yet these "phantoms of the mind" are in truth no greater abstractions than the abstract ideas in general upon evolution and physical development—*e.g.*, Gravity, Matter, Force, etc.—on which the exact sciences are based. Our most eminent chemists and physicists are earnestly pursuing the not hopeless attempt of finally tracing to its hiding-place the *protyle*, or the basic line of the Pythagorean triangle. The latter is, as said, the grandest conception imaginable, as it symbolizes both the ideal and the visible universes.* For if "*the possible unit is only a possibility as an actuality of nature, as an individual of any kind*," and as every individual natural object is capable of division, and by division loses its unity, *or ceases to be a unit*,† it is so only in the realm of exact sciences in a world as deceptive as it is illusive. In the realm of the Esoteric sciences the unit divided *ad infinitum*, instead of losing its unity, approaches with every division the planes of the only eternal REALITY. The eye of the SEER can follow and behold it in all its pregenetic glory. This same idea of the reality of the subjective, and the unreality of the objective universes, is found at the bottom of the Pythagorean and Platonic teachings—limited to the *Elect* alone; for

* In the world of Form, having found its expression in the Pyramids, Symbolism has in them both a triangle and a square, with their four co-equal triangles or surfaces. the four basic points, and the fifth—the *apex*.

† "New Aspects of Life."

Porphyry, speaking of the *Monad* and the *Duad*, says that the former only was considered substantial and real, "*that most simple Being, the cause of all unity and the measure of all things.*"

But the Duad, although the origin of Evil, or Matter—thence *unreal* in philosophy—is still Substance during Manvantara, and is often called the *third* monad, in Occultism, and the connecting line as between two Points, . . . or Numbers which proceeded from THAT, "which was before all Numbers," as expressed by Rabbi Barahiel. And from this Duad proceeded all the *Scintillas* of the three upper and the four lower worlds or planes—which are in constant interaction and correspondence. This is a teaching which the Kabala has in common with Eastern Occultism. For in the occult philosophy there are the "ONE Cause" and the "*Primal* Cause," which latter thus becomes, paradoxically, the second, as clearly expressed by the author of the "*Qabbalah, from the philosophical writings of Ibn Gabirol*,"—"in the treatment of the Primal cause, two things must be considered, the Primal Cause *per se*, and the relation and connection of the Primal Cause with the visible and unseen universe.' Thus he shows the early Hebrews following in the steps of the Oriental philosophy—Chaldean, Persian, Hindu, Arabic, etc. Their Primal Cause was designated at first "by the triadic Shaddai, the (triune) Almighty, subsequently by the Tetragrammaton, YHVH, symbol of the Past, Present, and Future," and, let us add, of the eternal Is, or the I AM. Moreover, in the Kabala the name YHVH (or Jehovah) expresses a He and a She, male and female, two in one, or Hokhmah and Binah, and his, or rather their *Shekinah* or synthesizing spirit (grace), which makes again of the Duad a Triad. This is demonstrated in the Jewish Liturgy for Pentecost, and the prayer, "In the name of Unity, of the Holy and Blessed Hû (He), and His Shekinah, the Hidden and Concealed Hû, blessed be YHVH (the Quaternary) for ever." "Hû is said to be masculine and YAH feminine, together they make the יהוה אחד *i.e.*, one YHVH. One, but of a male-female nature. The Shekinah is always considered in the Qabbalah as feminine" (p. 175). And so it is considered in the *exoteric* Purânas, for Shekinah is no more than *Sakti*—the female double or lining of any god, in such case. And so it was with the early Christians whose Holy Spirit was feminine, as Sophia was with the Gnostics. But in the transcendental Chaldean Kabala or "Book of Numbers," "Shekinah" is sexless, and the purest abstraction, a State, like Nirvana, not subject or object or anything except an absolute PRESENCE.

Thus it is only in the anthromorphised systems (such as the Kabala has now greatly become) that Shekinah-Sakti is feminine. As such she becomes the *Duad* of Pythagoras, the two straight lines of the symbol that can never meet, which therefore form no geometrical figure and are

the symbol of matter. Out of this Duad, when united in one basic line of the triangle on the lower plane (the upper Triangle of the Sephirothal Tree), emerge the Elohim, or Deity in *Cosmic* Nature, with the true Kabalists the *lowest* designation, translated in the Bible "God" (see the same work and page).* Out of these issue the *Scintillas.*

The *Scintillas* are the "Souls," and these Souls appear in the three-fold form of Monads (units), atoms and gods—according to our teaching. "Every atom becomes a visible complex unit (a molecule), and once attracted into the sphere of terrestial activity, the Monadic Essence, passing through the mineral, vegetable, and animal kingdoms, becomes man." (Esot. Catechism.) Again, "God, Monad, and Atom are the correspondences of Spirit, Mind, and Body *(Atma, Manas, and Sthula Sarira)* in man." In their septenary aggregation they are the "Heavenly Man" (see *Kabala* for the latter term); thus, terrestrial man is the provisional reflection of the Heavenly. . . . . "The Monads *(Jivas)* are the Souls of the Atoms, both are the fabric in which the Chohans (Dhyanis, *gods)* cloth themselves when a form is needed." *(Esot. Cat.)*

This relates to Cosmic and sub-planetary Monads, not to the Super-Cosmic *Monas* (the Pythagorean Monad) as called, in its synthetic character, by the Pantheistical Peripatetics. The Monads of the present dissertation are treated from the standpoint of their individuality, as *atomic Souls*, before these atoms descend into pure terrestrial form. For this descent into *concrete* matter marks the medial point of their own individual pilgrimage. Here, losing in the mineral kingdom their individuality, they begin to ascend through the seven states of terrestrial evolution to that point where a correspondence is firmly established between the human and *Deva* (divine) consciousness. At present, however, we are not concerned with their terrestrial metamorphoses and tribulations, but with their life and behaviour in Space, on planes wherein the eye of the most intuitional chemist and physicist cannot reach them—unless, indeed, he develops in himself highly clairvoyant faculties.

It is well known that Leibnitz came several times very near the truth, but defined monadic evolution incorrectly, which is not to be wondered at, since he was not an INITIATE, nor even a Mystic, only a

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* Such recent works as the Qabbalah of Mr. Isaac Myer and of Mr. S. L. MacGregor Mathers, fully justify our attitude towards the Jehovistic Deity. It is not the transcendental, philosophical, and highly metaphysical abstraction of the original Kabalistic thought—Ain-Soph-Shekinah-Adam-Kadmon, and all that follows—that we oppose, but the crystallization of all these into the highly unphilosophical, repulsive, and anthropomorphic Jehovah, the androgynous and *finite* deity for which eternity, omnipotence, and omniscience are claimed. We do not war against the IDEAL REALITY, but the hideous theological *Shadow.*

very intuitional philosopher. Yet no psycho-physicist ever came nearer than he has to the esoteric general outline of evolution. This evolution —viewed from its several standpoints—*i.e.*, as the *universal* and the *individualized* Monad; and the chief aspects of the Evolving Energy, after differentiation—the purely Spiritual, the Intellectual, the Psychic and the Physical—may be thus formulated as an invariable law; a descent of Spirit into Matter, equivalent to an ascent in physical evolution; a re-ascent from the depths of materiality towards its *status quo ante*, with a corresponding dissipation of concrete form and substance up to the LAYA state, or what Science calls "the zero-point," and beyond.

These states—once the spirit of Esoteric philosophy is grasped—become absolutely necessary from simple logical and analogical considerations. Physical Science having now ascertained, through its department of Chemistry, the invariable law of this evolution of atoms—from their "*protylean*" state down to that of a physical and then a chemical particle (or molecule)—cannot well reject the same as a general law. And once it is forced by its enemies—Metaphysics and Psychology *—out of its alleged impregnable strongholds, it will find it more difficult than it now appears to refuse room *in the Spaces* of SPACE to Planetary Spirits (gods), Elementals, and even the *Elementary* Spooks or Ghosts, and others. Already Figuier and Paul D'Assier, two Positivists and Materialists, have succumbed before this logical necessity. Other and still greater Scientists will follow in that "intellectual FALL." They will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense.

Here is an example: Prof. W. Crookes' latest discovery of what he has named *protyle*. In the "Notes on the Bhagavat Gita," by one of the best metaphysicians and Vedantic scholars in India,† the lecturer, referring cautiously to "things occult" in that great Indian esoteric work, makes a remark as suggestive as it is strictly correct. ". . . Into the details of the evolution of the solar system itself," he says, "*it is not necessary for me to enter*. You may gather some idea *as to the way* in which the various elements start into existence from these THREE *principles into which* MULAPRAKRITI *is differentiated* (the Pythagorean triangle), by

* Let not the word "psychology" cause the reader to carry his thought by an association of ideas to modern "Psychologists," so-called, whose *idealism* is another name for uncompromising materialism, and whose pretended Monism is no better than a mask to conceal the void of final annihilation—even of consciousness. Here *Spiritual* psychology is meant.

† T. Subba Row, see *Theosophist* for Feb., 1887.

examining the lecture delivered by Professor Crookes a short time ago upon the so-called elements of modern chemistry. This lecture will give you some idea of the way in which these Elements spring from *Vishwanara*,* the most objective of these three principles, which seems to stand in the place of the *protyle* mentioned in that lecture. *Except in a few particulars*, this lecture seems to give the outlines of the theory of physical evolution on the plane of *Vishwanara*, and is, so far as I know, *the nearest approach made by modern investigators* TO THE REAL OCCULT THEORY *on the subject*."

These words will be re-echoed and approved by every Eastern Occultist. Much from the lectures by Prof. Crookes has already been quoted in § XII. of these Addenda. Since then, there has been another lecture delivered, as remarkable as the first one, on the "Genesis of the Elements,"† and also a third one. Here we have almost a corroboration of the teachings of Esoteric philosophy concerning the mode of primeval evolution. It is, indeed, as *near an approach*, made by a great scholar and specialist in chemistry,‡ to the Secret Doctrine, as could be made apart from the application of the monads and atoms to the dogmas of pure transcendental metaphysics, and their connection and correlation with "Gods and intelligent Conscious Monads." But Chemistry is now on its ascending plane, thanks to one of its highest European representatives. It is impossible for it to go back to that day when materialism regarded its *sub*-elements as absolutely simple and homogeneous bodies, which it had raised, in its blindness, to the rank of elements. The mask has been snatched off by too clever a hand for there to be any fear of a new disguise. And after years of pseudology, of bastard molecules parading under the name of elements, behind and beyond which there could be nought but void, a great professor of chemistry asks once more: "What are these elements, whence do they come, what is their signification? . . . . These elements perplex us in our researches, baffle us in our speculations, and haunt us in our very dreams. They stretch like an unknown sea before us—mocking, mystifying, and murmuring strange revelations and possibilities." (*Gen. of Elem.*, p. 1.)

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* "*Vishwanara* is not merely the manifested objective world, but the one physical basis (the horizontal line of the triangle) from which the whole objective world starts into existence." And this is the Cosmic *Duad*, the androgynous Substance. Beyond only, is the true *Protyle*.

† By W. Crookes, F.R.S., V.P.C.S., delivered at the Royal Institution, London, on Friday, February 18th, 1887.

‡ How true it is will be fully demonstrated only on that day when his discovery of radiant matter will have resulted in a further elucidation with regard to the true source of light, and revolutionized all the present speculations. Further familiarity with the northern streamers of the *aurora borealis* may help the recognition of this truth.

Those who are heirs to primeval revelations have taught these "possibilities" in every century, but have never found a fair hearing The truths inspired to Kepler, Leibnitz, Gassendi, Swedenborg, etc., were ever alloyed with their own speculations in one or another predetermined direction—hence distorted. But now one of the great truths has dawned upon an eminent professor of modern exact science, and he fearlessly proclaims as a fundamental axiom that Science has not made itself acquainted, so far, with *real* simple elements. For Prof. Crookes tells his audience:

"If I venture to say *that our commonly received elements are* NOT *simple and primordial*, that they have *not* arisen by chance or have *not* been created in a desultory and mechanical manner, but have been evolved from simpler matters—or perhaps, indeed, from one sole kind of matter—I do but give formal utterance to an idea which has been, so to speak, for some time 'in the air' of science. Chemists, physicists, philosophers of the highest merit, declare explicitly their belief that the seventy (or thereabouts) elements of our text-books are not the pillars of Hercules which we must never hope to pass." . . . "Philosophers in the present as in the past—men who certainly have not worked in the laboratory—have reached the same view from another side." Thus Mr. Herbert Spencer records his conviction that 'the chemical atoms are produced from the true or physical atoms by processes of evolution under conditions which chemistry has not yet been able to produce.' . . . "And the poet has forestalled the philosopher. Milton ('Paradise Lost,' Book V.) makes the Archangel Raphael say to Adam, instinct with the evolutionary idea, that the Almighty had created

> . . . 'One first matter, all
> Indued with various forms, various degrees
> Of substance.'"

Nevertheless, the idea would have remained crystallized "in the air of Science," and never have descended into the thick atmosphere of materialism and profane mortals for years to come, perhaps, had not Professor Crookes bravely and fearlessly reduced it to its simple elements, and thus publicly forced it on Scientific notice. "An idea," says Plutarch, "is a *being* incorporeal, which has no subsistence by itself, but gives figure and form unto shapeless matter, and *becomes the cause of the manifestation*." (*De Placit. Philos.*) The revolution produced in old chemistry by Avogadro was the first page in the Volume of *New Chemistry*. Mr. Crookes has now turned the second page, and is boldly pointing *to what may be the last*. For once *protyle* accepted and recognized—*as invisible Ether was, both being logical and scientific necessities*—Chemistry will have virtually ceased to live: it will reappear in its reincarnation as *New Alchemy*, or METACHEMISTRY. The discoverer of

radiant matter will have vindicated in time the Archaic Aryan works on Occultism and even the Vedas and Purânas. For what are the manifested "Mother," the "Father-Son-Husband" (Aditi and Daksha, a form of Brahmâ, as Creators) and the "Son,"—the three "First-born" —*but simply Hydrogen, Oxygen*, and that which in its terrestrial manifestation is called *nitrogen*. Even the exoteric descriptions of the "First Born" triad give all the characteristics of these three *gases*. Priestley, the "discoverer" of Oxygen, or that which was known in the highest antiquity!

Yet all the ancient, mediæval, and modern poets and philosophers have been anticipated even in the exoteric Hindu books. Descartes' *plenum* of matter differentiated into particles; Leibnitz's *Ethereal Fluid* and Kant's "primitive fluid" dissolved into its elements; Kepler's Solar Vortex and Systemic Vortices; in short, from the Elemental Vortices inaugurated by the universal mind—through Anaxagoras, down to Galileo, Torricelli, and Swedenborg, and after them to the latest speculations by European mystics—all this is found in the Hindu hymns and Mantras to the "Gods, Monads, and Atoms," in their fulness, for they are inseparable. In esoteric teachings, the most transcendental conceptions of the universe and its mysteries, as the most (seemingly) materialistic speculations are found reconciled, because those sciences embrace the whole scope of evolution from Spirit to matter. As declared by an American Theosophist, "The Monads (of Leibnitz) may from one point of view be called *force*, from another *matter*. To occult Science, *force* and *matter* are *only two sides of the same* SUBSTANCE." ("Path," No. 10, p. 297.)

Let the reader remember these "Monads" of Leibnitz, every one of which is a living mirror of the universe, every monad reflecting every other, and compare this view and definition with certain Sanskrit stanzas (*Slokas*) translated by Sir William Jones, in which it is said that the creative source of the Divine Mind, . . . "Hidden in a veil of thick darkness, formed *mirrors of the atoms* of the world, and *cast reflection from its own face on every atom*. . . . ."

When, therefore, Professor Crookes declares that "If we can show how the so-called chemical elements might have been generated we shall be able to fill up a formidable gap in our knowledge of the universe, . . ." the answer is ready. The theoretical knowledge is contained in the esoteric meaning of every Hindu cosmogony in the *Purânas;* the practical demonstration thereof—is in the hands of those who will not be recognised *in this* century, save by the very few. The scientific possibilities of various discoveries, that must inexorably lead exact Science into the acceptation of Eastern Occult views, which contain all the requisite material for the filling of those "gaps," are, so far, at the mercy of modern materialism. It is only by working in the direction

taken by Professor Crookes that there is any hope for the recognition of a few, hitherto Occult, truths.

Meanwhile, one thirsting to have a glimpse at a practical diagram of the evolution of primordial matter, which, separating and differentiating under the impulse of cyclic law, divides itself into a septenary gradation of SUBSTANCE (from a general view), can do no better than examine the plates attached to Mr. Crookes' lecture: "Genesis of the Elements," and ponder well over some passages of the text. In one place (p. 11) he says:—

". . . . Our notions of a chemical element have expanded. Hitherto the molecule has been regarded as an aggregate of two or more atoms, and no account has been taken of the architectural design on which these atoms have been joined. We may consider that the structure of a chemical element is more complicated than has hitherto been supposed. Between the molecules we are accustomed to deal with in chemical reactions and ultimate atoms as first created, come smaller molecules or aggregates of physical atoms; then sub-molecules differ one from the other, according to the position they occupied in the yttrium edifice."

"Perhaps this hypothesis can be simplified if we imagine yttrium to be represented by a five-shilling piece. By chemical fractionation I have divided it into five separate shillings, and find that these shillings are not counterparts, but like the carbon atoms in the benzol ring, have the impress of their position, 1, 2, 3, 4, 5, stamped on them. . . . If I throw my shillings into the melting-pot or dissolve them chemically, the mint stamp disappears and they all turn out to be silver." . . .

This will be the case with all the atoms and molecules when they have separated from their compound forms and bodies—when *pralaya* sets in. Reverse the case, and imagine the dawn of a new manvantara. The pure "silver" of the absorbed material will once more separate into SUBSTANCE, which will generate "Divine Essences" whose "principles"* are the primary elements, the sub-elements, the physical energies and subjective and objective matter; or, as these are epitomised—GODS, MONADS, and ATOMS. If leaving for one moment the metaphysical or transcendental side of the question,—dropping out of the present consideration the supersensuous and intelligent beings and entities believed in by the Kabalists and Christians—we turn to the atomical theory of evolution, the occult teachings are still found corroborated by exact Science and its confessions, as far, at least, as regards the supposed "simple" elements, now suddenly

* Corresponding on the cosmic scale with the Spirit, Soul-mind, Life, and the three *Vehicles*—the astral, the *Mayavic* and the physical bodies (of mankind) whatever division is made.

degraded into poor and distant relatives—not even second cousins to the latter. For we are told by Prof. Crookes that:

"Hitherto, it has been considered that if the atomic weight of a metal, determined by different observers, setting out from different compounds, was always found to be constant . . . then such metal must rightly take rank among the simple or elementary bodies. We learn . . . that this is no longer the case. Again, we have here wheels within wheels. Gadolinium is not an element but a compound. . . We have shown that yttrium is a complex of five or more new constituents. And who shall venture to gainsay that each of these constituents, if attacked in some different manner, and if the result were submitted to a test more delicate and searching than the radiant-matter test, might not be still further divisible? Where, then, is the actual ultimate element? As we advance it recedes like the tantalizing mirage lakes and groves seen by the tired and thirsty traveller in the desert. Are we in our quest for truth to be thus deluded and baulked? The very idea of an element, as something absolutely primary and ultimate, seems to be growing less and less distinct. . ." (p. 16).

On page 429 of *Isis Unveiled*, Vol. I., we said that "the mystery of first creation, which was ever the despair of Science, is unfathomable unless they (the Scientists) accept the doctrine of Hermes. *They will have to follow in the footsteps of the Hermetists.*" Our prophecy begins to assert itself.

But between Hermes and Huxley there is a middle course and point. Let the men of Science only throw a bridge half-way, and think seriously over the theories of Leibnitz. We have shown *our* theories with regard to atomic evolution—their last formation into compound chemical molecules being produced within our terrestrial workshops in the earth's atmosphere and not elsewhere—as strangely agreeing with the evolution of atoms shown on Mr. Crookes' plates. Several times already it was stated in this volume that *Mârttânda* (the Sun) had evolved and aggregated, together with his smaller seven Brothers, from his Mother's (Aditi's) bosom, that bosom being *prima* MATER-ia—the lecturer's primordial *protyle*. Esoteric doctrines teach the existence of "an antecedent form of energy having periodic cycles of ebb and swell, rest and activity" (p. 21)—and behold a great scholar in Science now asking the world to accept this as one of the postulates. We have shown the "Mother," fiery and hot, becoming gradually cool and radiant, and that same Scientist claims as his second postulate, a *scientific necessity*, it would seem—"an internal action akin to cooling, operating slowly in the protyle." Occult Science teaches that "Mother" lies stretched in infinity (during *Pralaya*) as the great Deep, the "*dry* Waters of Space," according to the quaint expression in the *Catechism*, and becomes *wet*

only after the separation and the moving over its face of *Narayana*, the "Spirit which is invisible Flame, which never burns, but sets on fire all that it touches, and gives it life and generation."* And now Science tells us that "the first-born element . . . most nearly allied to protyle" . . . would be "*hydrogen* . . . which for some time would be the only existing form of matter" in the Universe. What says *Old* Science? It answers: Just so; but we would call hydrogen and oxygen (which instils the fire of life into the "Mother" by incubation) in the *pregenetic* and even pre-geological ages—the *Spirit*, the *noumenon* of that which becomes in its grossest form oxygen and hydrogen and nitrogen on Earth—nitrogen being of no divine origin, but merely an earth-born cement to unite other gases and fluids, and serve as a sponge to carry in itself the breath of LIFE—pure air.† Before these *gases* and fluids become what they are in *our* atmosphere, they are interstellar Ether; still earlier and on a *deeper* plane—something else, and so on *in infinitum*. The eminent and learned gentleman must pardon an Occultist for quoting him at such length; but such is the penalty of a Fellow of the Royal Society who approaches so near the precincts of the Sacred Adytum of Occult mysteries as virtually to overstep the forbidden boundaries.

But it is time to leave modern *physical* science and turn to the psychological and metaphysical side of the question. We would only remark that to the "two very reasonable postulates" required by the eminent lecturer, "to get a glimpse of some few of the secrets so darkly hidden" behind "the door of the Unknown"—a third should be added‡—lest no battering at it should avail; the postulate that Leibnitz, in his speculations, stood on a firm groundwork of fact and truth. The admirable and thoughtful synopsis of these speculations—as given by John Theodore Merz in his "Leibnitz"—shows how nearly he has brushed the hidden secrets of esoteric Theogony in his *Monadologie*. And yet that philosopher has hardly risen in his speculations above the first planes, the lower principles of the Cosmic Great Body. His theory soars to no loftier heights than those of the *manifested* life, self-consciousness and intelligence, leaving the regions of the earlier post-genetic mysteries untouched, as his ethereal fluid is post-planetary.

But this third postulate will hardly be accepted by the modern men

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* "The Lord is a consuming *fire*." . . . "In him was *life*, and the life was the light of men."

† Which if separated ALCHEMICALLY would yield the Spirit of Life, and its Elixir.

‡ Foremost of all, the postulate that there is no such thing in Nature as *inorganic* substances or bodies. Stones, minerals, rocks, and even chemical "atoms" are simply organic units in profound lethargy. Their coma has an end and their inertia becomes activity.

of Science; and, like Descartes, they will prefer keeping to the properties of external things, which, like extension, are incapable of explaining the phenomenon of motion, rather than accept the latter as an independent Force. They will never become anti-Cartesian in this generation; nor will they admit that "this property of inertia is not a purely geometrical property, that it points to the existence of something in external bodies which is not extension merely." This is Leibnitz's idea as analyzed by Mertz, who adds that he called this *something* Force, and maintained that external things were endowed with Force, and that in order to be the bearers of this force they must have a substance, for they are not lifeless and inert masses, but the centres and bearers of form, a purely esoteric claim, since *force* was with Leibnitz an *active* principle, the division between mind and matter disappearing by this conclusion. But—

"The mathematical and dynamical inquiries of Leibnitz would not have led to the same result in the mind of a purely scientific inquirer. But Leibnitz was not a scientific man in the modern sense of the word. Had he been so, he might have worked out the conception of energy, defined mathematically the ideas of force and mechanical work, and arrived at the conclusion that even for purely scientific purposes it is desirable to look upon force, not as a primary quantity, but as a quantity derived from some other value."

But, luckily for truth—

"Leibnitz was a philosopher; and as such he had certain primary principles, which biassed him in favour of certain conclusions, and his discovery that external things were substances endowed with force was at once used for the purpose of applying these principles. One of these principles was the law of continuity, the conviction that all the world was connected, that there were no gaps and chasms which could not be bridged over. The contrast of extended thinking substances was unbearable to him. The definition of the extended substances had already become untenable: it was natural that a similar inquiry was made into the definition of mind, the thinking substance. . . "

The divisions made by Leibnitz, however incomplete and faulty from the standpoint of Occultism, show a spirit of metaphysical intuition to which no man of science, not Descartes—not even Kant—has ever reached. With him there existed ever an infinite gradation of thought. Only a small portion of the contents of our thoughts, he said, rises into the clearness of apperception, "into the light of perfect consciousness." Many remain in a confused or obscure state, in the state of "perceptions;" but they are there; . . . Descartes denied soul to the animal, Leibnitz endowed, as the Occultists do, "the whole creation with mental life, this being, according to him, capable of infinite gradations." And

this, as Mertz justly observes, "at once widened the realm of mental life, destroying the contrast of *animate and inanimate matter;* it did yet more—it reacted on the conception of matter, of the extended substance. For it became evident that external or material things presented the property of extension to our senses only, not to our thinking faculties. The mathematician, in order to calculate geometrical figures, had been obliged to divide them into an infinite number of infinitely small parts, and the physicist saw no limit to the divisibility of matter into atoms. The bulk through which external things seemed to fill space was a property which they acquired only through the coarseness of our senses. . . . Leibnitz followed these arguments to some extent, but he could not rest content in assuming that matter was composed of a finite number of very small parts. His mathematical mind forced him to carry out the argument *in infinitum*. And what became of the atoms then? They lost their extension and they retained only their property of resistance; they were the centres of force. They were reduced to mathematical points . . . but if their extension in space was nothing, *so much fuller was their inner life*. Assuming that inner existence, such as that of the human mind, is a new dimension, not a geometrical but a metaphysical dimension . . . having reduced the geometrical extension of the atoms to nothing, Leibnitz endowed them with an infinite extension in the direction of their metaphysical dimension. After having lost sight of them in the world of space, the mind has, as it were, to dive into a metaphysical world to find and grasp the real essence of what appears in space merely as a mathematical point. . . . As a cone stands on its point, or a perpendicular straight line cuts a horizontal plane only in one mathematical point, but may extend infinitely in height and depth, so the essences *of things real* have only a punctual existence in this physical world of space; but have an infinite depth of inner life in the metaphysical world of thought . . ." (p. 144).

This is the spirit, the very root of occult doctrine and thought. The "Spirit-Matter" and "Matter-Spirit" extend infinitely *in depth*, and like "the essence of things" of Leibnitz, our essence of things *real* is *at the seventh depth;* while the *unreal* and gross matter of Science and the external world, is at the lowest end of our perceptive senses. The Occultist knows the worth or worthlessness of the latter.

The student must now be shown the fundamental distinction between the system of Leibnitz* and that of occult philosophy, on the question of the Monads, and this may be done with his *Monadology* before us. It may be correctly stated that were Leibnitz' and Spinoza's systems

* The real spelling of the name—as spelt by himself—is Leibniz. He was of Slavonian descent though a German by birth.

reconciled, the essence and Spirit of esoteric philosophy would be made to appear. From the shock of the two—as opposed to the Cartesian system—emerge the truths of the Archaic doctrine. Both opposed the metaphysics of Descartes. His idea of the contrast of two substances—Extension and Thought—radically differing from each other and mutually irreducible, was too arbitrary and too unphilosophical for them. Thus Leibnitz made of the two Cartesian substances two attributes of one universal unity, in which he saw God. Spinoza recognised but one universal indivisible substance and absolute ALL, like Parabrahmam. Leibnitz, on the contrary perceived the existence of a plurality of substances. There was but ONE for Spinoza ; for Leibnitz an infinitude of Beings, *from*, and *in*, the One. Hence, though both admitted but *one real Entity*, while Spinoza made it impersonal and indivisible, Leibnitz divided his *personal* Diety into a number of divine and semi-divine Beings. Spinoza was a *subjective*, Leibnitz an *objective* Pantheist, yet both were great philosophers in their intuitive perceptions.

Now, if these two teachings were blended together and each corrected by the other,—and foremost of all the One Reality weeded of its personality—there would remain as sum total a true spirit of esoteric philosophy in them; the impersonal, attributeless, absolute divine essence which is *no* "Being," but the root of all being. Draw a deep line in your thought between that ever-incognizable essence, and the, as invisible, yet comprehensible Presence (*Mulaprakriti*), or Schekinah, from *beyond and through which* vibrates the Sound of the *Verbum*, and from which evolve the numberless hierarchies of intelligent *Egos*, of conscious as of semi-conscious, *perceptive* and *apperceptive* Beings, whose essence is spiritual Force, whose Substance is the Elements and whose Bodies (when needed) are the *atoms*—and our doctrine is there. For, says Leibnitz, "the primitive Element of every material body being Force, which has none of the characteristics of (*objective*) matter—it can be conceived but can never be the object of any imaginative representation." That which was for him the primordial and ultimate element in every body and object was thus not the material atoms, or molecules, necessarily more or less extended, as those of Epicurus and Gassendi, but, as Mertz shows, immaterial and metaphysical atoms, 'mathematical points'; or *real souls*,—as explained by Henri Lachelier (*Professeur agrégé de Philosophie*), his French biographer. "That which exists outside of us in an absolute manner, are Souls whose essence is force," (*Monadologie, Introd.*).

Thus, *reality* in the manifested world is composed of a *unity of units*, so to say, immaterial (from our stand-point) and infinite. This Leibnitz calls "Monads," Eastern philosophy "*Jivas*"—and Occultism gives it, with the Kabalists and all the Christians, a variety of names.

They are with us, as with Leibnitz—" the expression of the universe," * and every physical point is but the phenomenal expression of the noumenal, metaphysical point. His distinction between *perception* and *apperception*, is the philosophical though dim expression of the Esoteric teachings. His "reduced universes," of which "there are as many as there are Monads"—is the chaotic representation of our Septenary System with its divisions and sub-divisions.

As to the relation his Monads bear to our Dhyan-Chohans, Cosmic Spirits, Devas and Elementals, we may reproduce briefly the opinion of a learned and thoughtful theosophist, Mr. H. A. Bjerregaard, on the subject. In an excellent paper "On the Elementals, the Elementary Spirits, and the relationship between them and Human Beings," read by him before the "Aryan Theosophical Society of New York" (see PATH, Nos. 10 and 11, of Jan. and Feb. 1887), Mr. Bjerregaard formulates distinctly his opinion. . . . . "To Spinoza, substance is dead and inactive, but to Leibnitz's penetrating mind everything is living activity and active energy. In holding this view, *he comes infinitely nearer the Orient than any other thinker of his day, or after him.* His discovery that *an active energy forms the essence of Substance* is a principle that *places him in direct relationship to the Seers of the East.*"

And the lecturer proceeds to show that to Leibnitz atoms and elements are *centres of force*, or rather "spiritual beings whose very nature is to act," for the elementary particles are not acting mechanically, but from an *internal* principle. They are incorporeal spiritual units ("substantial," however, but not *immaterial* in our sense) inaccessible to all changes from without, and indestructible by any external force. Leibnitz's monads, adds the lecturer, "differ from atoms in the following particulars, which are very important for us to remember, otherwise we shall not be able to see the difference between elementals and mere matter." . . . . "Atoms are not distinguished from each other, they are qualitatively alike; but one monad differs from every other monad qualitatively; and every one is a peculiar world to itself. Not so with atoms; they are absolutely alike quantitatively and qualitatively, and possess no individuality of their own.† Again, the atoms (molecules,

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* "Leibnitz's Dynamism," says Professor Lachelier, "would offer but little difficulty if, with him, the Monad had remained a simple atom of *blind force*. But . . . ." One perfectly understands the perplexity of modern materialism!

† Leibnitz was an *absolute* Idealist in maintaining that "material atoms are contrary to reason" (*Système nouveau*, Erdmann, p. 126. col. 2). For him *matter* was a simple representation of the monad, whether human or atomic. Monads, he thought (as we do), are everywhere. Thus the human soul is a monad, and every cell in the human body has its monad, as every cell in animal, vegetable, and even in the (so-called) *inorganic* bodies. His *atoms* are the molecules of modern Science, and his monads those *simple*

rather) of materialistic philosophy can be considered as extended and divisible, while the monads are mere mathematical points and indivisible. Finally, and this is a point where these monads of Leibnitz closely resemble the elementals of mystic philosophy—these monads are representative Beings. Every monad reflects every other. Every monad is a living mirror of the Universe within its own sphere. And mark this, for upon it depends the power possessed by these monads, and upon this depends the work they can do for us; in mirroring the world, the monads are not mere passive reflective agents, but *spontaneously self-active;* they produce the images spontaneously, as the soul does a dream. In every monad, therefore, the adept may read everything, even the future. Every monad or *Elemental* is a looking-glass that can speak. . ."

It is at this point that Leibnitz's philosophy breaks down. There is no provision made, nor any distinction established, between the "Elemental" monad and that of a high Planetary Spirit, or even the human monad or Soul. He even goes so far as to sometimes doubt whether "God has ever made anything but Monads or substances without extension." (*Examen des Principes du P. Malebranche.*) He draws a distinction between Monads and Atoms,* because, as he repeatedly states, "bodies with all their qualities are only phenomenal, like the rainbow. . . . *Corpora omnia cum omnibus qualitatibus suis non sunt aliud quam phenomena bene fundata, ut Iris*" (Letter to Father Desbosses, *Correspondence*, letter xviii.)—but soon after he finds a provision for this in a substantial correspondence, a certain metaphysical bond between the monads—*vinculum substantiale*. Esoteric philosophy, teaching an *objective* Idealism—though it regards the objective Universe and all in it as *Maya*, temporary illusion—draws a practical distinction between collective illusion, *Mahamaya*, from the purely metaphysical stand-point, and the objective relations in it between various conscious *Egos* so long as this illusion lasts. The adept, therefore, *may* read the future in an Elemental Monad, but he has to draw for this object a great number of them, as each monad represents only a portion of the Kingdom it belongs to. "It is not in the object, but in the modification of the cognition of the object that the Monads are limited. They all go confusedly to the infinite, to the all, but they are all limited and distinguished by the

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atoms that materialistic Science takes on faith, though it will never succeed in *interviewing* them—except in imagination. But Leibnitz is rather contradictory in his views about Monads. He speaks of his *Metaphysical Points* and *Formal Atoms*, at one time as *realities*, occupying space; at another as pure Spiritual *ideas;* then again endows them with objectivity and aggregates and positions in their co-relations.

* The *atoms* of Leibnitz have, in truth, nothing but the name in common with the atoms of the Greek Materialists, or even the *molecules* of modern Science. He calls them *formal* atoms, and compares them to the substantial forms of Aristotle. (See *Système Nouveau*, § 3.)

degrees of distinct perceptions." (§ 60, *Monadologie.*)* And as Leibnitz explains, "All the portions of the Universe are distinctly represented in the Monads, *but some are reflected in one monad, some in another;*" but a number of monads could represent simultaneously the thoughts of the two millions of inhabitants of Paris.

But what say the Occult Sciences to this, and what do they add?

They say that what is called collectively *Monads* by Leibnitz—roughly viewed, and leaving every subdivision out of calculation, for the present†—may be separated into three distinct Hosts, which, counted from the highest planes, are, firstly, "gods," or conscious, spiritual *Egos;* the intelligent architects, who work after the plan in the *Divine Mind.* Then come the Elementals, or *Monads*, who form collectively and unconsciously the grand Universal Mirrors of everything connected with their respective realms. Lastly, the atoms, or material molecules, which are informed in their turn by their *apperceptive* monads, just as every cell in a human body is so informed. (See the closing pages of Book I.) There are shoals of such *informed* atoms which, in their turn, inform the molecules; an infinitude of monads, or Elementals proper, and countless spiritual Forces—*Monadless*, for they are pure incorporealities,‡ except under certain laws, when they assume a form—not *necessarily human.* Whence the substance that clothes them—the apparent organism they evolve around their centres? The *Formless* ("Arupa") Radiations, existing in the harmony of Universal Will, and being what we term the collective or the aggregate of Cosmic Will on the plane of the subjective Universe, unite together an infinitude of monads—each the mirror of its own Universe—and thus individualize

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* Leibnitz, like Aristotle, calls the created or *emanated* monads (the Elementals issued from Cosmic Spirits or Gods)—*Entelechies*, Ἐντελέχεια—and "incorporeal *automata.*" (§ 18, *Monadologie.*)

† These three "rough divisions" correspond to *spirit*, *mind* (or soul), and *body*, in the human constitution.

‡ Brother C. H. A. Bjerregaard, in his lecture (already mentioned), warns his audience not to regard the *Sephiroth* too much as *individualities*, but to avoid at the same time seeing in them *abstractions.* "We shall never arrive at the truth," he says, "much less the power of *associating with those celestials*, until we return to the simplicity and fearlessness of the primitive ages, when men mixed freely with the gods, and the gods descended among men and guided them in truth and holiness" (No. 10, *Path*). . . . "There are several designations for 'angels' in the Bible which clearly show tha beings like the Elementals of the Kabala and the monads of Leibnitz, must be understood by that term rather than that which is commonly understood. They are called 'morning stars,' 'flaming fires,' 'the mighty ones,' and St. Paul sees them in his cosmogonic vision as 'Principalities and Powers.' Such names as these preclude the idea of personality, and we find ourselves compelled to think of them as impersonal Existences . . . as an *influence*, a spiritual substance, or *conscious Force.*" (*Path*, No. 11, p. 322.)

for the time being an independent mind, omniscient and universal; and by the same process of magnetic aggregation they create for themselves objective, visible bodies, out of the interstellar atoms. For atoms and Monads, associated or dissociated, simple or complex, are, from the moment of the first differentiation, but the *principles*, corporeal, psychic and Spiritual, of the "Gods,"—themselves the Radiations of primordial nature. Thus, to the eye of the Seer, the higher Planetary Powers appear under two aspects: the subjective—as *influences*, and the objective—as mystic FORMS, which, under Karmic law, become a *Presence*, Spirit and Matter being One, as repeatedly stated. Spirit is matter *on the seventh plane;* matter is Spirit—on the lowest point of its cyclic activity; and both—are MAYA.

Atoms are called "Vibrations" in Occultism; also "Sound"—collectively. This does not interfere with Mr. Tyndall's scientific discovery. He traced, on the lower rung of the ladder of monadic being, the whole course of the *atmospheric vibrations*—and this constitutes the *objective* part of the process in nature. He has traced and recorded the rapidity of their motion and transmission; the force of their impact; their setting up vibrations in the tympanum and their transmission of these to the stolithes, etc., etc., till the vibration of the auditory nerve commences—and a new phenomenon now takes place: the *subjective side* of the process or *the sensation of Sound*. Does he perceive or see it? No; for his speciality is to discover the behaviour of matter. But why should not a psychic see it, a spiritual seer, whose inner Eye is opened, and who can see through the veil of matter? The waves and undulations of Science are all produced by atoms propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. Only, at the origin of every such "force," there stands the *conscious* guiding noumenon thereof—Angel or God, Spirit or Demon—ruling powers, yet the same.

As described by Seers—those who can see the motion of the interstellar shoals, and follow them in their evolution clairvoyantly—they are dazzling, like specks of virgin snow in radiant sunlight. Their velocity is swifter than thought, quicker than any mortal physical eye could follow, and, as well as can be judged from the tremendous rapidity of their course, the motion is circular. . . . . Standing on an open plain, on a mountain summit especially, and gazing into the vast vault above and the spacial infinitudes around, the whole atmosphere seems ablaze with them, the air soaked through with these dazzling coruscations. At times, the intensity of their motion produces flashes

like the Northern lights during the *Aurora Borealis*. The sight is so marvellous, that, as the Seer gazes into this inner world, and feels the scintillating points shoot past him, he is filled with awe at the thought of other, still greater mysteries, that lie beyond, and within, this radiant ocean. . . . .

However imperfect and incomplete this explanation on "Gods, Monads and Atoms," it is hoped that some students and theosophists, at least, will feel that there may be indeed a close relation between materialistic Science, and Occultism, which is the complement and missing soul of the former.

XVI.

CYCLIC EVOLUTION AND KARMA.

It is the Spiritual evolution of the *inner*, immortal man that forms the fundamental tenet in the Occult Sciences. To realize even distantly such a process, the student has to believe (*a*) in the one Universal Life, independent of matter (or what Science regards as matter); and (*b*) in the individual intelligences that animate the various manifestations of this Principle. Mr. Huxley does not believe in "Vital Force," others do. Dr. J. H. Hutchinson Sterling's work "Concerning Protoplasm" has made no small havoc of this dogmatic negation. Professor Beale's decision is also in favour of a Vital Principle; and Dr. B. W. Richardson's lectures on the "Nervous Ether," have been sufficiently quoted from. Thus, opinions are divided.

The one life is closely related to *the one* law which governs the World of Being—Karma. Exoterically, this is simply and literally "action," or rather an "effect-producing cause." Esoterically it is quite a different thing in its far-fetching moral effects. It is the unerring Law of Retribution. To say to those ignorant of the real significance, characteristics and awful importance of this eternal immutable law, that no theological definition of a personal deity can give an idea of this impersonal, yet ever present and active Principle, is to speak in vain. Nor can it be called Providence. For Providence, with the Theists (the Christian Protestants, at any rate), rejoices in a personal male gender, while with the Roman Catholics it is a female potency, "Divine Providence tempers His blessings to secure their better effects," Wogan tells us. Indeed "He" tempers them, which Karma —a sexless principle—does not.

Throughout the first two Parts, it was shown that, at the first flutter

of renascent life, Svâbhâvat, "the mutable radiance of the Immutable Darkness unconscious in Eternity," passes, at every new rebirth of Kosmos, from an inactive state into one of intense activity; that it differentiates, and then begins its work through that differentiation. This work is KARMA.

The Cycles are also subservient to the effects produced by this activity. "The one Cosmic atom becomes seven atoms on the plane of matter, and each is transformed into a centre of energy; that same atom becomes seven rays on the plane of spirit, and the seven creative forces of nature, radiating from the root-essence . . . . follow, one the right, the other the left path, separate till the end of the Kalpa, and yet are in close embrace. What unites them? KARMA." The atoms emanated from the Central Point emanate in their turn new centres of energy, which, under the potential breath of *Fohat*, begin their work from within without, and multiply other minor centres. These, in the course of evolution and involution, form in their turn the roots or developing causes of new effects, from worlds and "man-bearing" globes, down to the genera, species, and classes of all the *seven* kingdoms* (of which *we know only four*). For "the blessed workers have received the *Thyan-kam*, in the eternity" (Book of "The Aphorisms of *Tson-ka-pa*").

"Thyan-kam" is the power or knowledge of guiding the impulses of cosmic energy in the right direction.

The true Buddhist, recognising no "personal god," nor any "Father" and "*Creator* of Heaven and Earth," still believes in an *absolute consciousness*, "Adi-Buddhi"; and the Buddhist philosopher *knows* that there are Planetary Spirits, the "Dhyan Chohans." But though he admits of "spiritual lives," yet, as they are temporary in eternity, even they, according to his philosophy, are "the *maya* of the *day*," the *illusion* of a "day of Brahmâ," a short manvantara of 4,320,000,000 years. The "Yin-Sin" is not for the speculations of men, for the Lord Buddha has strongly prohibited all such inquiry. If the Dhyan Chohans and all the invisible Beings—the *Seven* Centres and their direct Emanations, the *minor* centres of Energy—are the direct reflex of the ONE Light, yet men are far removed from these, since the whole of the *visible* Kosmos consists of "*self-produced* beings, the creatures of *Karma*." Thus regarding a personal God "as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men,"† they teach that only "two things are (objectively) eternal, namely *Akâsa* and *Nirvana*"; and that these are ONE in reality, and but a *maya* when divided. "Buddhists deny creation and cannot conceive of a *Creator*." "Everything has come out of Akâsa (or Svâbhâvat

* Vide Stanza VI. (Book I.) and Commentary.

† *Buddhist Catechism*, by H. S. Olcott, President of the Theosophical Society.

on our earth) in obedience to a law of motion inherent in it, and after a certain existence passes away. Nothing ever came out of nothing." (*Buddhist Catechism.*)

If a Vedantic Brahmin of the Adwaita Sect, when asked whether he believes in the existence of God, is always likely to answer, as Jacolliot was answered—"I am myself 'God';" a Buddhist (a Sinhalese especially) would simply laugh, and say in reply, "There is no God: no Creation." Yet the root philosophy of both Adwaita and Buddhist scholars is *identical*, and both have the same respect for animal life, for both believe that every creature on earth, however small and humble, "is an immortal portion of the immortal matter"—for matter with them has quite another significance than it has with either Christian or materialist—and that every creature is subject to Karma.

The answer of the Brahmin is one which would suggest itself to every ancient philosopher, Kabalist, and Gnostic of the early days. It contains the very spirit of the Delphic and Kabalistic commandments, for esoteric philosophy solved, ages ago, the problem of what man *was*, *is*, and *will be*; of man's origin, life-cycle—interminable in its duration of successive incarnations or rebirths—and finally of his absorption into the source from which he started.

But it is not physical Science that we can ever ask to read man for us, as the riddle of the Past, or that of the Future; since no philosopher is able to tell us even what man is, as he is known both to physiology and psychology. In doubt whether man was "a god or beast," he is now connected with the latter and derived from an animal. No doubt that the care of analyzing and classifying the human being as a *terrestrial animal* may be left to Science, which occultists—of all men—regard with veneration and respect. They recognize its ground and the wonderful work done by it, the progress achieved in physiology, and even—to a degree—in biology. But man's *inner*, spiritual, psychic, or even moral, nature cannot be left to the tender mercies of an ingrained materialism; for not even the higher psychological philosophy of the West is able, in its present incompleteness and tendency towards a decided agnosticism, to do justice to the inner; especially to his higher capacities and perceptions, and those states of consciousness, across the road to which such authorities as Mill draw a strong line, saying "So far, and no farther shalt thou go."

No Occultist would deny that man—no less than the elephant and the microbe, the crocodile and the lizard, the blade of grass or the crystal—is, in his physical formation, the simple product of the evolutionary forces of nature through a numberless series of transformations; but he puts the case differently.

It is not against zoological and anthropological discoveries, based on

the fossils of man and animal, that every mystic and believer in a divine soul inwardly revolts, but only against the uncalled-for conclusions built on preconceived theories and made to fit in with certain prejudices. Their premises may or may not be always true; and as some of these theories live but a short life, the deductions therefrom must ever be one-sided with materialistic evolutionists. Yet it is on the strength of such very ephemeral authority, that most of the men of science frequently receive undue honours where they deserve them the least.*

To make the working of Karma, in the periodical renovations of the Universe, more evident and intelligible to the student when he arrives at the origin and evolution of man, he has now to examine with us the esoteric bearing of the Karmic Cycles upon Universal Ethics. The question is, do those mysterious divisions of time, called Yugas and Kalpas by the Hindus, and so very graphically—Κύκλος—"cycle," ring or circle, by the Greeks, have any bearing upon, or any direct connection with, human life? Even exoteric philosophy explains that these perpetual circles of time are ever returning on themselves, periodically, and

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* We refer those who would regard the statement as an impertinence or *irreverence* against accepted Science, to Mr. James Hutchinson Stirling's work concerning "Protoplasm," which is a defence of a *vital* Principle *versus* the Molecularists—Huxley, Tyndall, Vogt, and Co.—and request them to examine whether it is true or not to say that the scientific premises may not be always correct, but that they are accepted, nevertheless, to fill up a gap or a hole in some beloved materialistic hobby. Speaking of protoplasm and the organs of man, as "viewed by Mr. Huxley," the author says: "Probably then, in regard to any continuity in protoplasm of power, of form, or of substance, we have seen *lacunæ* enow. Nay, Mr. Huxley himself can be adduced in evidence on the same side. *Not rarely do we find in his essay admissions* of PROBABILITY, *where it is* CERTAINTY *that is alone in place.* He says, for example: 'It is more than probable that *when* the vegetable world is thoroughly explored we *shall* find all plants in possession of the same powers.' *When a conclusion is decidedly announced*, it is rather disappointing to be told, as here, that *the premisses are still to collect' (!!)* . . . . . Again, here is a passage in which he is seen to cut his own '*basis*' from beneath his own feet. After telling us that all forms of protoplasm consist of carbon, hydrogen, oxygen and nitrogen 'in very complex union,' he continues: 'To this complex combination, *the nature of which has never been determined with exactness (! !)*, the name of *protein* has been applied.' This, plainly, is an identification, on Mr. Huxley's own part, of protoplasm and protein; and what is said of one, being necessarily true of the other, it follows that he admits the nature of protoplasm never to have been determined with exactness, and that even in his eyes the *lis* is still *sub judice*. This admission is strengthened by the words, too, 'If we use this term—*protein*—with such *caution* as may properly arise out of our *comparative ignorance* of the things for which it stands'" . . . etc., etc. (p. 33 and 34, in reply to Mr. Huxley in "Yeast").

This is the eminent Huxley, the king of physiology and biology, who is proven playing at blind man's buff with *premisses* and *facts*. What may not the "smaller fry" of science do after this!

intelligently in Space and Eternity. There are "Cycles of matter"* and there are "Cycles of Spiritual evolution." Racial, national, and individual cycles. May not esoteric speculation allow us a still deeper insight into the workings of these?

This idea is beautifully expressed in a very clever scientific work:—

"The possibility of rising to a comprehension of a system of co-ordination so far outreaching in time and space all reach of human observations, is a circumstance which signalizes the power of man to transcend the limitations of changing and inconsistent matter, and assert his superiority over all unstable and perishable forms of being. *There is a method in the succession of events*, and in the relation of co-existent things, which the mind of man seizes hold of; and by means of this as a clue, he runs back or forward over æons of material history of which human experience can never testify. Events germinate and unfold. They have a past which is connected with their present, and we feel a well-justified confidence that a future is appointed which will be similarly connected with the present and the past. This continuity and unity of history repeat themselves before our eyes in all conceivable stages of progress. The phenomena furnish us the grounds for the generalization of two laws which are truly *principles of scientific divination*, by which alone the human mind penetrates the sealed records of the past and the unopened pages of the future. The first of these is the law of evolution, or, to phrase it for our purpose, *the law of correlated successiveness or organized history in the individual*, illustrated in the changing phrases of every single maturing system of results. . . . These thoughts summon into our immediate presence the measureless past and the measureless future of material history. They seem almost to open vistas through infinity, and to endow the human intellect with an existence and a vision exempt from the limitations of time and space and finite causation, and lift it up toward a sublime apprehension of the Supreme Intelligence whose dwelling place is Eternity." ("World-Life," p. 535 and 548.)

According to the teachings, Maya, or the illusive appearance of the marshalling of events and actions on this earth, changes, varying with nations and places. But the chief features of one's life are always in accordance with the "Constellation" one is born under, or, we should say, with the characteristics of its animating principle or the deity that presides over it, whether we call it a *Dhyan Chohan*, as in Asia, or an Archangel, as with the Greek and Latin churches. In ancient Symbolism it was always the SUN (though the Spiritual, not the visible, Sun was meant), that was supposed to send forth the chief Saviours and Avatars. Hence the connecting link between the Buddhas, the Avatars, and so many other incarnations of the highest SEVEN. The closer the approach to one's *Prototype*, "in Heaven," the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity

* "The Cycles of Matter," a name given by Professor Winchell to an Essay of his written in 1860.

with that "Self-god," one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN. Thus, "the events of humanity *do* run co-ordinately with the number forms," since the single units of that humanity proceed one and all from the same source—the *central* and its *shadow*, the visible SUN. For the equinoxes and solstices, the periods and various phases of the Solar course, astronomically and numerically expressed, are only the concrete symbols of the eternally living verity, though they do seem *abstract ideas* to uninitiated mortals. And this explains the extraordinary numerical coincidences with geometrical relations, as shown by several authors.

Yes; "our destiny *is* written in the stars!" Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations—which neither Buddhas nor Christs can escape. This is not superstition, least of all is it *Fatalism*. The latter implies a blind course of some still blinder power, and man is a free agent during his stay on earth. He cannot escape his *ruling* Destiny, but he has the choice of two paths that lead him in that direction, and he can reach the goal of misery—if such is decreed to him, either in the snowy white robes of the Martyr, or in the soiled garments of a volunteer in the iniquitous course; for, there are *external and internal conditions* which affect the determination of our will upon our actions, and it is in our power to follow either of the two. Those who believe in *Karma* have to believe in *destiny*, which, from birth to death, every man is weaving thread by thread around himself, as a spider does his cobweb; and this destiny is guided either by the heavenly voice of the invisible *prototype* outside of us, or by our more intimate *astral*, or inner man, who is but too often the evil genius of the embodied entity called man. Both these lead on the outward man, but one of them must prevail; and from the very beginning of the invisible affray the stern and implacable *law of compensation* steps in and takes its course, faithfully following the fluctuations. When the last strand is woven, and man is seemingly enwrapped in the net-work of his own doing, then he finds himself completely under the empire of this *self-made* destiny. It then either fixes him like the inert shell against the immovable rock, or carries him away like a feather in a whirlwind raised by his own actions, and this is—KARMA.

A materialist, treating upon the periodical creations of our globe, has expressed it in one sentence. "The whole *past* of the Earth is nothing but an unfolded *present*." This was Büchner, who little suspected that he was repeating an axiom of the Occultists. It is quite true also, as Burmeister (quoted in "*Force and matter*") remarks, that

"the historical investigation of the development of the Earth has proved that *now and then* rest upon the same base; that the past has been developed in the same manner as the present rolls on; and that the Forces which were in action ever remained the same."

The "Forces"—their *noumena* rather—are the same, of course; therefore, the phenomenal Forces must be the same also. But how can any one feel so sure that the attributes of matter have not altered under the hand of Protean Evolution? How can any materialist assert with such confidence, as is done by Rossmassler, that "this eternal conformity in the essence of phenomena renders it certain that fire and water possessed *at all times* the same powers and ever will possess them?" Who are they "that darken counsel with words without knowledge," and where were the Huxleys and Büchners when the foundations of the earth were laid by the great Law? It is a fundamental principle of the Occult philosophy, this same homogeneity of matter and immutability of natural laws, which are so much insisted upon by materialism; but that unity rests upon the inseparability of Spirit from matter, and, if the two are once divorced, the whole Kosmos would fall back into chaos and non-being. Therefore, it is absolutely *false*, and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced *by ordinary and known physical forces*. For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore, have to remain unknown to Science, because left unexamined.*

"The history of the World begins with its general aim," says Hegel; "the realization of the Idea of Spirit—only in an *implicit* form (*an sich*), that is, as Nature; a hidden, most profoundly hidden unconscious instinct, and the whole process of History . . . is directed to rendering this unconscious impulse a conscious one. Thus appearing in the form of merely natural existence, natural will—that which has been called the subjective side—physical craving, instinct, passion, private interest, as also opinion and subjective conception—spontaneously present themselves at the very commencement. *This vast congeries of volitions, interests and activities constitute the instruments and means of the* WORLD

* Men of science will say: We deny, because nothing of the kind has ever come within the scope of our experience. But, as argued by Charles Richet, the physiologist: "So be it, but have you at least demonstrated the contrary? . . . Do not, at any rate, deny *a priori*. Actual Science *is not sufficiently advanced to give you such right*." ("La suggestion mentale et le calcul des probabilités.")

SPIRIT *for attaining its object;* bringing it to consciousness and realising it. And this aim is none other than finding itself—coming to itself—and contemplating itself in concrete actuality. But that those manifestations of vitality on the part of individuals and peoples, in which they seek and satisfy their own purposes, are at the same time *the means and instruments of a higher power, of a higher and broader purpose of which they know nothing*—which they realise unconsciously—might be made a matter of question; rather has been questioned . . . on this point I announced my view at the very outset, and asserted our hypothesis . . . and our belief *that Reason governs the World and has consequently governed its history.* In relation to this independently universal and substantial existence—all else is subordinate, subservient to it, and the means for its development."*

No metaphysician or theosophist could demur to these truths, which are all embodied in esoteric teachings. There *is* a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call *Karma* and Western Pantheists, "Nemesis" and "Cycles." The law of evolution is now carrying us along the ascending arc of *our* cycle, *when the effects will be once more re-merged into*, and re-become the (now neutralized) causes, and all things affected by the former will have regained their original harmony. This will be the cycle of our special "Round," a moment in the duration of the great cycle, or the *Mahayuga.*

The fine philosophical remarks of Hegel are found to have their application in the teachings of Occult science, which shows nature ever acting with a given purpose, whose results are always dual. This was stated in our first Occult volumes, in *Isis Unveiled*, p. 268, Vol. II., in the following words:—

As our planet revolves once every year around the sun, and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

But these cycles—wheels within wheels, so comprehensively and ingeniously symbolized by the various Manus and Rishis in India, and by the Kabiri in the West†—*do not affect all mankind at one and the same*

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* "On World History" in "Philosophy of History," p. 26. (Sibree's Eng. Transl.).

† This symbolism does not prevent these now seemingly mythic personages from

time—as explained in the *Racial division of Cycles* (*See sub-section* 6.) Hence, as we see, the difficulty of comprehending, and discriminating between them, with regard to their physical and spiritual effects, without having thoroughly mastered their relations with, and action upon the respective positions of nations and races, in their destiny and evolution. This system cannot be comprehended if the spiritual action of these periods—*pre-ordained*, so to say, by Karmic law—is separated from their physical course. The calculations of the best astrologers would fail, or at any rate remain imperfect, unless this dual action is thoroughly taken into consideration and dealt with upon these lines. And this mastery can be achieved only through INITIATION.

The Grand Cycle includes the progress of mankind from the appearance of primordial man of ethereal form. It runs through the inner cycles of his (man's) progressive evolution from the ethereal down to the semi-ethereal and purely physical: down to the redemption of man from his *coat of skin* and matter, after which it continues running its course downward and then upward again, to meet at the culmination of a Round, when the manvantaric "Serpent swallows its tail" and seven minor cycles are passed. These are the great Racial Cycles which affect equally all the nations and tribes included in that special Race; but there are minor and national as well as tribal cycles within those, which run independently of each other. They are called in the Eastern esotericism the *Karmic* cycles. In the West, since Pagan Wisdom has been repudiated as having grown from and been developed by the dark powers supposed to be at constant war and in opposition to the little tribal Jehovah—the full and awful significance of the Greek NEMESIS (or Karma) has been entirely forgotten. Otherwise Christians would have better realized the profound truth that Nemesis is without attributes; that while the dreaded goddess is absolute and immutable as a Principle, it is we ourselves—nations and individuals—who propel her to action and give the impulse to its direction. KARMA-NEMESIS is the creator of nations and mortals, but once created, it is they who make of her either a fury or a rewarding Angel. Yea—

"Wise are they who worship Nemesis"*

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having ruled the earth once upon a time under the human form of actual living, though truly divine and god-like man. The opinion of Colonel Vallancey (and also of Count de Gobelin) that the *names of the Kabiri appear to be all allegorical*, and to have signified no more (?) than an almanac of the vicissitudes of the seasons—calculated for the operations of agriculture" (*Collect. de Reb. Hibern.*, No. 13, *Præf.* Sect. 5) is as absurd as his assertion that Œon, Kronos, Saturn and Dagon are all one, namely, the "patriarch Adam." The Kabiri were the instructors of mankind in agriculture, because they were the *regents* over the seasons and Cosmic cycles. Hence it was they who regulated, as planetary Spirits or "Angels" (messengers), the *mysteries* of the *art* of agriculture.

* Who *dread* Karma-Nemesis would be better.

—as the *chorus* tells Prometheus. And as unwise they, who believe that the goddess may be propitiated by whatever sacrifices and prayers, or have her wheel diverted from the path it has once taken. "The triform Fates and ever mindful Furies" are her attributes only on earth, and begotten by ourselves. There is no return from the paths she cycles over; yet those paths are of our own making, for it is we, collectively or individually, who prepare them. Karma-Nemesis is the synonym of PROVIDENCE, minus *design*, goodness, and every other *finite* attribute and qualification, so unphilosophically attributed to the latter. An Occultist or a philosopher will not speak of the goodness or cruelty of Providence; but, identifying it with Karma-Nemesis, he will teach that nevertheless it guards the good and watches over them in this, as in future lives; and that it punishes the evil-doer—aye, even to his seventh rebirth. So long, in short, as the effect of his having thrown into perturbation even the smallest atom in the Infinite World of harmony, has not been finally readjusted. For the only decree of Karma—an eternal and immutable decree—is absolute Harmony in the world of matter as it is in the world of Spirit. It is not, therefore, Karma that rewards or punishes, but it is we, who reward or punish ourselves according to whether we work with, through and along with nature, abiding by the laws on which that Harmony depends, or—break them.

Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways—which one portion of mankind calls the ways of Providence, dark and intricate; while another sees in them the action of blind Fatalism; and a third, simple chance, with neither gods nor devils to guide them—would surely disappear, if we would but attribute all these to their correct cause. With right knowledge, or at any rate with a confident conviction that our neighbours will no more work to hurt us than we would think of harming them, the two-thirds of the World's evil would vanish into thin air. Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through. It is the constant presence in our midst of every element of strife and opposition, and the division of races, nations, tribes, societies and individuals into Cains and Abels, wolves and lambs, that is the chief cause of the "ways of Providence." We cut these numerous windings in our destinies daily with our own hands, while we imagine that we are pursuing a track on the royal high road of respectability and duty, and then complain of those ways being so intricate and so dark. We stand bewildered before the mystery of our own making, and the riddles of life that *we will not* solve, and then accuse the great Sphinx of devouring us. But verily there is not an accident in our lives,

not a misshapen day, or a misfortune, that could not be traced back to our own doings in this or in another life. If one breaks the laws of Harmony, or, as a theosophical writer expresses it, "the laws of life," one must be prepared to fall into the chaos one has oneself produced. For, according to the same writer, "the only conclusion one can come to is that these laws of life are their own avengers; and consequently that every avenging Angel is only a typified representation of their re-action."

Therefore, if any one is helpless before these immutable laws, it is not ourselves, the artificers of our destinies, but rather those angels, the guardians of harmony. Karma-Nemesis is no more than the (spiritual) dynamical effect of causes produced and forces awakened into activity by our own actions. It is a law of occult dynamics that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence."

This state will last till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter; until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. Until then the only palliative to the evils of life is union and harmony—a Brotherhood IN ACTU, and *altruism* not simply in name. The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. And if a Brotherhood or even a number of Brotherhoods may not be able to prevent nations from occasionally cutting each other's throats—still unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. Knowledge of Karma gives the conviction that if—

> " . . . . virtue in distress, and vice in triumph
> Make atheists of mankind,"*

it is only because that mankind has ever shut its eyes to the great truth that man is himself his own saviour as his own destroyer. That he need not accuse Heaven and the gods, Fates and Providence, of the apparent injustice that reigns in the midst of humanity. But let him rather remember and repeat this bit of Grecian wisdom, which warns man to forbear accusing *That* which—

> . . . . . .
> "Just, though mysterious, leads us on unerring
> Through ways unmark'd from guilt to punishment . . . "

—which are now the ways and the high road on which move onward the great European nations. The Western Aryans had, every nation

* Dryden.

and tribe, like their Eastern brethren of the Fifth Race, their Golden and their Iron ages, their period of comparative irresponsibility, or the Satya age of purity, while now, several of them have reached their Iron Age, the *Kali Yuga*, an age BLACK WITH HORRORS. . . . .

It is true, on the other hand, that the exoteric cycles of every nation have been correctly made to be derived from, and depend on, sidereal motions. The latter are inseparably blended with the destinies of nations and men. But in their purely physical sense, Europe knows of no other cycles than the astronomical, and makes its computations accordingly. Nor will it hear of any other than *imaginary* circles or circuits in the starry heavens that gird them—

> "With centric and eccentric scribbled o'er
> Cycle and epicycle, orb in orb . . . "

But with the pagans, with whom, as Coleridge has it—". . . . . Time, cyclical time, was their abstraction of the Deity . ." that "Deity" manifesting co-ordinately with, and only through Karma, and being that KARMA-NEMESIS itself, the cycles meant something more than a mere succession of events, or a periodical space of time of more or less prolonged duration. For they were generally marked with recurrences of a more varied and intellectual character than are exhibited in the periodical return of seasons or of certain constellations. Modern wisdom is satisfied with astronomical computations and prophecies based on unerring mathematical laws. Ancient Wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit —ASTROLOGY. And, as the sidereal motions *do* regulate and determine other events on Earth—besides potatoes and the periodical disease of that useful vegetable—(a statement which, not being amenable to scientific explanation, is merely derided, while accepted)—those events have to be allowed to find themselves predetermined by even simple astronomical computations. Believers in astrology will understand our meaning, sceptics will laugh at the belief and mock the idea. Thus they shut their eyes, ostrich-like, to their own fate. . . . . .*

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* Not all, however, for there are men of Science awakening to truth. This is what we read: "Whatever way we turn our eyes we encounter a mystery . . . . all in Nature for us is *the unknown*. . . Yet they are numerous, those superficial minds for whom nothing can be produced by natural forces outside of facts observed long ago, consecrated in books and grouped more or less skilfully with the help of theories whose ephemeral duration ought, by this time, to have demonstrated their insufficiency, ... I do not pretend *to contest the possibility of invisible Beings, of a nature different from ours and susceptible of moving matter to action.* Profound philosophers have admitted it in all epochs as a consequence of the great law of continuity which rules the Universe. That intellectual life, which we see starting in some way from non-being (*néant*) and gradually reaching man, can it stop abruptly at man to reappear only in the infinite, in the sovereign regulator of the world? This is little probable." Therefore . . "I

This because their little *historical* period, so called, allows them no margin for comparison. Sidereal heaven is before them; and though their spiritual vision is still unopened and the atmospheric dust of terrestrial origin seals their sight and chains it to the limits of physical systems, still they do not fail to perceive the movements and note the behaviour of meteors and comets. They record the periodical advents of those wanderers and "flaming messengers," and prophesy, in consequence, earthquakes, meteoric showers, the apparition of certain stars, comets, etc., etc. Are they soothsayers for all that? No, they are learned astronomers.

Why, then, should occultists and astrologers, as learned, be disbelieved, when they prophesy the return of some cyclic event on the same mathematical principle? Why should the claim that they *know it* be ridiculed? Their forefathers and predecessors, having recorded the recurrence of such events in their time and day, throughout a period embracing hundreds of thousands of years, the conjunction of the same constellations must necessarily produce, if not quite the same, at any rate, similar effects. Are the prophecies derided, because of the claim of the hundreds of thousands of years of observation, and the millions of years of the human races? In its turn modern Science is laughed at for its far more modest geological and anthropological figures, by those who hold to Biblical chronology. Thus Karma adjusts even human laughter at the mutual expense of sects, learned societies, and individuals. Yet in the prognostication of *such* future events, at any rate, all foretold on the authority of cyclic recurrences, there is no psychic phenomenon involved. It is neither *prevision, nor prophecy;* no more than is the signalling of a comet or star, several years before its appearance. It is simply knowledge and mathematically correct computations which enable the WISE MEN OF THE EAST to foretell, for instance, that England is on the eve of such or another catastrophe; France, nearing such a point of her cycle, and Europe in general threatened with, or rather, on the eve of, a cataclysm, which her own cycle of racial *Karma has led her* to. The reliability of the information depends, of course, on the acceptation or rejection of the claim for a tremendous period of historical observation. Eastern Initiates maintain that they have preserved records of the racial development and of events of universal import ever since the beginning of the Fourth Race—that which preceded being traditional. Moreover, those who believe in Seership and Occult

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no more deny the existence of Spirits than I deny soul while trying to explain certain facts without their hypothesis . . ." "The Non-Defined Forces," Historical and Experimental Researches, p. 3. The above is written by A. de Rochas, a well-known man of science in France, his work being one of the signs of the time. (Paris: Masson, Boulevard St. Germain, 1887.)

powers will have no difficulty in crediting the general character, at least, of the information given, even if traditional, once the latter is checked and corrected by the corroboration of clairvoyance and esoteric knowledge. But in the present case no such metaphysical belief is claimed as our chief dependence, but a proof is given on what, to every Occultist, is quite scientific evidence—the records preserved through the *Zodiac* for incalculable ages.

It is now amply proved that even horoscopes and judiciary astrology are not quite based on a fiction, and that stars and constellations, consequently, have an occult and mysterious influence on, and connection with, individuals. And if with the latter, why not with nations, races, and mankind in bulk? This, again, is a claim made on the authority of the Zodiacal records. We shall examine then, if you please, how far the Zodiac was known to the ancients, and how far it is forgotten by the moderns.

XVII.

"THE ZODIAC AND ITS ANTIQUITY."

"ALL men are apt to have a high conceit of their own understanding, and to be tenacious of the opinions they profess," said Jordan, justly adding to this—"and yet almost all men *are guided by the understandings of others, not by their own;* and may be said more truly to adopt, than to beget, their opinions."

This becomes doubly true in the matter of scientific opinions upon hypotheses offered for consideration—the prejudice and preconceptions of "authorities," so called, often deciding upon questions of the most vital importance for history. There are several such predetermined opinions among our learned Orientalists, yet few are more unjust or *illogical* than the general error with regard to the antiquity of the Zodiac. Thanks to the hobby of some German Orientalists, English and American Sanskritists have accepted Professor Weber's opinion that the peoples of India had no idea or knowledge of the Zodiac prior to the Macedonian invasion, and that it is from the Greeks that the ancient Hindus imported it into their country. We are further told, by several other "authorities," that no Eastern nation knew of the Zodiac before the Hellenes kindly acquainted their neighbours with their invention. *This*, in the face of the *Book of Job*, declared, even by themselves, to be the oldest in the Hebrew canon, certainly prior to Moses, and which speaks of the *making* "of Arcturus, Orion, and Pleiades (*Ash*, *Kesil*, and

Cimah) and the chambers of the South" (ix. 9); of Scorpio and the *Mazzaroths*—the TWELVE SIGNS (xxxviii., 31,32), which words, if they mean anything, imply knowledge of the Zodiac even among the nomadic Arabic tribes. The *Book of Job*, they say, precedes Homer and Hesiod by at least one thousand years—the two Greek poets having themselves flourished some eight centuries before the Christian era (!!). One who prefers, by the bye, to believe Plato, who shows Homer flourishing far earlier, could point to a number of Zodiacal signs mentioned in the *Iliad* and the *Odyssey*, in the Orphic poems, and elsewhere. But since the cock-and-bull hypothesis of some modern critics to the effect that neither Orpheus, nor yet Homer and Hesiod, ever existed, it would seem time lost to mention these Archaic authors at all. The Arabian *Job* will suffice; unless, indeed, his volume of lamentations, along with the poems of the two Greeks, adding to them those of Linus, should now be also declared to be the patriotic forgery of the Jew Aristobulus. But if the Zodiac was known in the days of Job, how could the civilized and philosophical Hindus have remained ignorant of it?

Risking the arrows of modern criticism—rather blunted by misuse—the reader may be made acquainted with Bailly's learned opinion upon the subject. Inferred speculations may be shown to be erroneous. Mathematical calculations stand on more secure grounds. Taking as a starting point several astronomical references in *Job*, Bailly devised a very ingenious means of proving that the earliest founders of the science of the Zodiac belonged to an antediluvian, primitive people. The fact that he seems willing to see in Thoth, Seth, and in *Fohi* (of China), some of the Biblical patriarchs, does not interfere with the validity of his proof as to the antiquity of the Zodiac.* Even accepting, for argument's sake, his cautious 3700 years B.C. as the correct age of the science, this date proves in the most irrefutable way that it was not the Greeks who invented the Zodiac, for the simple reason that they did not yet exist as a nation thirty-seven centuries B.C.—not as an *historical* race admitted by the critics, at any rate. Bailly then calculated the period at which the constellations manifested the atmospheric influence called by Job "sweet influences of the Pleiades"† (in Hebrew, *Chimah*, see *Job xxxviii.* 31); of the *Cesil* (Orion); and that of the *desert* rains with reference to *Scorpio*, the eighth constellation; and found that in presence the eternal conformity of those divisions of the zodiac and names of the planets applied in the same order everywhere and always; and in presence of the impossibility of attributing it all to chance and *coincidence*,

* *Astronomie Antique.*

† The *Pleiades*, as all know, are the seven stars beyond the Bull, which appear at the beginning of spring. They have a very occult meaning in the Hindu esoteric philosophy, and are connected with *sound* and other mystic principles in Nature.

"which never creates such similarities," there must be allowed for the zodiac a great antiquity indeed. (See *Astronomie Antique*, pp. 63 to 74.)

Again, if the Bible is supposed to be an authority on any matter (and there are some who still believe so, whether from Christian or Kabalistical considerations), then the zodiac is clearly mentioned in II Kings, xxiii. 5. Before the "book of the law" was "found" by Hilkiah, the high priest (xxii.), the signs of the zodiac were known and worshipped. They were held in the same adoration as the sun and moon, since the "priests, whom the kings of Judah had ordained to burn incense . . . unto Baal, to the sun, moon, and to the planets, and to all the host of heaven," or the *twelve signs* or *constellations*, as the marginal note in the English Bible explains (see II. Kings xxiii. 5), had followed the injunction for centuries. They were stopped in their idolatry only by King Josiah, 624 years B.C.

The Old Testament is full of allusions to the twelve zodiacal signs, and the whole scheme is built upon it—heroes, personages, and events. Thus in the dream of Joseph, who saw eleven "stars" bowing to the *twelfth*, which was *his* "star," the zodiac is meant. The Roman Catholics have discovered in it, moreover, a prophecy of Christ, who is that twelfth star, they say, and the *eleven* apostles; the absence of the twelfth being also regarded as a prophetic allusion to the treachery of Judas. The twelve sons of Jacob are again a reference to the same, as justly pointed out by Villapandus (*Temple de Jerusalem*, Vol. II., p. 2nd part, chap. xxx.). Sir James Malcolm, in his *History of Persia* (ch. vii.), shows the *Dabistan* echoing all such traditions about the Zodiac. He traces the invention of it to the palmy days of the golden age of Iran, remarking that one of the said traditions maintains that the genii of the planets are represented under the same shapes and figures they had assumed, when *they showed themselves to several holy prophets*, and have thus led to the establishment of the rites based on the Zodiac.

Pythagoras, and after him Philo Judæus, held the number 12 as very sacred. "The dodecahedron is a PERFECT number." It is the one among the signs of the Zodiac, Philo adds, that the suns visits in twelve months, and it is to honour that sign that Moses divided his nation into twelve tribes, established the twelve cakes (Levit. xxiv., 5) of the *shewbread*, and placed twelve precious stones around the *ephod* of the pontiffs. (See *De Profugis*.)

According to Seneca, Berosus taught prophecy of every future event and cataclysm by the Zodiac; and the time fixed by him for the conflagration of the world (*pralaya*), and another for a deluge, is found to answer to the time given in an ancient Egyptian papyrus. It comes at every renewal of the cycle of the sidereal year of 25,868 years. The names of the Akkadian months were called by, and derived from, the

names of the signs of the Zodiac, and the Akkadians themselves are far earlier than the Chaldæans. Mr. Proctor shows, in his *Myths and Marvels of Astronomy*, that the ancient astronomers had acquired a system of the most accurate astronomy 2,400 years B.C.; the Hindus date their Kali Yug from a great periodical conjunction of the planets thirty-one centuries B.C.; and, withal, it is the Greeks belonging to the expedition of Alexander the Great, who were the instructors of the Aryan Hindus in astronomy!

Whether the origin of the Zodiac is Aryan or Egyptian, it is still of an immense antiquity. Simplicius (VIth cent. A.D.) writes that he had always heard that the Egyptians had kept astronomical observations and records for the last 630,000 years. This statement appears to frighten Mr. G. Massey, who remarks on this in his *Natural Genesis* (318) that "if we read this number of years by the month which Euxodus said the Egyptians termed a year, *that* would still yield the length of two cycles of precession (or 51,736 years). Diogenes Laertius carried back the astronomical calculations of the Egyptians to 48,863 years before Alexander the Great (*Proem*, 2). Martianus Capella corroborates the same by telling posterity that the Egyptians had secretly studied astronomy for over 40,000 years, before they imparted their knowledge to the world (*Astronomy of the Ancients*, Lewis, p. 264).

Several valuable quotations are made in the *Natural Genesis* with the view of supporting the author's theories, but they justify the teaching of the *Secret Doctrine* far more. For instance, Plutarch is quoted from his *Life of Sulla*, saying: "One day when the sky was serene . . . a sound was heard in it . . . of a trumpet, so loud, shrill and mournful, that it affrighted . . . the world. The Tuscan sages said that it *portended a new race of men, and a renovation of the world; for they affirmed that there were eight several kinds of men*, all being different in life and manners, and that *Heaven had allotted each its time, which was limited by the circuit of the great year*" (25,868 years).

This reminds one strongly of our seven races of men, and of the eighth—the "animal man"—descended from the later Third Race; as also of the successive submersions and destruction of the continents which finally disposed of almost the entire bulk of that race.

"The Assyrians," says Iamblichus, "have not only preserved the memorials of seven and twenty myriads of years (270,000 years) as Hipparchus says they have, but likewise of the whole apocatastases and periods of the seven rulers of the world." (Proclus, in *Timæus*, b. I.) This is the calculation of the *Esoteric Doctrine*, as approximately as it can be. For 1,000,000 of years are allowed for our present Root-race (the Fifth), and about 850,000 years since the submersion of the last large island (part of the Continent), the Ruta of the Fourth Race, or the Atlanteans;

while Daitya, a small island inhabited by a mixed race, was destroyed about 270,000 years ago, during the glacial period or thereabouts (*vide* Book II.). But the Seven Rulers, or the seven great Dynasties of the *divine* kings belong to the traditions of every great people of antiquity. Wherever twelve are mentioned, these are invariably the 12 signs of the zodiac.

So patent is the fact, that the Roman Catholic writers—especially among the French Ultramontanes—have tacitly agreed to connect the twelve Jewish Patriarchs with the *signs* of the Zodiac. This is done in a kind of prophetico-mystic way, which would sound to pious and ignorant ears like a portentous sign, a tacit divine recognition of the "chosen people of God," whose finger has purposely traced in heaven, from the beginning of creation, the numbers of these patriarchs. For instance, these writers (De Mirville among others) recognise curiously enough all the characteristics of the 12 signs of the Zodiac, in the words addressed by the dying Jacob to his Sons, and in his definitions of the future of each Tribe. *(Vide Genesis, ch. xlix.)* Moreover, the respective banners of the same tribes are claimed to have exhibited the same symbols and the same names as the signs, repeated in the 12 stones of the *Urim* and *Thummim*, and on the 12 wings of the cherub. Leaving the proof of exactitude in the alleged correspondence to the said mystics, it is as follows: Man, or the *Aquarius*, is in the sphere of Reuben, who is declared as "unstable as water" (the *Vulgate* has it, to be "*rushing* like water,"; *Gemini*, in the strong fraternal association of Simeon and Levi; *Leo*, in that of Judah, "the strong Lion" of his tribe, "the lion's whelp"; the *Pisces*, in Zabulon, who "shall dwell at the haven of the sea"; *Taurus*, in Issachar, because he is "a strong ass couching down," etc., and therefore associated with the stables; Virgo-*Scorpio*, in Dan, who in described as "a serpent, an adder in the path that biteth," etc.; *Capricornus* in Naphtali, who is "a hind (a deer) let loose;" *Cancer*, in Benjamin, for he is "*ravenous*"; *Libra*, the "Balance," in Asher, whose "bread shall be fat"; *Saggitarius* in Joseph, because "his bow abode in strength." To make up for the *twelvth* sign, *Virgo*, made independent of *Scorpio*, is Dina, the only daughter of Jacob. (See *Genesis xlix.*) Tradition shows the *alleged* tribes carrying the 12 signs on their banners. But the Bible is, besides these, full of theo-cosmological and astronomical symbols and personifications.

It remains to wonder, and query—if the actual, living Patriarch's destiny was so indissolubly wound up with the Zodiac—how it is that after the loss of the ten tribes, ten signs out of the twelve have not also miraculously disappeared from the sidereal fields? But this is of no great concern. Let us rather busy ourselves with the history of the Zodiac itself.

Now the reader may be reminded of some opinions expressed on the subject by several of the highest authorities in Science.

Newton believed the invention of the Zodiac could be traced as far back as the expedition of the Argonauts; and Dulaure fixed its origin at 6,500 years B.C., just 2,496 years before the creation of the World according to the Bible chronology.

Creuzer believes it very easy to show that most of the theogonies are intimately connected with religious calendars, and point to the Zodiac as their prime origin—if not identical with the Zodiac known to us now, then something very analogous to it. He feels certain that the Zodiac and its mystic relations are at the bottom of all the mythologies, under one form or the other. and that it had existed in the old form for ages before; owing to some singular co-ordination of events, it was brought out in the present defined astronomical garb. (*Creuzer*, Book III., page 930.)

Whether "the genii of the planets" (our Dhyan Chohans of supra-mundane spheres) showed themselves to "holy prophets" or not, as claimed in the *Dabistan*, it would seem that great laymen and warriors were favoured in the same way in days of old, when astrological *magic* and *theophania* went hand in hand in Chaldea. For Xenophon, no ordinary man, narrates of Cyrus, that at the moment of his death that king was giving ardent thanks to gods and heroes, for having *so often* instructed him *themselves* about the *signs* in heaven, ἐν οὐρανίοις σημείοις (*Cyropédie*, "Ant. du Zodiaque.")

Unless the science of the zodiac is supposed to be of the highest antiquity and universality, how account for its signs being traced in the oldest theogonies? Laplace is said to have felt struck with amazement at the idea of the days of Mercury (Wednesday), Venus (Friday), Jupiter (Thursday), Saturn (Saturday), and others being related to the days of the week in the same order and with the same names in India as in Northern Europe. "Try, if you can, with the present system of *autochthonous* civilizations, so much in fashion in our day, to explain how nations with no ancestry, no traditions or birthplace in common, could have succeeded in inventing a kind of celestial phantasmagoria, a veritable *imbroglio* of sidereal denominations, without sequence or object, having no figurative relation with the constellations they represent, and still less, *apparently*, with the phases of our terrestrial life they are made to signify," had there not been a *general* intention and a *universal* cause and belief, at the root of all this? (*Pneumatologie*, Vol. IV., p. 61.) Most truly has Dupuis asserted the same: "Il est impossible de découvrir le moindre trait de ressemblance entre les parties du ciel et les figures que les astronomes y ont *arbitrairement* tracées, et de l'autre côté; *le hazard est impossible*," he says. (*Origine des Cultes*, "Zodiaque.")

Most certainly chance is "*impossible*." There is no "chance" in Nature, wherein everything is mathematically co-ordinate and mutually related in its units. "Chance," says Coleridge, "is but the pseudonym of God (or Nature), for those particular cases which He does not choose to subscribe openly with His sign manual." Replace the word "God" by that of *Karma* and it will become an Eastern axiom. Therefore, the *sidereal* "prophecies" of the zodiac, as they are called by Christian mystics, never point to any one particular event, however solemn and sacred it may be for some one portion of humanity, but to ever-recurrent, periodical laws in nature, understood but by the Initiates of the sidereal *gods* themselves.

No occultist, no astrologer of Eastern birth, will ever agree with Christian mystics, or even with Kepler's mystical astronomy, his great science and erudition notwithstanding; simply because, if his premises are quite correct, his deductions therefrom are one-sided and biassed by Christian preconceptions. Where the latter finds a prophecy directly pointing at the Saviour, other nations see a symbol of an eternal law decreed for the actual manvantara. Why see in the *Pisces* a direct reference to Christ—one of the several world-reformers, a Saviour but for his direct followers, but only a great and glorious Initiate for all the rest—when that constellation shines as a symbol of all the past, present, and future Spiritual Saviours who dispense light and dispel mental darkness? Christian symbologists have tried to prove that it was that of Ephraim (Joseph's son), the *elect* of Jacob, that therefore, it was at the moment of the Sun entering into the sign of the Fish (*Pisces*) that "the Elect Messiah, the Ἰχθὺς of the first Christians, had to be born. But, if Jesus of Nazareth was that Messiah—was he really born at that "moment," or was he made to be so born by the adaptation of theologians, who sought only to make their preconceived ideas fit in with sidereal *facts* and popular belief? Everyone knows that the real time and year of the birth of Jesus are totally unknown. And it is the Jews, whose forefathers have made the word *Dag* signify both "fish" and "Messiah," who, during the forced development of their rabbinical language, are the first to deny this Christian claim. And what of the further facts that Brahmins also connect *their* "Messiah," the eternal Avatar Vishnu, with a *fish* and the Deluge, and that the Babylonians made of their *Dag-On*, equally a fish and a Messiah, the Man-Fish and Prophet?

There are those learned iconoclasts among Egyptologists, who say that "when the Pharisees sought a '*sign from heaven*' Jesus said, '*there shall no sign be given but the sign of Jonas*' (Mat. xvi. 4). . . . . The sign of Jonas is that of the Oan or fishman of Nineveh. . . . . Assuredly there was no other sign than that of the Sun reborn in *Pisces*. The

voice of the Secret Wisdom says those who are looking for signs can have no other than that of the returning fish-man Ichthys, Oannes, or Jonas—who could not be made flesh."

It would appear that Kepler maintained it as a positive *fact* that, at the moment of the "incarnation," all the planets were in conjunction in the sign of *Pisces*, called by the Jews (the Kabalists) the "constellation of the Messiah." "It is this constellation," he averred, "that was placed the *star of the Magi*." This statement, quoted by Dr. Sepp (*Vie de nôtre Seigneur Jésus Christ*, Vol. I. p. 9), emboldened him to remark that "all the Jewish traditions while announcing that *star*, that *many nations* have seen," (!)* added that "it would absorb the *seventy planets* that preside over the destinies of various nations on this globe." † "In virtue of those natural prophecies," explains Dr. Sepp, "it was written in the stars of the firmament that the Messiah would be born in the lunar year of the world 4320, in that memorable year when the entire choir of the planets would be feasting its jubilee."

There was indeed a rage, at the beginning of the present century, for claiming from the Hindus restoration of an alleged robbery from the Jews of their "gods," patriarchs, and chronology. It was Wilford who had recognized Noah in Prithee and in Satyavrata, Enos in Dhruva, and even Assur in Iswara. Yet, after being residents for so many years in India, some Orientalists, at least, ought to have known that it was not the Hindus alone who had these figures, or who had divided their great age into four minor ages. Nevertheless writers in the *Asiatic Researches* indulged in the most extravagant speculations.

"Christian theologians think it their duty to write against the long periods of Hindu chronology," argues very pertinently S. A. Mackey, the Norwich "philosopher, astronomer, and shoemaker." "But when a man of learning crucifies the names and numbers of the ancients, and wrings and twists them into a form which means something quite foreign to the intention of the ancient authors; but which, so mutilated, fits in with the birth of some maggot pre-existing in his own brain with so much exactness that he pretends *to be amazed* at the discovery, I cannot think him quite so pardonable" (*Key of Urania*).

This is intended to apply to Captain (later Colonel) Wilford, but the

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* Whether many nations have seen that identical star, or not, we all know that the sepulchres of "the three Magi," who rejoice in the quite *Teutonic* names of Kaspar and Melchior, Balthazar being the only exception, and the two having little of the Chaldean ring in them—are shown by the priests in the famous cathedral of Cologne, where the Magian bodies are not only supposed, but firmly believed to have been buried,

† This tradition about the *seventy planets* that preside over the destinies of nations, is based on the occult cosmogonical teaching that besides our own septenary chain of world-planets, there are many more in the solar system.

words may fit more than one of our modern Orientalists. The former was the first to crown his unlucky speculations in Hindu chronology and the Purânas by connecting the 4,320,000 years with biblical chronology, simply dwarfing the figures to 4,320 years (the supposed lunar year of the Nativity), and Dr. Sepp has simply plagiarized the idea from this gallant officer. Moreover, he persisted in seeing in them Jewish property, as well as a Christian prophecy, thus accusing the Aryans of having helped themselves to Semitic revelation, whereas it was the reverse. The Jews, moreover, need not be accused of despoiling the Hindus, of whose figures Ezra probably knew nothing. They had evidently and undeniably borrowed them from the Chaldeans, along with their gods. Of the 432,000 years of the Chaldean divine Dynasties* they made 4,320 lunar years from the world's creation to the Christian era; as to the Babylonian and Egyptian Gods, they transformed them as quietly and modestly into Patriarchs. Every nation was more or less guilty of such refashioning and adaptation of a Pantheon (common once to all) of universal, into national, tribal gods and Heroes. It was their property in its new Pentateuchal garb, and no one of the Israelites has ever forced it upon any other nation—least of all upon Europeans.

Without stopping to notice this very unscientific chronology more than is necessary, we may make a few remarks that may be found to the point. These figures of 4,320 *lunar* years of the world (in the Bible the *solar* years are used) are not fanciful, as such, even if their application is quite erroneous; for they are only the distorted echo of the primitive esoteric, and later on Brahminical doctrine concerning the Yugas. A "Day" of Brahmâ equals 4,320,000,000 years, as also a "Night" of Brahmâ, or the duration of Pralaya, after which a *new* SUN rises trium-

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* Every scholar is aware, of course, that the Chaldeans claimed the same figures (432) or (432,000) for their divine dynasties as the Hindus do for their Mahayuga, namely, 4,320,000. Therefore has Dr. Sepp, of Munich, undertaken to support Kepler and Wilford in their charge that the Hindus had borrowed them from the Christians, and the Chaldeans from the Jews, who, as claimed, expected their Messiah in the luna year of the world 4,320!!! As these figures, according to ancient writers, were based by Berosus on the 120 Saroses—each of the divisions meaning six neroses of 600 years each, making a sum total of 432,000 years—they do not thus appear peremptory. But the pious professor of Munich undertook to explain them in *the correct way*. He claims to have solved the riddle by showing that "the saros being composed according to Pliny of 222 synodial months, to wit, 18 years 6/10," the calculator naturally fell back into the figures "given by Suidas," who affirmed that the 120 saroses made 2,222 sacerdotal and cyclic years, which equalled 1,656 solar years." *(Vie de Nôtre Seigneur Jésus Christ, Vol. II., p. 417.)*

Suidas said nothing of the kind, and, if he had, he would prove little, if anything, by it. The *neroses and saroses* were the same thorn in the side of *uninitiated* ancient writers, as the apocalyptic 666 of the "great Beast" is in that of the modern, and they have found their unlucky Newtons as the latter figures have.

phantly over a *new manvantara*, for the septenary chain it illuminates. The teaching had penetrated into Palestine and Europe centuries before the Christian era (see *Isis Unveiled* II. 132), and was present in the minds of the Mosaic Jews, who based upon it their small cycle, though it received full expression only through the Christian chronologers of the Bible, who adopted it, as also the 25th of December, the day on which all the *solar* gods were said to have been incarnated. What wonder, then, that the Messiah was *made* to be born "the *lunar* year of the world 4,320?" The "Son of Righteousness and *Salvation*" had once more arisen and had dispelled *pralayic* darkness of chaos and *non-being* on the plane of our objective little globe and chain. Once the subject of the adoration was settled upon, it was easy to make the supposed events of his birth, life, and death, fit in with the Zodiacal exigencies and old traditions, though they had to be somewhat remodelled for the occasion.

Thus what Kepler said, as a great astronomer, becomes comprehensible. He recognised the grand and universal importance of all such planetary conjunctions, "each of which"—as he has well said—"is a *climacteric* year of Humanity."* The rare conjunction of Saturn, Jupiter, and Mars has its significance and importance on account of its *certain great results*—in India and China as much as it has in Europe for the respective mystics of all those countries. And it is certainly no better now than a mere assumption to maintain that nature had only Christ in view, when building her (to the profane) fantastic and meaningless constellations. If it is claimed that it was no hazard that could lead the archaic architects of the Zodiac, thousands of years ago, to mark with the asterisk (*a*) the figure of *Taurus*, with no better or more valid proof of it being *prophetic* of the *Verbum* or Christ than that the *aleph* of *Taurus* means "the ONE" and the FIRST, and that Christ was also the *alpha* or the ONE, then this "proof" may be shown strangely invalidated in more than one way. To begin with, the Zodiac existed before the Christian era, at all events; further, all the Sun-gods had been mystically connected with that constellation (Taurus)—Osiris, for instance—and were all called by their respective votaries "the First." Then the compilers of the mystical epithets given to the Christian Saviour, were all more or less acquainted with

* The reader has to bear in mind that the phrase "climacteric year" has more than the usual significance, when used by Occultists and Mystics. It is not only a critical period, during which some great change is periodically expected, whether in human or cosmic constitution, but it likewise pertains to spiritual universal changes. The Europeans called every 63rd year "the grand climacteric," and perhaps justly supposed those years to be the years produced by multiplying 7 into the odd numbers 3, 5, 7 and 9. But *seven* is the real scale of nature, in Occultism, and 7 has to be multiplied in quite a different way and method, unknown as yet to European nations.

the significance of the Zodiacal signs; and it is easier to suppose that they should have arranged their claims so as to answer the mystic signs, than that the latter should have shone as a prophecy for one portion of humanity, for millions of years, taking no heed of the numberless generations that had gone before, and those to be born hereafter.

"It is not simple chance," we are told, "that has placed in certain spheres, on a throne, the head of that bull (*Taurus*), trying to push away with the *ansated cross* on its horns, a *Dragon;* the more so, since this constellation of *Taurus* was called '*the great city of God* and *the mother of revelations*,' and also '*the interpreter of the divine voice*,' the *Apis pacis* of Hermoutis, in Egypt, which (as the *patristic* fathers would assure the world) preferred oracles that related to the birth of the Saviour" (*Pneumatologie*, iv., 71).

To this theological assumption there are several answers. *Firstly*, the ansated Egyptian cross, or *tau*, the Jaina cross, or Swastica, and the Christian cross have all the same meaning. *Secondly*, no peoples or nations except the Christians gave the significance to the Dragon that is given to it now. The serpent was the symbol of WISDOM; and the Bull (*Taurus*) the symbol of physical or terrestrial *generation*. Thus the latter, pushing off the Dragon, or *spiritual*, Divine Wisdom, with the *Tau*, or Cross—which is esoterically "the foundation and framework of all construction"—would have an entirely *phallic*, physiological meaning, had it not still another significance unknown to our Biblical scholars and symbologists. At any rate, it shows no special reference to the *Verbum* of St. John, except, perhaps, in a general sense. The *taurus* (which, by the way, is no *lamb*, but a bull) was sacred in every Cosmogony, with the Hindus as with the Zoroastrians, with the Chaldees as with the Egyptians. So much, every schoolboy knows.

It may perhaps help to refresh the memory of our Theosophists by referring them to what was said of the Virgin and the Dragon, and the universality of periodical births and re-births of World-Saviours—solar gods—in *Isis*, II., 490, with reference to certain passages in Revelations.

In 1853, the *savant* known as Erard-Mollien read before the Institute of France a paper tending to prove the antiquity of the Indian Zodiac, in the signs of which were found the root and philosophy of all the most important religious festivals of that country, the origin of which religious ceremonies goes back into the night of time at least 3,000 B.C., as the lecturer tried to demonstrate. The Zodiac of the Hindus, he thought, was far anterior to the Zodiac of the Greeks, and differed from it in some particulars vastly. In it one sees the *Dragon* on a tree, at the foot of which the "Virgin," *Kanya-Durga*, one of the most ancient goddesses, is placed on a *lion* dragging after him the *solar* car. "This is the reason why," he added, "this Virgin *Durga* is not the simple *memento* of

an astronomical fact, but verily the most ancient divinity of the Indian Olympus. She is evidently the same of whom all the Sibylline books spoke, those works that have been the source of the inspiration of Virgil; the virgin whose return was prophesied as a sign of universal renovation. . . . . And why," he added, "when we see to this day, the months named after the deity-names of this solar Zodiac by the Malayalim-speaking people of southern India—why should that people have abandoned their ancestral Zodiac to burden themselves with that of the Greeks? Everything proves, on the contrary, that these zodiacal figures have been transmitted to the Greeks by the Chaldees, who got them from the Brahmans." (*See Recueil de l'Académie des Inscriptions*, 1853.)

But all this is very poor testimony. Let us remember, however, also that which was said and accepted by the contemporaries of Volney, who, in his "Ruins of Empires," p. 360, remarks that as *Aries* was in its fifteenth degree 1447 B.C., it follows that the first degree of "Libra" could not have coincided with the Vernal equinox more lately than 15,194 years B.C., to which, if you add 1,790 years since Christ, it appears that 16,984 years have elapsed since the origin of the *Zodiac*.

Dr. Schlegel, moreover, in his *Uranographie Chinoise* assigns to the Chinese Astronomical Sphere an antiquity of 18,000 years. (*Vide* pp. 54, 196, *et seq.*)

Nevertheless, as opinions quoted without adequate proofs are of little avail, it may be more useful to turn to scientific evidence. M. Bailly, the famous French astronomer of the last century, Member of the Academy, etc., etc., asserts that the Hindu systems of astronomy are by far the oldest, and that from them the Egyptians, Greeks, Romans, and even the Jews derived their knowledge. In support of these views he says—

"The astronomers who preceded the epoch 1,491 are, first, the Alexandrian Greeks; Hipparchus, who flourished 125 years before our era, and Ptolemy, 260 years after Hipparchus. Following these were the Arabs, who revived the study of astronomy in the ninth century. These were succeeded by the Persians and the Tartars, to whom we owe the tables of Massireddin in 1269, and those of Ulug-beg in 1437. Such is the succession of events in Asia as known prior to the Indian epoch 1491. What, then, is an epoch? It is the observation of the longitude of a star at a given moment, the place in the sky where it was *seen*, and which serves as a point of reference, a starting-point from which to calculate both the past and future positions of the star from its observed motion. But an epoch is useless unless the motion of the star has been determined. A people, new to science and obliged to borrow a foreign astronomy, finds no difficulty in fixing an epoch, since

the only observation needed is one which can be made at any moment. But what it needs above all, what it is obliged to borrow, are those elements which depend on accurate determination, and which require continuous observation ; above all, those motions which depend on time, and which can only be accurately determined by centuries of observation. These motions, then, must be borrowed from a nation which has made such observations, and has behind it the labours of centuries. We conclude, therefore, that a new people will not borrow the epochs of an ancient one, without also borrowing from them the 'average motions.' Starting from this principle we shall find that the Hindu epochs 1491 and 3102 could not have been derived from those of either Ptolemy or Ulug-beg."

There remains the supposition that the Hindus, comparing their observations in 1491 with those previously made by Ulug-beg and Ptolemy, used the intervals between these observations to determine the "average motions." The date of Ulug-beg is too recent for such a determination ; while those of Ptolemy and Hipparchus were barely remote enough. But if the Hindu motions had been determined from these comparisons, the epochs would be connected together. Starting from the epochs of Ulug-beg and Ptolemy we should arrive at all those of the Hindus. But this is not the case. Hence foreign epochs were either unknown or useless to the Hindus.*

We may add to this another important consideration. When a nation is obliged to borrow from its neighbours the methods or the average motions of its astronomical tables, it has even greater need to borrow, besides these, the knowledge of the inequalities of the motions of the heavenly bodies, the motions of the apogee, of the nodes, and of the inclination of the ecliptic ; in short, all those elements the determination of which requires the art of observing, some instrumental appliances, and great industry. All these astronomical elements, differing more or less with the Greeks of Alexandria, the Arabs, the Persians and the Tartars, exhibit no resemblance whatever with those of the Hindus. The latter, therefore, borrowed nothing from their neighbours.

Condensing Bailly's remarks, he comes to the following conclusions:—

If the Hindus did not borrow their epoch, they must have possessed a real one of their own, based on their own observations ; and this must be either the epoch of the year 1491 after, or that of the year 3102 before our era, the latter preceding by 4592 years the epoch 1491. We have to choose between these two epochs and to decide which of them is based on observation. But before stating the arguments which can and must

* For a detailed scientific proof of this conclusion, see page 121 of Mr. Bailly's work, where the subject is discussed technically.

decide the question, we may be permitted to make a few remarks to those who may be inclined to believe that it is modern observations and calculations which have enabled the Hindus to determine the past positions of the heavenly bodies. It is far from easy to determine the celestial movements with sufficient accuracy to ascend the stream of time for 4592 years, and to describe the phenomena which must have occurred at that period.

We possess to-day excellent instruments; exact observations have been made for some two or three centuries, which already permit us to calculate with considerable accuracy the average motions of the planets; we have the observations of the Chaldeans, of Hipparchus and of Ptolemy, which, owing to their remoteness from the present time, permit us to fix these motions with greater certainty. Still we cannot undertake to represent with invariable accuracy the observations throughout the long period intervening between the Chaldeans and ourselves; and still less can we undertake to determine with exactitude events occurring 4592 years before our day. Cassini and Maier have each determined the secular motion of the moon, and they differ by 3m. 43s. This difference would give rise in forty-six centuries to an uncertainty of nearly three degrees in the moon's place. Doubtless one of these determinations is more accurate than the other; and it is for observations of very great antiquity to decide between them. But in very remote periods, where observations are lacking, it follows that we are uncertain as to the phenomena. How, then, could the Hindus have calculated back from the year 1491 A.D. to the year 3102 before our era, if they were only recent students of astronomy?

The Orientals have never been what we are. However high an opinion of their knowledge we may form from the examination of their Astronomy, we cannot suppose them ever to have possessed that great array of instruments which distinguishes our modern observatories, and which is the product of simultaneous progress in various arts, nor could they have possessed that genius for discovery, which has hitherto seemed to belong exclusively to Europe, and which, supplying the place of time, causes the rapid progress of science and of human intelligence. If the Asiatics have been powerful, learned and wise, it is power and time which have produced their merit and success of all kinds. Power has founded or destroyed their empires; now it has erected edifices imposing by their bulk, now it has reduced them to venerable ruins; and while these vicissitudes alternated with each other, patience accumulated knowledge; and prolonged experience produced wisdom. It is the antiquity of the nations of the East which has erected their scientific fame.

If the Hindus possessed in 1491 a knowledge of the heavenly motions

sufficiently accurate to enable them to calculate backwards for 4,592 years, it follows that they could only have obtained this knowledge from very ancient observations. To grant them such knowledge, while refusing them the observations from which it is derived, is to suppose an impossibility; it would be equivalent to assuming that at the outset of their career they had already reaped the harvest of time and experience. While on the other hand, if their epoch of 3102 is assumed to be real, it would follow that the Hindus had simply kept pace with successive centuries down to the year 1491 of our era. Thus, time itself was their teacher; they knew the motions of the heavenly bodies during these periods, because they had seen them; and the duration of the Hindu people on earth is the cause of the fidelity of its records and the accuracy of its calculations.

It would seem that the problem as to which of the two epochs of 3102 and 1491 is the real one ought to be solved by one consideration, viz., that the ancients in general, and particularly the Hindus, calculated, and therefore observed, eclipses only. Says Bailly:—

Now, there was no eclipse of the sun at the moment of the epoch 1492; and no eclipse of the moon either 14 days before or after that moment. Therefore the epoch 1491 is not based on an observation. As regards the epoch 3102, the Brahmins of Tirvalour place it at sunrise on February 18th. The sun was then in the first point of the Zodiac according to its true longitude. The other tables show that at the preceding midnight the moon was in the same place, but according to its average longitude. The Brahmins tell us also that this first point, the origin of their Zodiac, was, in the year 3102, 54 degrees behind the equinox. It follows that the origin—the first point of their Zodiac—was therefore in the sixth degree of Libra.

There occurred, therefore, about this time and place an average conjunction; "and indeed this conjunction is given in our best tables: La Caille's for the sun and Maier's for the moon." There was no eclipse of the sun, the moon being too distant from her node; but fourteen days later, the moon having approached the node, must have been eclipsed. Maier's tables, used without correction for acceleration, give this eclipse; but they place it during the day when it could not have been observed in India. Cassini's tables give it as occurring at night, which shows that Maier's motions are too rapid for distant centuries, when the acceleration is not allowed for; and which also proves that in spite of the improvement of our knowledge we can still be uncertain as to the actual aspect of the heavens in past times.

Therefore we believe that as between the two Hindu epochs, the real one is the year 3102, because it was accompanied by an eclipse which could be observed, and which must have served to determine it. This

is a first proof of the truth of the longitude assigned by the Hindus to the sun and the moon at this instant; and this proof would perhaps be sufficient, were it not that this ancient determination becomes of the greatest importance for the verification of the motions of these bodies, and must therefore be borne out by every possible proof of its authenticity.

We notice, first, that the Hindus seem to have combined two epochs together into the year 3102. The Tirvalour Brahmins reckon primarily from the first moment of the Kali-Yug; but they have a second epoch placed 2d. 3h. 32m. 30s. later. The latter is the true astronomical epoch, while the former seems to be a civil era. But if this epoch of the Kali-Yug had no reality, and was the mere result of a calculation, why should it be thus divided? Their calculated astronomical epoch would have become that of the Kali-Yug, which would have been placed at the conjunction of the sun and the moon, as is the case with the epochs of the three other tables. They must have had some reason for distinguishing between the two; and this reason can only be due to the circumstances and the time of the epoch; which therefore could not be the result of calculation. This is not all; starting from the solar epoch determined by the rising of the sun on February 18th, 3102, and tracing back events 2d. 3h. 32m. 30s., we come to 2h. 27m. 30s. a.m. of February 16th, which is the instant of the beginning of Kali-Yuga. It is curious that this age has not been made to commence at one of the four great divisions of the day. It might be suspected that the epoch should be midnight, and that the 2h. 27m. 30s. are a meridian correction. But whatever may have been the reason for fixing on this moment, it is plain that were this epoch the result of calculation, it would have been just as easy to carry it back to midnight, so as to make the epoch correspond to one of the chief divisions of the day, instead of placing it at a moment fixed by the fraction of a day.

2nd. The Hindus assert that at the first moment of Kali-Yug there was a conjunction of all the planets; and their tables show this conjunction while ours indicate that it might actually have occurred. Jupiter and Mercury were in exactly the same degree of the ecliptic; Mars being 8° and Saturn 17° distant from it. It follows that about this time, or some fourteen days after the commencement of Kali-Yug, the Hindus saw four planets emerge successively from the Sun's rays; first Saturn, then Mars, then Jupiter and Mercury, and these planets appeared united in a somewhat small space. Although Venus was not among them, the taste for the marvellous caused it to be called a general conjunction of all the planets. The testimony of the Brahmins here coincides with that of our tables; and this evidence, the result of a tradition, must be founded on actual observation.

3rd. We may remark that this phenomenon was visible about a fortnight after the epoch, and exactly at the time when the eclipse of the moon must have been observed, which served to fix the epoch. The two observations mutally confirm each other ; and whoever made the one must have made the other also.

4th. We may believe also that the Hindus made at the same time a determination of the place of the moon's node; this seems indicated by their calculation. They give the longitude of this point of the lunar orbit for the time of their epoch, and to this they add as a constant 40m., which is the node's motion in 12d. 14h. It is as if they stated that this determination was made 13 days after their epoch, and that to make it correspond to that epoch, we must add the 40m. through which the node has retrograded in the interval.

This observation is, therefore, of the same date as that of the lunar eclipse; thus giving three observations, which are mutually confirmatory.

5th. It appears from the description of the Hindu Zodiac given by M. C. Gentil, that on it the places of the stars named "The Eye of Taurus" and the "Wheat-ear of Virgo," can be determined for the commencement of the Kali-Yug.

Now, comparing these places with the actual positions, reduced by *our* precession of the equinoxes to the moment in question, we see that the point of origin of the Hindu Zodiac must lie between the fifth and sixth degree of Libra. The Brahmins, therefore, were right in placing it in the sixth degree of that sign, the more so since this small difference may be due to the proper motion of the stars which is unknown.

Thus it was yet another observation which guided the Hindus in this fairly accurate determination of the first point of their movable zodiac.

It does not seem possible to doubt the existence in antiquity of observations of this date. The Persians say that four beautiful stars were placed as guardians at the four corners of the world. Now it so happens that at the commencement of Kali Yug, 3000 or 3100 years before our era, the "Eye of the Bull" and the "Heart of the Scorpion" were exactly at the equinoctial points, while the "Heart of the Lion" and the "Southern Fish" were pretty near the solstitial points. An observation of the rising of the Pleiades in the evening, seven days before the autumnal equinox, also belongs to the year 3000 before our era. This and similar observations collected in Ptolemy's calendars, though he does not give their authors, these observations, which are older than those of the Chaldeans, may well be the work of the Hindus. They are well acquainted with the constellation of the Pleiades, and while we call it vulgarly the "Poussinière" they name it : *Pillaloo-codi*—the "Hen and chickens." This name has therefore, passed from people to

people, and comes to us from the most ancient nations of Asia. We see that the Hindus must have observed the rising of the Pleiades, and have made use of it to regulate their years and their months; for this constellation is also called Krittika. Now they have a month of the same name, and this coincidence can only be due to the fact that this month was announced by the rising or setting of the consellation in question. But what is even more decisive as showing that the Hindus observed the stars, and in the same way that we do, marking their position by their longitude, is a fact mentioned by Augustinus Riccius that, according to observations attributed to Hermes, and made 1,985 years before Ptolemy, the brilliant star in the Lyre and that in the Heart of the Hydra were each seven degrees in advance of their respective positions as determined by Ptolemy.

This determination seems very extraordinary. The stars advance regularly with respect to the equinox; and Ptolemy ought to have found the longitudes 28 degrees in excess of what they were 1985 years before his time. Besides, there is a remarkable peculiarity about this fact; the same error or difference being found in the positions of both stars; therefore the error was due to some cause affecting both stars equally. It was to explain this peculiarity that the Arab Thebith imagined the stars to have an oscillatory movement, causing them to advance and recede alternately.

This hypothesis was easily disproved; but the observations attributed to Hermes remained unexplained. Their explanation, however, is found in Hindu Astronomy. At the date fixed for these observations, 1985 years before Ptolemy, the first point of the Hindu Zodiac was 35 degrees in advance of the equinox; therefore the longitudes reckoned for this point are 35 degrees in excess of those reckoned from the equinox. But after the lapse of 1985 years the stars would have advanced 28 degrees, and there would remain a difference of only 7 degrees between the longitudes of Hermes and those of Ptolemy, and the difference would be the same for the two stars, since it is due to the difference between the starting-points of the Hindu Zodiac and that of Ptolemy, which reckons from the equinox. This explanation is so simple and natural that it must be true. We do not know whether Hermes, so celebrated in antiquity, was a Hindu, but we see that the observations attributed to him are reckoned in the Hindu manner, and we conclude that they were made by the Hindus, who, therefore, were able to make all the observations we have enumerated, and which we find noted in their tables.

6th. The observation of the year 3102, which seems to have fixed their epoch, was not a difficult one. We see that the Hindus, having once determined the moon's daily motion of 13deg. 10m. 35sec., made

use of it to divide the Zodiac into 27 constellations, related to the period of the moon, which takes about 27 days to describe it.

It was by this method that they determined the positions of the stars in this Zodiac; it was thus they found that a certain star of the Lyre was in 8h. 24m., the Heart of the Hydra in 4d. 7h., longitudes which are ascribed to Hermes, but which are calculated on the Hindu Zodiac. Similarily, they discovered that the "Wheatear of Virgo" forms the commencement of their fifteenth constellation, and the "Eye of Taurus" the end of the fourth; these stars being the one in 6d. 6h. 40m., the other in 1d. 23h. 20min. of the Hindu Zodiac. This being so, the eclipse of Moon which occurred 14 days after the Kali Yug epoch, took place at a point between the "Wheat Ear" of Virgo and the star θ of the same constellation. These stars are very approximately a constellation apart, the one beginning the fifteenth, the other the sixteenth. Thus it would not be difficult to determine the moon's place by measuring her distance from one of these stars; from this they deduced the position of the sun, which is opposite to the moon, and then, knowing their average motions, they calculated that the moon was at the first point of the Zodiac according to her average longitude at midnight on the 17th-18th February of the year 3,102 before our era, and that the sun occupied the same place six hours later according to his true longitude; an event which fixes the commencement of the Hindu year.

7th. The Hindus state that 20,400 years before the age of Kali Yug, the first point of their Zodiac coincided with the vernal equinox, and that the sun and moon were in conjunction there. This epoch is obviously fictitious;* but we may inquire from what point, from what epoch, the Hindus set out in establishing it. Taking the Hindu values for the revolution of the sun and moon, viz., 365d. 6h. 12m. 30s., and 27d. 7h. 43m. 13s., we have—

20,400 revolutions of the sun = 7,451,277d. 2h.
272,724 ,, ,, moon = 7,451,277d. 7h.

Such is the result obtained by starting from the Kali Yuga epoch; and the assertion of the Hindus, that there was a conjunction at the time stated, is founded on their tables; but if, using the same elements, we start from the era of the year 1491, or from another placed in the year 1282, of which we shall speak later, there will always be a difference of almost one or two days. It is both just and natural, in verifying the Hindu calculations, to take those among their elements which give the same result as they had themselves arrived at, and to set out from that one among their epochs which enables us to arrive at

* Why it should be "fictitious" can *never* be made plain by European scientists.

the fictitious epoch in question. Hence, since to make this calculation they must have set out from their real epoch, the one which was founded on an observation and not from any of those which were derived by this very calculation from the former, it follows that their real epoch was that of the year 3102 before our era.

8th. The Tiravalore Brahmins give the Moon's motion as 7d. 2h. 8m. on the movable Zodiac, and as 9d. 7h. 45m. 1s. as referred to the equinox in a great period of 1,600,984 days, or 4,386 years and 94 days. We believe this motion to have been determined by observation; and we must state at the outset that this period is of an extent which renders it but ill suited to the calculation of the mean motions.

In their astronomical calculations the Hindus make use of periods of 248, 3,031, and 12,372 days; but, apart from the fact that these periods, though much too short, do not present the inconvenience of the former, they contain an exact number of revolutions of the moon referred to its apogee. They are in reality mean motions. The great period of 1,600,984 is not a sum of accumulated revolutions; there is no reason why it should contain 1,600,984 rather than 1,600,985 days. It would seem that observation alone must have fixed the number of days and marked the beginning and end of the period. This period ends on the 21st of May, 1282, of our era at 5h. 15m. 30s. at Benares. The moon was then in apogee, according to the Hindus, and her longitude was ... 7d. 13h. 45m. 1s.

Maier gives the longitude as ... 7d. 13h. 53m. 48s.

And places the apogee at ... ... 7d. 14h. 6m. 54s.

The determination of the moon's place by the Brahmins thus differs only by nine minutes from ours, and that of the apogee by twenty-two minutes, and it is very evident that they could only have obtained this agreement with our best tables and this exactitude in the celestial positions by observation. If then, observation fixed the end of this period, there is every reason to believe that it determined its commencement. But then this motion, determined directly, and from nature, would of necessity be in close agreement with the true motions of the heavenly bodies.

And in fact the Hindu motion during this long period of 4,883 years, does not differ by a minute from that of Cassini, and agrees equally with that of Maier. Thus two peoples, the Hindus and the Europeans, placed at the two extremities of the world, and perhaps as distant by their institutions, have obtained precisely the same results as regards the moon's motions; and an agreement which would be inconceivable, if it were not based on the observation and mutual imitation of nature. We must remark that the four tables of the Hindus are all copies of the same Astronomy. It cannot be denied that the Siamese tables existed

in 1687, when they were brought from India by M. de la Loubère. At that time the tables of Cassini and Maier were not in existence, and thus the Hindus were already in possession of the exact motion contained in these tables, while we did not yet possess it.* It must, therefore, be admitted that the accuracy of this Hindu motion is the point of observation. It is exact throughout this period of 4,383 years, because it was taken from the sky itself; and if observation determined its close, it fixed its commencement also. It is the longest period which has been observed and of which the recollection is preserved in the annals of Astronomy. It has its origin in the epoch of the year 3102, B.C., and it is a demonstrative proof of the reality of that epoch.

Bailly is referred to at such length, as he is one of the few scientific men who have tried to do full justice to the Astronomy of the Aryans. From John Bentley down to Burgess' "Sûrya-Siddhânta," not one astronomer has been fair enough to the most learned people of Antiquity. However distorted and misunderstood the Hindu Symbology, no Occultist can fail to do it justice once that he knows something of the Secret Sciences; nor will he turn away from their metaphysical and mystical

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* The following is an answer to those men of science who might suspect that our Astronomy was carried to India and communicated to the Hindus by our Missionaries. 1st. Hindu astronomy has its own peculiar forms, characterized by their originality; if it had been our astronomy translated, great skill and knowledge would have been needed to disguise the theft. 2nd. When adopting the mean movement of the moon, they would have adopted also the inclination of the ecliptic, the equation of the sun's centre, the length of the year; these elements differ completely from ours, and are remarkably accurate as applying to the epoch of 3102; while they would be exceedingly erroneous if they had been calculated for last century. 3rd, finally, our missionaries could not have communicated to the Hindus in 1687 the tables of Cassini, which were not then in existence; they could have known only the mean motions of Tycho, Riccioli, Copernicus, Bouilland, Kepler, Longomontanus, and those of the tables of Alphonso. I will now give a tabular view of these mean motions for 4383 years and 94 days:—

Table.	Mean Motion. D.	H.	M.	S.	Difference from Hindu.		H.	M.	S.
Alphonso	9	7	2	47		—	0	42	14
Copernicus	9	6	2	13		—	1	42	48
Tycho	9	7	54	40		+	0	9	39
Kepler	9	6	57	35		—	0	47	26
Longomontanus	9	7	2	13		—	0	42	48
Bouilland	9	6	48	8		—	0	58	53
Riccioli	9	7	53	57		+	0	8	56
Cassini	9	7	44	11		—	0	0	50
Indian	9	7	45	1					

None of these mean motions, except Cassini's, agrees with that of the Hindus, who therefore, did not borrow their mean motions, since their figures agree only with those of Cassini, whose tables were not in existence in 1687. This mean motion of the moon belongs, therefore, to the Hindus, who could only have obtained it by observation."—Bailly's "*Traité de l'Astronomie Indienne et Orientale.*"

interpretation of the Zodiac, even though the whole Pleiades of Royal Astronomical Societies rise in arms against their mathematical rendering of it. The descent and re-ascent of the Monad or Soul cannot be disconnected from the Zodiacal signs, and it looks more natural, in the sense of the fitness of things, to believe in a mysterious sympathy between the metaphysical soul and the bright constellations, and in the influence of the latter on the former, than in the absurd notion that the creators of Heaven and Earth have placed in heaven the types of twelve vicious Jews. And if, as the author of *The Gnostics* asserts, the aim of all the Gnostic schools and the later Platonists "was to accommodate the old faith to the influence of Buddhistic theosophy, *the very essence of which was that the innumerable gods of the Hindu mythology were but names for the* ENERGIES *of the First Triad in its successive* AVATARS *or manifestations unto man*," whither can we turn to trace these theosophic ideas to their very root—better than to old Indian wisdom? We say it again: archaic Occultism would remain incomprehensible to all, if it were rendered otherwise than through the more familiar channels of Buddhism and Hinduism. For the former is the emanation of the latter; and both are children of one mother—ancient *Lemuro-Atlantean Wisdom*.

XVIII.

SUMMARY OF THE MUTUAL POSITION.

THE reader has had the whole case presented to him from both sides, and it remains with him to decide whether its summary stands in our favour or not. If there were such a thing as void, a *vacuum* in Nature, one would find it produced, according to a physical law, in the minds of helpless admirers of the "lights" of science, who pass their time in mutually destroying their teachings. If ever the theory that "two lights make darkness" found its application it is in this case, when one half of the "lights" imposes its Forces and "modes of motion" on the belief of the faithful, and the other half opposes the very existence of the same. "Ether, Matter, Energy"—the sacred hypostatical trinity, the three principles of the truly *unknown* God of Science, called by them PHYSICAL NATURE!

Theology is taken to task and ridiculed for believing in the union of three persons in one Godhead—one God as to substance, three persons as to individuality; and we are laughed at for our belief in unproved and unprovable doctrines, in Angels and Devils, Gods and Spirits. And,

indeed, that which made the Scientists win the day over Theology in the Great "Conflict between Religion and Science," was precisely the argument that neither the identity of that substance, nor the triple individuality claimed, after having been conceived, invented, and worked out in the depths of Theological Consciousness, could be proved by any Scientific inductive process of reasoning, least of all on the evidence of our senses. Religion must perish, it is said, because it teaches *mysteries*. *Mystery is the negation of Common Sense*, and Science repels it. According to Mr. Tyndall, metaphysics is *fiction*, like poetry. The man of Science *takes nothing on trust;* rejects everything *that is not proven to him*, while the Theologian accepts *everything on blind faith*. The Theosophist and the Occultist, who take nothing on trust, not even *exact* Science, the Spiritualist who denies dogma but believes in Spirits and in *invisible but potential influences*, all share in the same contempt. Very well, then; what we have to do now, is to examine for the last time whether *exact* Science does not act precisely in the same way as Theosophy, Spiritualism, and Theology do.

In a work by Mr. S. Laing, considered a standard book on Science, "Modern Science and Modern Thought," the author of which, according to the laudatory review of the *Times*, "exhibits with much power and effect the immense discoveries of Science, and its numerous victories over old opinions, whenever THEY HAVE THE RASHNESS TO CHALLENGE CONCLUSIONS WITH IT," one reads in chapter III., "On Matter," as follows:

"WHAT IS THE MATERIAL UNIVERSE COMPOSED OF? ETHER MATTER, ENERGY" . . . . . is the answer.

We stop to ask, "What is Ether?" And Mr. Laing answers in the name of Science:—

"*Ether is not actually known to us* BY ANY TEST OF WHICH THE SENSES CAN TAKE COGNIZANCE, *but is a sort of mathematical substance which* WE ARE COMPELLED TO ASSUME *in order to account for the phenomena of light and heat.*"

Aud what is matter? Do you know more about it than you do about the "hypothetical" agent, Ether?

"*In perfect strictness, it is true that chemical investigations can tell us* . . . . NOTHING DIRECTLY *of the composition of living matter, and* . . . . *it is also in strictness true*, THAT WE KNOW NOTHING *about the compositions of* ANY (*material*) BODY WHATEVER AS IT IS." (*Lecture on Plotoplasm by Mr. Huxley.*)

And Energy? Surely you can define the third person of the Trinity of your Material universe?

"THE ENERGY IS THAT WHICH IS ONLY KNOWN TO US BY ITS EFFECTS." (*Books on Physics.*)

Pray explain, for this is rather hazy.

"IN MECHANICS THERE IS ACTUAL AND POTENTIAL ENERGY: WORK

ACTUALLY PERFORMED, AND THE CAPACITY FOR PERFORMING IT. AS TO THE NATURE OF MOLECULAR ENERGY OR FORCES, THE VARIOUS PHENOMENA WHICH BODIES PRESENT SHOW THAT THEIR MOLECULES ARE UNDER THE INFLUENCE OF TWO CONTRARY FORCES—ONE WHICH TENDS TO BRING THEM TOGETHER, THE OTHER TO SEPARATE THEM. . . . . THE FIRST IS MOLECULAR ATTRACTION, THE SECOND FORCE IS DUE TO *vis viva*, OR MOVING FORCE." . . . . (*Ganot's Physics.*)

Just so: it is the nature of this *moving force*, the *vis viva* that we want to know. What is it? . . . . .

"WE DO NOT KNOW!' IS THE INVARIABLE ANSWER. "IT IS AN EMPTY SHADOW OF MY IMAGINATION," explains Mr. Huxley in his *Physical Basis of Life.*

Thus the whole structure of Modern Science is built on a kind of "mathematical abstraction," on a Protean "Substance which eludes the senses," (Dubois Reymond,) and on *effects*, the shadowy and illusive will-o'-the-wisps of a *something* entirely unknown to and beyond the reach of Science, "*Self-moving*" atoms! *Self-moving* Suns, planets, and stars! But who, then, or *what* are they all, if they are self-endowed with motion? Why then should you, physicists, laugh and deride our "Self-moving *ARCHÆUS*"? Mystery is rejected and scorned by Science, and "*MYSTERY is the fatality of Science*," as Father Felix has truly said. . . . . "Science *cannot* escape it!" The language of the French preacher is *ours*, and we quote it in "*Isis Unveiled*" (*Vide* Vol. I. 338-9). Who—he asks—who of you, men of Science:

". . . . has been able to penetrate the secret of the formation of a body, the generation of a single atom? What is there, I will not say at the centre of a sun, but at the centre of an atom? Who has sounded to the bottom the abyss in a grain of sand? The grain of sand, gentlemen, has been studied four thousand years by science, she has turned and returned it; she divides it and subdivides it; she torments it with her experiments; she vexes it with her questions to snatch from it the final word as to its secret constitution; she asks it, with an insatiable curiosity: 'Shall I divide thee infinitesimally?' Then suspended over this abyss, science hesitates, she stumbles, she feels dazzled, she becomes dizzy, and in despair says: *I DO NOT KNOW.*"

"But if you are so fatally ignorant of the genesis and hidden nature of a grain of sand, how should you have an intuition as to the generation of a single living being? Whence in the living being does life come? Where does it commence? What is the life principle?"*

Do the men of science deny all these charges? Not at all, for here is a confession of Tyndall, which shows how powerless is science, even over the world of matter.

"The first marshalling of the atoms, on which all subsequent action depends,

* "Le Mystère et la Science," Conférences, *Père Félix de Nôtre Dame*; des Mousseaux: "*Hauts Phen. Magiques.*"

baffles a keener power than that of the microscope." "Through pure excess of complexity, and long before observation can have any voice in the matter, the most highly trained intellect, the most refined and disciplined imagination, *retires in bewilderment from the contemplation of the problem.* We are struck dumb by an astonishment which no microscope can relieve, doubting not only the power of our instrument, but even whether we ourselves possess the intellectual elements which will ever enable us to grapple with the ultimate structural energies of nature."

How little is known of the material universe, indeed, has now been suspected for years, on the very admissions of these men of science themselves. And now there are some materialists who would even make away with Ether—or whatever Science calls the infinite Substance, the noumenon of which the Buddhists call Swâbhâvat—as well as with atoms, too dangerous both on account of their ancient philosophical and their present Christian and theological associations. From the earliest philosophers whose records passed to posterity, down to our present age, which, if it denies "invisible Beings" in Space, can never be so insane as to deny a *plenum* of some sort—the *fulness* of the universe was an accepted belief. And what it was said to contain, one learns from Hermes Trismegistus (in Mrs. Kingsford's able rendering)—who is made to say:—

"Concerning the void . . . my judgment is that it does not exist, that it never existed, and that it never will exist, for all the various parts of the universe are filled, as the earth also is complete and full of bodies, differing in quality and in form, having their species and their magnitude, one larger, one smaller, one solid, one tenuous. The larger . . . are easily perceived; the smaller . . . are difficult to apprehend, or altogether invisible. We know only of their existence by the sensation of feeling, wherefore *many persons deny such entities to be bodies, and regard them as simply spaces,** but it is impossible there should be such spaces. For if indeed there should be anything outside the universe . . . then it would be a space occupied by intelligent beings analogous to its (the universe's) divinity . . . . . I speak of the genii, for I hold they dwell with us, and of the heroes who dwell above us, between the earth and the highest airs; wherein are neither clouds nor any tempest" (p. 84).

And we "hold" it too. Only, as already remarked, no Eastern Initiate would speak of spheres "*above* us, between the earth and the

* Behold the work of Cycles and their periodical return! Those who denied such "Entities" (Forces) to be bodies, and called them "Spaces," were the prototypes of our modern "Science-struck" public, and their official teachers, who speak of the Forces of nature as the imponderable energy of matter and modes of motion, and yet hold electricity (for one) as being as *atomic as matter* itself—(Helmholtz). Inconsistency and contradiction reign as much in official as in heterodox Science.

airs," even the highest, as there is no such division or measurement in *occult* speech, no "*above*" as no "*below*," but an eternal "within," *within two other withins*, or the planes of subjectivity merging gradually into that of terrestrial objectivity—this being for *man* the last one, his own plane. This necessary explanation may be closed here by giving, in the words of Hermes, the belief on this particular point of the whole world of mystics :—

"There are many orders of the gods; and in all there is an intelligent part. It is not to be supposed they do not come within the range of our senses; on the contrary, we perceive them, better even than those which are called visible. . . There are then gods, superior to all appearances; after them come the gods whose principle is spiritual; these gods being sensible, in conformity with their double origin, *manifest all things* by a sensible nature, each of them illuminating his works one by another.* The Supreme Being of Heaven, or of all that is comprehended under this name, is *Zeus*, for it is by Heaven that *Zeus* gives life to all things. The Supreme Being of *the Sun is Light*, for it is by the disk of the Sun that we receive the benefit of the light. The thirty-six horoscopes of the fixed stars have for supreme Being or Prince, him whose name is *Pantomorphos*, or having all forms, because he gives divine forms to divers types. The seven planets, or wandering spheres, have for Supreme Spirits Fortune and Destiny, who uphold the eternal stability of the laws of nature throughout incessant transformation and perpetual agitation. The ether is the instrument or medium by which all is produced."

This is quite philosophical and in accordance with the spirit of Eastern esotericism: for all the Forces, such as Light, Heat, Electricity, etc., etc., are called the "Gods"—esoterically.

It must be so, since the esoteric teachings in Egypt and India were identical. And, therefore, the personification of *Fohat* synthesizing all the manifesting forces in nature is a legitimate result. Moreover, as will be shown in the division that follows this one, the real and *Occult* forces in nature only now begin to be known—and even in this case, by heterodox, not orthodox, Science (*See also* § X., THE COMING FORCE), though their existence, in one instance at any rate, is corroborated, and certified to by an immense number of educated people and even by some official men of science.

This sentence, moreover, in Stanza VI., "Fohat sets in motion the primordial World-germs, or the aggregation of Cosmic atoms and matter, some one way, some another, in the opposite direction"—looks orthodox and Scientific enough. For there is, at all events, one fact in support of this position fully recognized by Science, and it is this. The meteoric showers (periodical in November and August) belong to

* "Hermes here includes as gods the *sensible Forces* of nature, the elements and the phenomena of the Universe," remarks Mrs. A. Kingsford in a foot-note explaining it very correctly. So does Eastern philosophy.

a system moving in an elliptical orbit around the Sun. The aphelion of this ring is 1,732 millions of miles beyond the orbit of Neptune, its plane is inclined to the Earth's orbit at an angle of 64° 3′, and the direction of the meteoric swarm moving round this orbit *is contrary to that of the Earth's revolution.*

This fact, recognized only in 1833, shows it to be the modern rediscovery of what was very anciently known. *Fohat* turns with his two hands in contrary directions the "seed" and "the curds," or Cosmic matter; is turning, in clearer language, particles in a highly attenuated condition, and nebulæ.

Outside the boundaries of the solar system, it is other Suns, and especially the mysterious "central Sun" (the "Abode of the invisible deity" as some reverend gentlemen have called it) that determines the motion of bodies and their direction. That motion serves also to differentiate the homogeneous matter, round and between the several bodies, into elements and sub-elements unknown to our earth, which are regarded by modern Science as distinct individual elements, whereas they are merely temporary appearances, changing with every small cycle within the Manvantara, some Esoteric works calling them "Kalpic Masks."

Fohat is the key in Occultism which opens and unriddles the multi-form symbols and respective allegories in the so-called mythology of every nation; demonstrating the wonderful philosophy and the deep insight into the mysteries of nature, in the Egyptian and Chaldean as well as in the Aryan religions. Fohat, shown in his true character, proves how deeply versed were all those prehistoric nations in every science of nature, now called physical and chemical branches of natural philosophy. In India, Fohat is the scientific aspect of both Vishnu and Indra, the latter older and more important in the Rig Veda than his sectarian successor; while in Egypt Fohat was known as Toum issued of Noot,* or Osiris in his character of a primordial god, creator of heaven and of beings (see chapter xvii., "*Book of the Dead*"). For *Toum* is spoken of as the *Protean* god who *generates other gods* and gives himself the form he likes; the "master of life" "giving their vigour to the gods" (chapter lxxix.) He is the *overseer* of the gods, and he "who creates spirits and gives them shape and life"; he is "the *north wind* and the *spirit of the west;*" and finally the "Setting Sun of Life," or the vital electric force that leaves the body at death, wherefore the *defunct* begs that Toum should give him the breath from his *right* nostril (positive elec-

* "Oh Toum, Toum! issued from the great (female) which is in the bosom of the waters" (the great Deep or *Space*) . . . "Thou, luminous through the *two Lions*" (the dual Force or power of the two *solar eyes*, or the electro-positive and the electro-negative forces. (See *Book of the Dead, III.*, and *Egyptian Pantheon*, chapter ii.)

tricity) that he might live in his *second* form. Both the hieroglyph, and the text of chapter lxii. in the "*Book of the Dead*," show the identity of Toum with Fohat. The former represents a man standing erect with the hieroglyph *of the breaths* in his hands. The latter says:—

"I open to the chief of An (Heliopolis), I am Toum. I cross the water spilt by Thot-Hapi, the lord of the horizon, and am the *divider of the earth*" (Fohat divides Space and, with his *Sons*, the earth into seven zones) . . . .

. . . . "I cross the heavens, and am the two Lions. I am *Ra*, I am *Aam*, I ate my heir.* . . . . I glide on the soil of the field of *Aanroo*,† given me by the master of limitless eternity. I am the germ of eternity. I am Toum, to whom eternity is accorded. . . ."

The very words used by Fohat in the XIth Book, and the very titles given him. In the Egyptian Papyri the whole Cosmogony of the Secret Doctrine is found scattered about in isolated sentences, even in the "Book of Dead." Number seven is quite as much insisted upon and emphasized therein as in the *Book of Dzyan*. "The Great Water (the Deep or Chaos) is said to be *seven* cubits deep"--"cubits" standing here of course for divisions, zones, and principles. Therein, "in the great mother, all the Gods, and the *seven great ones* are born." (See chapter cviii., 4, *Book of the Dead* and *Egyptian Pantheon*). Both Fohat and Toum are addressed as the "Great ones of the Seven Magic Forces," who, "conquer the Serpent *Apap*" or Matter.

No student of occultism, however, ought to be betrayed, by the usual phraseology used in the translations of Hermetic Works, into believing that the ancient Egyptians or Greeks spoke of, and referred, monk-like, at every moment in conversation, to a Supreme Being, God, the "One Father and Creator of all," etc., as found on every page of such translations. No such thing indeed; and those texts *are not the original Egyptian* texts. They are Greek compilations, the earliest of which does not go beyond the early period of Neo-Platonism. No Hermetic

---

* An image expressing the succession of divine functions, the substitution from one form into another, or the *correlation of forces*. *Aam* is the electro-positive force, devouring all others as Saturn devoured his progeny.

† *Aanroo* is in the domain of Osiris, a field divided into *fourteen* sections "surrounded with an *iron* enclosure, within which grows the *corn of life seven* cubits high," the *Kama-loka* of the Egyptians. Those only of the dead, who know the names of the janitors of the "seven halls," will be admitted into Amenti *for ever; i.e.*, those who have passed through the seven races of each *round*—otherwise they will rest in the *lower fields;* "and it represents also the seven successive Devachans, or *lokas*. In Amenti, one becomes pure spirit for the eternity (xxx. 4.); while in *Aanroo* "the soul of the spirit," or the defunct, is *devoured* each time by *Uræus*—the Serpent, Son of the earth (in another sense the primordial vital principles in the Sun), *i.e.*, the Astral body of the deceased or the "Elementary" fades out and disappears in the "Son of the earth," *limited* time. The soul quits the fields of Aanroo and goes on earth under any shape it likes to assume. (See chapter xcix., *Book of the Dead.*)

work written by Egyptians (*vide* "Book of the Dead") would speak of the one universal God of the Monotheistic systems; the one *Absolute* cause of all, was as unnameable and unpronounceable in the mind of the ancient philosopher of Egypt, as it is for ever *Unknowable* in the conception of Mr. Herbert Spencer. As for the Egyptian in general, as M. Maspero well remarks, whenever he "arrived at the notion of divine Unity, the God One was never 'God,' simply." And Lepage Renouf very justly observed that the word *Nouter*, *nouti*, "god" had never ceased *being a generic name* with the Egyptians, nor has it ever become a personal pronoun. Every God was the "one living and unique God" with them. Their "monotheism was purely geographical. If the Egyptian of Memphis proclaimed the unity of Phtah to the exclusion of Ammon, the Thebeian Egyptian proclaimed the unity of Ammon to the exclusion of Phtah," as we now see done in India in the case of the Saivas and the Vaishnavas. "*Ra*, the 'One God' at Heliopolis is not the same as Osiris, the 'One God' at Abydos, and can be worshipped side by side with him, without being absorbed by his neighbour. The one god is but the god of the *nome* or the city, *noutir*, *noutti*, and does not exclude the existence of the one god of that town or of the neighbouring nome. In short, whenever speaking of Egpytian Monotheism, one ought to speak of the Gods '*One*' of Egypt, and not of the one god" (Maspero, in the *Guide au Musée de Boulak*. It is by this feature, pre-eminently Egyptian, that the authenticity of the various so-called *Hermetic Books*, ought to be tested; and it is totally absent from the Greek fragments known as such. This proves that a Greek Neo-Platonic, or even a Christian hand, had no small share in the editing of such works. Of course the fundamental philosophy is there, and in many a place—intact. But the style has been altered and smoothed in a monotheistic direction, as much, if not more than that of the Hebrew Genesis in its Greek and Latin translations. They *may* be *Hermetic* works, but not works written by either of the two Hermes—or rather, by Thot (Hermes) the directing intelligence of the Universe (*See ch. xciv.*, *Book of the Dead*), or by Thot, his terrestial incarnation called Trismegistus, of the Rosetta stone.

But all is doubt, negation, iconoclasm and brutal indifference, in our age of the hundred "isms" and no religion. Every idol is broken save the Golden Calf.

Unfortunately, no nation or nations can escape their Karmic fate any more than units and individuals do. History itself is dealt with by the so-called historians as unscrupulously as legendary lore. For this, Augustin Thierry has made the *amende honorable*, if one may believe his biographers. He deplored the erroneous principle that made them all (the *would-be* historiographers) lose their way, and each presume to

correct tradition, "that *vox populi* which nine times out of ten is *vox Dei*"; and he finally admitted that *in legend alone rests real history;* for "legend," he adds, "is *living* tradition, and three times out of four it is truer than what we call History." *

While Materialists deny everything in the universe, save matter, Archæologists are trying to dwarf antiquity, and seek to destroy every claim to ancient Wisdom by tampering with Chronology. Our present-day Orientalists and Historical writers are to ancient History that which the white ants are to the buildings in India. More dangerous even than those Termites, the modern Archæologists—the "authorities" of the future in the matter of Universal History—are preparing for the History of past nations the fate of certain edifices in tropical countries: "History will tumble down and break into atoms in the lap of the twentieth century, devoured to its foundations by her annalists," said Michelet. Very soon, indeed, under their combined efforts, it will share the fate of those ruined cities in both Americas, which lie deeply buried under impassable virgin forests. Historical facts will remain as concealed from view by the inextricable jungles of modern hypotheses, denials and scepticism. But very happily *actual* History repeats herself, for she proceeds, like everything else, in cycles; and dead facts and events deliberately drowned in the sea of modern scepticism will ascend once more and reappear on the surface. . . .

In our Book II. the very fact that a work with pretensions to philosophy, and which is an exposition of the most abstruse problems, has to be commenced by tracing the evolution of mankind from what *are* regarded as supernatural beings—*Spirits*—will arouse the most malevolent criticism. Believers in, and the defenders of, the Secret Doctrine, however, will have to bear the accusation of madness *and worse*, as philosophically as for long years already the writer has done. Whenever a Theosophist is taxed with insanity, he ought to reply by quoting from Montesquieu's "*Lettres Persanes.*" "By opening so freely their lunatic asylums to their supposed madmen, men only seek to assure each other that they are not themselves mad."

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* *Revue des Deux Mondes*, 1865, *pp.* 157 *and* 158.

End of Vol. I.

correct tradition, "that was *myth* which nine times out of twelve was *Truth*," and he finally admitted that *in legend dwells real history*; for "Legend," he adds, "is living tradition, and three times out of four it is truer than what we call History."*

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* *Hist. of the Middle Ages*, pp. 157 and 158.

THE SECRET DOCTRINE.

THE SECRET DOCTRINE:

THE SYNTHESIS

OF

SCIENCE, RELIGION, AND PHILOSOPHY.

BY

H. P. BLAVATSKY,

AUTHOR OF "ISIS UNVEILED."

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth."

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This Work

I Dedicate to all True Theosophists,

In every Country,

And of every Race,

For they called it forth, and for them it was recorded.

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Ἡ ἐμὴ διδαχὴ οὐκ ἔστιν ἐμή, ἀλλὰ τοῦ πέμφαντός με.

"My doctrine is not mine, but his that sent me."

—John vii. 16.

MODERN science insists upon the doctrine of evolution; so do human reason and the "Secret Doctrine," and the idea is corroborated by the ancient legends and myths, and even by the Bible itself when it is read between the lines. We see a flower slowly developing from a bud, and the bud from its seed. But whence the latter, with all its predetermined programme of physical transformation, and its invisible, therefore *spiritual* forces which gradually develop its form, colour, and odour? The word *evolution* speaks for itself. The germ of the present human race must have preëxisted in the parent of this race, as the seed, in which lies hidden the flower of next summer, was developed in the capsule of its parent flower; the parent may be but *slightly* different, but it still differs from its future progeny. The antediluvian ancestors of the present elephant and lizard were, perhaps, the mammoth and the plesiosaurus; why should not the progenitors of our human race have been the "*giants*" of the *Vedas*, the *Völuspa*, and the Book of *Genesis?* While it is positively absurd to believe the "transformation of species" to have taken place according to some of the more materialistic views of the evolutionists, it is but natural to think that each genus, beginning with the molluscs and ending with man, had modified its own primordial and distinctive forms.—"Isis Unveiled," Vol. I., p. 153.

PRELIMINARY NOTES.

ON THE ARCHAIC STANZAS, AND THE FOUR PRE-HISTORIC CONTINENTS.

"Facies totius Universi, quamvis infinitis modis variet,
Manet tamen semper eadem."

—SPINOZA.

THE Stanzas, with the Commentaries thereon, in this Book, the second, are drawn from the same Archaic Records as the Stanzas on Cosmogony in Book I. As far as possible a verbatim translation is given; but some of the Stanzas were too obscure to be understood without explanation. Hence, as was done in Book I., while they are first given in full as they stand, when taken verse by verse with their Commentaries an attempt is made to make them clearer, by words added in brackets, in anticipation of the fuller explanation of the Commentary.

As regards the evolution of mankind, the Secret Doctrine postulates three new propositions, which stand in direct antagonism to modern science as well as to current religious dogmas: it teaches (*a*) the simultaneous evolution of seven human groups on seven different portions of our globe; (*b*) the birth of the *astral*, before the *physical* body: the former being a model for the latter; and (*c*) that man, in this Round, preceded every mammalian—the anthropoids included—in the animal kingdom.*

* See Genesis ch. ii., v. 19. Adam is formed in verse 7, and in verse 19 it is said: "Out of the *ground* the Lord God formed *every beast of the field, and every fowl of the air; and brought them unto Adam* to see what he would call them." Thus man was created *before* the animals; for the animals mentioned in chapter i. are the signs of the Zodiac, while the man, "male and female," is not *man*, but the Host of the Sephiroth; FORCES, or Angels, "made in his (God's) image and after his likeness." The Adam, man, is not made in that likeness, nor is it so asserted in the Bible. Moreover, the Second Adam

The Secret Doctrine is not alone in speaking of primeval MEN born simultaneously on the seven divisions of our Globe. In the *Divine "Pymander"* of Hermes we find the same Seven primeval men* evolving from Nature and "Heavenly Man," in the collective sense of the word, namely, from the Creative Spirits; and in the fragments (collected by George Smith) of Chaldean tablets on which is inscribed the Babylonian Legend of Creation, in the first column of the *Cutha* tablet, seven human beings with the faces of ravens (black,s warthy complexions), whom "the (Seven) great gods created," are mentioned. Or, as explained in lines 16 and 18—"In the midst of the Earth they grew up and became great . . . . Seven kings, brothers of the same family." These are the Seven Kings of Edom to whom reference is made fn the Kabala; the first race, which was *imperfect, i.e.*, was born before the "balance" (sexes) existed, and which was therefore destroyed. (Zohar, *Siphrah Dzeniouta, Idrah Suta*, 2928, *La Kabbale*, p. 205.) "*Seven Kings*, brethren, appeared and begat children, 6,000 in number were their peoples (Hibbert Lectures, p. 372). The god Nergas (death) destroyed them." "How did he destroy them?" "By bringing into equilibrium (or balance) those who did not yet exist" (*Siphrah Dzeniouta*). They were "destroyed," as a race, by being merged in their own progeny (by exudation); that is to say, the sexless race reincarnated in the bisexual

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is esoterically a septenary which represents seven men, or rather groups of men. For the first Adam—the Kadmon—is the synthesis of the *ten* Sephiroth. Of these, the upper triad remains in the Archetypal World as the future "Trinity," while the seven lower Sephiroth create the manifested material world, and *this septennate is the second Adam.* Genesis, and the mysteries upon which it was fabricated, came from Egypt. The "God" of the 1st chapter of Genesis is the *Logos*, and the "Lord God" of the 2nd chapter the Creative *Elohim*—the *lower* powers.

* Thus saith Pymander—"This is the mystery that to this day was hidden. Nature being mingled with the Heavenly man (Elohim, or Dhyanis), brought forth a wonder . . . . *Seven men*, all males and females (Hermaphrodite) . . . according to the nature of the seven Governors"—(Book II. v. 29)—or the seven Hosts of the *Pitris* or Elohim, who projected or created him. This is very clear, but yet, see the interpretations of even our modern theologians, men supposed to be intellectual and learned! In the "*Theological and philosophical works of Hermes Trismegistus, Christian (?) Neoplatonist*, a work compiled by John David Chambers, of Oriel College, Oxford, the translator wonders "for whom these *seven men* are intended?" He solves the difficulty by concluding that, as "the original pattern man (*Adam Kadmon of ch.* i. *Genesis*) was masculine-feminine, the seven may signify the succeeding patriarchs named in Genesis (p. 9) . . . A truly theological way of cutting the Gordian knot.

(potentially); the latter in the Androgynes; these again in the sexual, the later third Race; (for further explanation, *vide infra*). Were the tablets less mutilated, they would be found to contain word for word the same account as given in the archaic records and in Hermes, at least as regards the fundamental facts, if not as regards minute details; for Hermes is a good deal disfigured by mistranslations.

It is quite certain that the seeming supernaturalism of these teachings, although allegorical, is so diametrically opposed to the dead-letter statements of the Bible * as well as to the latest hypotheses of science, that it will evoke passionate denial. The Occultists, however, know that the traditions of Esoteric Philosophy must be the right ones, simply because they are the most logical, and reconcile every difficulty. Besides, we have the Egyptian "*Books of Thoth*," and "*Book of the Dead*," and the Hindu Purânas with the seven Manus, as well as the Chaldeo-Assyrian accounts, whose tiles mention seven primitive men, or Adams, the real meaning of which name may be ascertained through the Kabala. Those who know anything of the Samothracian mysteries will also remember that the generic name of the Kabiri was the "Holy Fires," which created on seven localities of the island of *Electria* (or Samothrace) the "Kabir born of the Holy Lemnos" (the island sacred to *Vulcan*).

According to Pindar (*See "Philosophomena," Miller's edition, p.* 98), this Kabir, whose name was Adamas, was, in the traditions of Lemnos, the type of the primitive man born from the bosom of the Earth. He was the Archetype of the first males in the order of generation, and was one of the seven autochthonous ancestors or progenitors of mankind (*ibid, p.* 108). If, while coupling with this the fact that Samothrace was colonised by the Phoenicians, and before them by the mysterious Pelasgians who came from the East, one remembers also the identity of the *mystery* gods of the Phoenicians, Chaldeans, and Israelites, it will be easy to discover whence came also the confused account of the Noachian deluge. It has become undeniable of late that the Jews, who obtained their primitive ideas about creation from Moses, who had them from

* As it is now asserted that the Chaldean tablets, which give the allegorical description of Creation, the Fall, and the Flood, even to the legend of the Tower of Babel, were written "before the time of Moses" (*See G. Smith's "Chaldean Account of Genesis," p.* 86), how can the Pentateuch be called a *revelation?* It is simply another version of the same story.

the Egyptians, compiled their Genesis and first Cosmogonic traditions—when these were rewritten by Ezra and others—from the Chaldeo-Akkadian account. It is, therefore, sufficient to examine the Babylonian and Assyrian cuneiform and other inscriptions to find also therein, scattered here and there, not only the original meaning of the name Adam, Admi, or Adami,* but also the creation of seven Adams or roots of men, born of Mother Earth, physically, and of the *divine fire* of the progenitors, spiritually or astrally. The Assyriologists, ignorant of the esoteric teachings, could hardly be expected to pay any greater attention to the mysterious and ever-recurring number seven on the Babylonian cylinders, than they paid to it on finding the same in Genesis and the Bible. Yet the number of the ancestral spirits and their seven groups of human progeny are there, notwithstanding the dilapidated condition of the fragments, as plainly as they are to be found in "*Pymander*" and in the "*Book of the Concealed Mystery*" of the Kabala. In the latter Adam Kadmon is the Sephirothal TREE, as also the "Tree of the Knowledge of Good and Evil." And that "*Tree*," says verse 32, "hath around it seven columns," or palaces, of the seven creative Angels operating in the spheres of the seven planets on our Globe. As Adam Kadmon is a *collective* name, so also is the name of the man Adam. Says George Smith in his "*Chaldean Account of Genesis*":—

"The word Adam used in these legends for the first human being is evidently *not a proper name, but is only used as a term for mankind.* Adam appears as a proper name in Genesis, but certainly in some passages is only used in the same sense as the Assyrian word" (*p.* 86).

Moreover, neither the Chaldean nor the Biblical deluge (the stories of Xisuthrus and Noah) is based on the universal or even on the Atlantean deluges, recorded in the Indian allegory of Vaivaswata Manu. They are the *exoteric allegories based on the esoteric mysteries* of Samothrace. If the older Chaldees knew the esoteric truth concealed in the Purânic legends, the other nations were aware only of the Samothracian mystery, and allegorised it. They adapted it to their astronomical and anthropological, or rather phallic, notions. Samothrace is known *historically* to have been famous in antiquity for a deluge, which submerged the country and reached the top of the highest mountains; an event which happened before the age of the Argonauts. It was overflowed very

* *Vide* § "Adam-Adami," in Part II. of this volume.

suddenly by the waters of the Euxine, regarded up to that time as a lake.* But the Israelites had, moreover, another legend upon which to base their allegory: the "deluge," that transformed the present Gobi Desert into a sea *for the last time*, some 10 or 12,000 years ago, and which drove many Noahs and their families on to the surrounding mountains. As the Babylonian accounts are now only restored from hundreds of thousands of broken fragments (the mound of *Kouyunjik* alone having yielded to Layard's excavations over twenty thousand fragments of inscriptions), the proofs here cited are comparatively scanty; yet such as they are, they corroborate almost every one of our teachings, certainly three, at least. These are:—

(1.) That the race which was the first to fall into generation was a *dark Race (Zalmat Gaguadi)*, which they call the *Adami* or dark Race, and that *Sarku*, or the light Race, remained pure for a long while subsequently.

(2.) That the Babylonians recognised *two principal Races* at the time of the Fall, the Race of the Gods (the Ethereal *doubles of the Pitris*), having preceded these two. This is Sir H. Rawlinson's opinion. These "Races" are our second and third Root-races.

(3) That these seven Gods, each of whom created a *man*, or group of men, were "the gods *imprisoned* or incarnated." These gods were: the god *Zi;* the god *Ziku* (noble life, Director of purity); the god *Mirku* (noble crown) "Saviour from death of the gods" (later on) imprisoned, and the creator of "the dark Race which his hand has made;" the god *Libzu* "wise among the gods"; the god *Nissi* . . . . and the god *Suhhab;* and *Hea* or *Sa*, their synthesis, the god of wisdom and of the Deep, identified with Oannes-Dagon, at the time of the fall, and called (collectively) the Demiurge, or Creator. (*See Chaldean Account Genesis*, p. 82.)

There are two "Creations" so called, in the Babylonian fragments, and *Genesis* having adhered to this, one finds its first two chapters distinguished as the Elohite and the Jehovite creations. Their proper order, however, is not preserved in these or in any other exoteric accounts. Now these "Creations," according to the occult teachings, refer respectively to the formation of the primordial seven *men* by the progenitors (the Pitris, or Elohim): and to that of the human groups after the fall.

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* See Pliny, 4, c. 12; Strabo, 10; Herodotus, 7, c. 108; Pausanias, 7, c. 4, etc.

All this will be examined in the light of science and comparisons drawn from the scriptures of all the ancient nations, the Bible included, as we proceed. Meanwhile, before we turn to the *Anthropogenesis* of the prehistoric Races, it may be useful to agree upon the names to be given to the Continents on which the four great Races, which preceded our *Adamic* Race, were born, lived, and died. Their archaic and esoteric names were many, and varied with the language of the nationality which mentioned them in its annals and scriptures. That which in the Vendidad, for instance, is referred to as Airyanem Vaêgo (*see Bund.* 79, 12) wherein was born the original Zoroaster,* is called in the Purânic literature "Sveta-Dwipa," "Mount Meru," the abode of Vishnu, etc., etc.; and in the Secret Doctrine is simply named the land of the "Gods" under their chiefs the "Spirits of this Planet."

Therefore, in view of the possible, and even very probable confusion, that may arise, it is considered more convenient to adopt, for each of the four Continents constantly referred to, a name more familiar to the cultured reader. It is proposed, then, to call the first continent, or rather the first *terra firma* on which the first Race was evolved by the divine progenitors:—

I. "The Imperishable Sacred Land."

The reasons for this name are explained as follows: This "Sacred Land"—of which more later on—is stated never to have shared the fate of the other continents; because it is the only one whose destiny it is to last from the beginning to the end of the Manvantara throughout each Round. It is the cradle of the first man and the dwelling of the last *divine* mortal, chosen as a *Sishta* for the future seed of humanity. Of this mysterious and sacred land very little can be said, except, perhaps, according to a poetical expression in one of the Commentaries, that the "pole-star has its watchful eye upon it, from the dawn to the close of the twilight of 'a day' of the GREAT BREATH." †

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* By "original" we mean the "Amshaspend," called "Zarathustra, the lord and ruler of the Vara made by Yima in that land." There were several Zarathustra or Zertusts, the Dabistan alone enumerating thirteen; but these were all the reincarnations of the first one. The last Zoroaster was the founder of the Fire temple of Azareksh and the writer of the works on the primeval sacred Magian religion destroyed by Alexander.

† In India called "The Day of Brahmâ."

II. The "HYPERBOREAN" will be the name chosen for the Second Continent, the land which stretched out its promontories southward and westward from the North Pole to receive the Second Race, and comprised the whole of what is now known as Northern Asia. Such was the name given by the oldest Greeks to the far-off and mysterious region, whither their tradition made Apollo the "Hyperborean" travel every year. *Astronomically*, Apollo is of course the Sun, who, abandoning his Hellenic sanctuaries, loved to visit annually his far-away country, where the Sun was said never to set for one half of the year. Εγγὺς γὰρ νυκτός τε καὶ ἤματός εἰσι κέλευθοι, says a verse in the *Odyssey* (x. 86).

But *historically*, or better, perhaps, ethnologically and geologically, the meaning is different. The land of the Hyperboreans, the country that extended beyond Boreas, the frozen-hearted god of snows and hurricanes, who loved to slumber heavily on the chain of Mount Riphaeus, was neither an ideal country, as surmised by the mythologists, nor yet a land in the neighbourhood of Scythia and the Danube.* It was a real Continent, a *bonâ-fide* land which knew no winter in those early days, nor have its sorry remains more than one night and day during the year, even now. The nocturnal shadows never fall upon it, said the Greeks; for it is the *land of the Gods*, the favourite abode of Apollo, the god of light, and its inhabitants are his beloved priests and servants. This may be regarded as poetised *fiction* now; but it was poetised *truth* then.

III. The third Continent, we propose to call "Lemuria." The name is an invention, or an idea, of Mr. P. L. Sclater, who asserted, between 1850 and 1860, on zoological grounds the actual existence, in prehistoric times, of a Continent which he showed to have extended from Madagascar to Ceylon and Sumatra. It included some portions of what is now Africa; but otherwise this gigantic Continent, which stretched from the Indian ocean to Australia, has now wholly disappeared beneath the waters of the Pacific, leaving here and there only some of its highland tops which are now islands. Mr. A. R. Wallace, the naturalist, "extends the Australia of tertiary periods to New Guinea and the Solomon Islands, and perhaps to Fiji;" and from its Marsupial types he infers "a connection with the Northern Continent during the

* See Volcker, "Mythological Geography," pp. 145 to 170.

Secondary period," writes Mr. C. Gould in "*Mythical Monsters*," p. 47. The subject is treated at length elsewhere.*

IV. "Atlantis" is the Fourth Continent. It would be the first historical land, were the traditions of the ancients to receive more attention than they have hitherto. The famous island of Plato of that name was but a fragment of this great Continent. (*See* "*Esoteric Buddhism*.")

V. The Fifth Continent was America; but, as it is situated at the Antipodes, it is Europe and Asia Minor, almost coeval with it, which are generally referred to by the Indo-Aryan Occultists as the fifth. If their teaching followed the appearance of the Continents in their geological and geographical order, then this classification would have to be altered. But as the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the fifth, our Aryan Root-race, Europe must be called the fifth great Continent. The Secret Doctrine takes no account of islands and peninsulas, nor does it follow the modern geographical distribution of land and sea. Since the day of its earliest teachings and the destruction of the great Atlantis, the face of the earth has changed more than once. There was a time when the delta of Egypt and Northern Africa belonged to Europe, before the formation of the Straits of Gibraltar, and a further upheaval of the continent, changed entirely the face of the map of Europe. The last serious change occurred some 12,000 years ago,†

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* It is to be remarked, however, that Mr. Wallace does not accept Mr. Sclater's idea, and even opposes it. Mr. Sclater supposes a land or continent formerly uniting Africa, Madagascar, and India (but not Australia and India); and Mr. A. R. Wallace shows, in his "*Geographical Distribution of Animals*" and "*Island Life*," that the hypothesis of such a land is quite uncalled for on the alleged zoological grounds. But he admits that a much closer proximity of India and Australia did certainly exist, and at a time so very remote that it was "certainly pre-tertiary," and he adds in a private letter that "no name has been given to this supposed land." Yet the land did exist, and was of course *pre-tertiary*, for "Lemuria" (accepting this name for the third Continent) had perished before Atlantis had fully developed; and the latter sunk and its chief portions had disappeared before the end of the Miocene period.

† One more "coincidence"—

"Now it is proved that in geologically recent times, *this region of North Africa was in fact a peninsula of Spain*, and that its union with Africa (proper) was effected on the North by the rupture of Gibraltar, and on the South by an *upheaval to which the Sahara owes its existence*. The shores of this former sea of Sahara are still marked by the shells

and was followed by the submersion of Plato's little Atlantic island, which he calls Atlantis after its parent continent. Geography was part of the mysteries, in days of old. Says the *Zohar* (iii., fol. 10*a*): "These secrets (of land and sea) were divulged *to the men of the secret science*, but not to the geographers."

The claim that physical man was originally a colossal pre-tertiary giant, and that he existed 18,000,000 years ago, must of course appear preposterous to admirers of, and believers in, modern learning. The whole *posse comitatus* of biologists will turn away from the conception of this third race Titan of the Secondary age, a being fit to fight as successfully with the then gigantic monsters of the air, sea, and land, as his forefathers—the ethereal prototype of the Atlantean—had little need to fear that which could not hurt him. The modern anthropologist is quite welcome to laugh at our Titans, as he laughs at the Biblical Adam, and as the theologian laughs at his pithecoid ancestor. The Occultists and their severe critics may feel that they have pretty well mutually squared their accounts by this time. Occult sciences claim less and give more, at all events, than either Darwinian Anthropology or Biblical Theology.

Nor ought the Esoteric Chronology to frighten any one; for, with regard to figures, the greatest authorities of the day are as fickle and as uncertain as the Mediterranean wave. As regards the duration of the geological periods alone, the learned men of the Royal Society are all hopelessly at sea, and jump from one million to five hundred millions of years with the utmost ease, as will be seen more than once during this comparison.

Take one instance for our present purpose—the calculations of Mr. Croll. Whether, according to this authority, 2,500,000 years represent the time since the beginning of the tertiary age, or the Eocene period, as an American geologist makes him say;* or whether again Mr. Croll "allows fifteen millions since the beginning of the Eocene period," as quoted by an English geologist,† both sets of figures cover the claims

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of the same Gastropoda that live on the shores of the Mediterranean." (Prof. Oscas Schmidt, "*Doctrine of Descent and Darwinism*," p. 244.)

* A. Winchell, Professor of Geology, "*World-Life*," p. 369.

† Mr. Charles Gould, late Geological surveyor of Tasmania, in "*Mythical Monsters*," p. 84.

made by the Secret Doctrine.* For assigning as the latter does from four to five million years between the incipient and the final evolution of the Fourth Root-Race, on the Lemuro-Atlantean Continents; one million years for the Fifth, or Aryan Race, to the present date; and about 850,000 since the submersion of the last large peninsula of the great Atlantis—all this may have easily taken place within the 15,000,000 years conceded by Mr. Croll to the Tertiary Age. But, *chronologically* speaking, the duration of the period is of secondary importance, as we have, after all, certain American scientists to fall back upon. These gentlemen, unmoved by the fact that their assertions are called not only dubious but absurd, yet maintain that man existed so far back as in the Secondary Age. They have found human footprints on rocks of that formation; and furthermore, M. de Quatrefages finds no valid *scientific* reason why man should not have existed during the Secondary Age.

The "Ages" and periods in geology are, in sober truth, purely conventional terms, as they are still hardly delineated, and, moreover,

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* Sir Charles Lyell, who is credited with having "*happily* invented the terms Eocene, Miocene, and Pliocene," to mark the three divisions of the Tertiary age, ought really to have settled upon some approximate age for his "Mind-offspring." Having left the duration of these periods, however, to the speculations of specialists, the greatest confusion and perplexity are the result of that happy thought. It seems like a hopeless task to quote one set of figures from one work, without the risk of finding it contradicted by the same Author in an earlier or a subsequent volume. Sir W. Thomson, one of the most eminent among the modern authorities, has changed, about half-a-dozen times, his opinion upon the age of the Sun and the date of the consolidation of the Earth's crust. In Thomson and Tait's "*Natural Philosophy*," one finds only ten million years allowed, since the time when the temperature of the Earth permitted vegetable life to appear on it; (*App. D et seq. also Trans. Roy. Soc. Edin.* xxiii, *Pt.* 1, 157, 1862, where 847 is cancelled). Mr. Darwin gives Sir W. Thomson's estimate as "a minimum of 98 and a maximum of 200 millions of years since the consolidation of the crust" (See Ch. Gould). In the same work (*Nat. Phil.*) 80 millions are given from the time of incipient incrustation to the present state of the world. And in his last lecture, as shown elsewhere, Sir W. Thomson declares (1887) that the Sun is not older than 15 *millions* of years! Meanwhile, basing his arguments as to the limits to the age of the Sun's heat, on figures previously established by Sir W. Thomson, Mr. Croll allows 60 *millions* of years since the beginning of the Cambrian period. This is hopeful for the lovers of *exact* knowledge. Thus, whatever figures are given by Occult Science, they are sure to be corroborated by those of some one among the modern men of Science who are considered as authorities.

no two geologists or naturalists agree as to the figures. Thus, there is a wide margin for choice offered to the Occultist by the learned fraternity. Shall we take for one of our supports Mr. T. Mellard Reade? This gentleman, in a paper on "Limestone as an Index of Geological Time," read by him in 1878 before the Royal Society, claims that the *minimum* time required for the formation of the sedimentary *strata* and the elimination of the calcareous matter is in round numbers 600 million years (*See "Proceedings of Royal Society," London*, Vol. XXVIII., p. 281); or shall we ask support for our chronology from Mr. Darwin's works, wherein he demands for the organic transformations according to his theory from 300 to 500 million years? Sir C. Lyell and Prof. Houghton were satisfied with placing the beginning of the Cambrian Age at 200 and 240 millions of years back respectively. Geologists and zoologists claim the maximum time, though Mr. Huxley, at one time, placed the beginning of the incrustation of the earth 1,000 million years ago, and would not surrender a millenium of it.

But the main point for us lies not in the agreement or disagreement of the Naturalists as to the duration of geological periods, but rather in their perfect accord on one point, for a wonder, and this a very important one. They all agree that during "The Miocene Age"—whether one or ten million years ago—Greenland and even Spitzbergen, the remnants of our Second or Hyperborean Continent, "had *almost a tropical climate*." Now the pre-Homeric Greeks had preserved a vivid tradition of this "Land of the Eternal Sun," whither their Apollo journeyed yearly. "During the Miocene Age, Greenland (in N. Lat. 70°) developed an abundance of trees, such as the Yew, the Redwood, the Sequoia, allied to the Californian species, Beeches, Planes, Willows, Oaks, Poplars and Walnuts, as well as a Magnolia and a Zamia," says Science; in short Greenland had Southern plants unknown to Northern regions.

And now this natural question rises. If the Greeks knew, in the days of Homer, of a Hyperborean land, *i.e.*, a blessed land beyond the reach of Boreas, the god of winter and of the hurricane, an ideal region which the later Greeks and their classics have vainly tried to locate by searching for it beyond Scythia, a country where nights were short and days long, and beyond that land a country where the sun never set and the palm grew freely—if they knew of all this, who then told them of it? In

their day, and for ages previously, Greenland must certainly have been already covered with perpetual snows, with never-thawing ice, just as it is now. Everything tends to show that the land of the short nights and the long days was Norway or Scandinavia, *beyond* which was the blessed land of eternal light and summer; and to know of this, their tradition must have descended to the Greeks from some people more ancient than themselves, who were acquainted with those climatic details of which the Greeks themselves could know nothing. Even in our day, science suspects beyond the Polar seas, at the very circle of the Arctic Pole, the existence of a sea which never freezes and a continent which is ever green. The archaic teachings, and likewise the Purânas—for one who understands the allegories of the latter—contain the same statements. Suffice, then, to us the strong probability that a people, now unknown to history, lived during the Miocene period of modern science, at a time when Greenland was an almost tropical land.

NOTE. The reader is requested to bear in mind that the first and the following sections are not strictly consecutive in order of time. In the first Section the Stanzas which form the skeleton of the exposition are given, and certain important points commented upon and explained. In the subsequent sections various additional details are gathered, and a fuller explanation of the subject is attempted.

BOOK II.—PART I.

ANTHROPOGENESIS.

STANZAS TRANSLATED WITH COMMENTARIES

FROM THE

SECRET BOOK OF DZYAN.

In primeval times, a maiden,
Beauteous Daughter of the Ether,
Passed for ages her existence
In the great expanse of Heaven,

. . . . . .

Seven hundred years she wandered,
Seven hundred years she laboured,
Ere her first-born was delivered.

. . . . . .

Ere a beauteous duck descending,
Hastens toward the water-mother.

. . . . . .

Lightly on the knee she settles,
Finds a nesting-place befitting,
Where to lay her eggs in safety,
Lays her eggs within, at pleasure,
Six, the golden eggs she lays them,
Then a *Seventh*, an egg of iron . . . . ."

(*Kalevala*, *Rune* I.)

ANTHROPOGENESIS IN THE SECRET VOLUME.

(VERBATIM EXTRACTS.*)

I.

1. THE LHA WHICH TURNS THE FOURTH IS SUBSERVIENT TO THE LHA OF THE SEVEN, THEY WHO REVOLVE DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE. HIS BREATH GAVE LIFE TO THE SEVEN; IT GAVE LIFE TO THE FIRST.

2. SAID THE EARTH:—"LORD OF THE SHINING FACE; MY HOUSE IS EMPTY . . . . SEND THY SONS TO PEOPLE THIS WHEEL. THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM. SEVEN TIMES DOTH HE SEE THEE NEARER TO HIMSELF, SEVEN TIMES MORE DOTH HE FEEL THEE. THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE. SEND NOW TO THY SERVANT THE SAME."

3. SAID THE "LORD OF THE SHINING FACE":—"I SHALL SEND THEE A FIRE WHEN THY WORK IS COMMENCED. RAISE THY VOICE TO OTHER LOKAS; APPLY TO THY FATHER, THE LORD OF THE LOTUS, FOR HIS SONS . . . . THY PEOPLE SHALL BE UNDER THE RULE OF THE FATHERS. THY MEN SHALL BE MORTALS. THE MEN OF THE LORD OF WISDOM, NOT THE LUNAR SONS, ARE IMMORTAL. CEASE THY COMPLAINTS. THY SEVEN SKINS ARE YET ON THEE . . . . THOU ART NOT READY. THY MEN ARE NOT READY."

4. AFTER GREAT THROES SHE CAST OFF HER OLD THREE AND PUT ON HER NEW SEVEN SKINS, AND STOOD IN HER FIRST ONE.

II.

5. THE WHEEL WHIRLED FOR THIRTY CRORES MORE. IT CONSTRUCTED RUPAS: SOFT STONES THAT HARDENED; HARD PLANTS THAT SOFTENED. VISIBLE FROM INVISIBLE, INSECTS AND SMALL LIVES. SHE SHOOK THEM OFF HER BACK WHENEVER THEY OVERRAN THE MOTHER.

* Only forty-nine Slokas out of several hundred are here given. Not every verse is translated verbatim. A periphrasis is sometimes used for the sake of clearness and intelligibility, where a literal translation would be quite unintelligible.

. . . . After thirty crores she turned round. She lay on her back; on her side . . . She would call no sons of Heaven, she would ask no sons of Wisdom. She created from her own bosom. She evolved water-men, terrible and bad.

6. The water-men terrible and bad she herself created from the remains of others, from the dross and slime of her first, second, and third, she formed them. The Dhyani came and looked—The Dhyani from the bright Father-mother, from the white regions they came, from the abodes of the immortal mortals.

7. Displeased they were. Our flesh is not there. No fit rupas for our brothers of the fifth. No dwellings for the lives. Pure waters, not turbid, they must drink. Let us dry them.

8. The flames came. The fires with the sparks; the night fires and the day fires. They dried out the turbid dark waters. With their heat they quenched them. The Lhas of the High, the Lhamayin of below, came. They slew the forms which were two- and four-faced. They fought the goat-men, and the dog-headed men, and the men with fishes' bodies.

9. Mother-water, the great sea, wept. She arose, she disappeared in the moon which had lifted her, which had given her birth.

10. When they were destroyed, Mother-earth remained bare. She asked to be dried.

III.

11. The Lord of the Lords came. From her body he separated the waters, and that was Heaven above, the first Heaven.

12. The great Chohans called the Lords of the Moon, of the airy bodies. "Bring forth men, men of your nature. Give them their forms within. She will build coverings without. Males-females will they be. Lords of the Flame also . . . ."

13. They went each on his allotted land: seven of them each on his lot. The Lords of the Flame remain behind. They would not go, they would not create.

IV.

14. The Seven Hosts, the "Will-born Lords," propelled by the Spirit of Life-giving, separate men from themselves, each on his own zone.

15. Seven times seven Shadows of future men were born, each of his own colour and kind. Each inferior to his father. The fathers, the boneless, could give no life to beings with bones. Their progeny were Bhûta, with neither form nor mind. Therefore they are called the Chhaya.

16. How are the Manushya born? The Manus with minds, how are they made? The fathers called to their help their own fire; which is the fire that burns in Earth. The Spirit of the Earth called to his help the Solar Fire. These three produced in their joint efforts a good Rupa. It could stand walk, run, recline, or fly. Yet it was still but a Chhaya, a shadow with no sense . . . .

17. The breath needed a form; The Fathers gave it. The breath needed a gross body; the Earth moulded it. The breath needed the Spirit of Life; the Solar Lhas breathed it into its form. The breath needed a Mirror of its Body; "We gave it our own," said the Dhyanis. The Breath needed a Vehicle of Desires; "It has it," said the Drainer of Waters. But Breath needs a mind to embrace the Universe; "We cannot give that," said the Fathers. "I never had it," said the Spirit of the Earth. "The form would be consumed were I to give it mine." said the Great Fire . . . . Man remained an empty senseless Bhûta . . . . Thus have the boneless given life to those who became men with bones in the third.

V.

18. The first were the sons of Yoga. Their sons the children of the Yellow Father and the White Mother.

19. The Second Race was the product by budding and

EXPANSION, THE A-SEXUAL FROM THE SEXLESS.* THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

20. THEIR FATHERS WERE THE SELF-BORN. THE SELF-BORN, THE CHHAYA FROM THE BRILLIANT BODIES OF THE LORDS, THE FATHERS, THE SONS OF TWILIGHT.

21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS. WHEN ITS DROPS BECAME TURBID, THEY VANISHED AND DISAPPEARED IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE OUTER OF THE FIRST BECAME THE INNER OF THE SECOND. THE OLD WING BECAME THE NEW SHADOW, AND THE SHADOW OF THE WING.

VI.

22. THEN THE SECOND EVOLVED THE EGG-BORN, THE THIRD. THE SWEAT GREW, ITS DROPS GREW, AND THE DROPS BECAME HARD AND ROUND. THE SUN WARMED IT; THE MOON COOLED AND SHAPED IT; THE WIND FED IT UNTIL ITS RIPENESS. THE WHITE SWAN FROM THE STARRY VAULT OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN OF THE LATER THIRD. FIRST MALE-FEMALE, THEN MAN AND WOMAN.

23. THE SELF-BORN WERE THE CHHAYAS: THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT.

VII.

24. THE SONS OF WISDOM, THE SONS OF NIGHT, READY FOR RE-BIRTH, CAME DOWN, THEY SAW THE VILE FORMS OF THE FIRST THIRD, "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHAYA. SOME PROJECTED THE SPARK. SOME DEFERRED TILL THE FOURTH. FROM THEIR OWN RUPA THEY FILLED THE KAMA. THOSE WHO ENTERED BECAME ARHATS. THOSE WHO RECEIVED BUT A SPARK, REMAINED DESTITUTE OF KNOWLEDGE; THE SPARK BURNED LOW. THE THIRD REMAINED MIND-LESS. THEIR JIVAS WERE NOT

* The idea and the spirit of the sentence is here given, as a verbal translation would convey very little to the reader.

READY. THESE WERE SET APART AMONG THE SEVEN. THEY BECAME NARROW-HEADED. THE THIRD WERE READY. "IN THESE SHALL WE DWELL," SAID THE LORDS OF THE FLAME.

25. HOW DID THE MANÂSA, THE SONS OF WISDOM, ACT? THEY REJECTED THE SELF-BORN. THEY ARE NOT READY. THEY SPURNED THE SWEAT-BORN. THEY ARE NOT QUITE READY. THEY WOULD NOT ENTER THE FIRST EGG-BORN.

26. WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWOFOLD AND THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: "NOW SHALL WE CREATE."

27. THE THIRD RACE BECAME THE VAHAN OF THE LORDS OF WISDOM. IT CREATED "SONS OF WILL AND YOGA," BY KRIYASAKTI IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS. .

VIII.

28. FROM THE DROPS OF SWEAT; FROM THE RESIDUE OF THE SUB STANCE; MATTER FROM DEAD BODIES OF MEN AND ANIMALS OF THE WHEEL BEFORE; AND FROM CAST-OFF DUST, THE FIRST ANIMALS WERE PRODUCED.

29. ANIMALS WITH BONES, DRAGONS OF THE DEEP, AND FLYING SARPAS WERE ADDED TO THE CREEPING THINGS. THEY THAT CREEP ON THE GROUND GOT WINGS. THEY OF THE LONG NECKS IN THE WATER BECAME THE PROGENITORS OF THE FOWLS OF THE AIR.

30. DURING THE THIRD RACE THE BONELESS ANIMALS GREW AND CHANGED: THEY BECAME ANIMALS WITH BONES, THEIR CHHAYAS BECAME SOLID.

31. THE ANIMALS SEPARATED THE FIRST. THEY BEGAN TO BREED. THE TWO-FOLD MAN SEPARATED ALSO. HE SAID: "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID.

32. AND THOSE WHICH HAD NO SPARK TOOK HUGE SHE-ANIMALS UNTO THEM. THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE THEMSELVES. BUT THEIR TONGUES UNTIED. THE TONGUES OF THEIR PROGENY REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED RED-HAIR-COVERED MONSTERS GOING ON ALL FOURS. A DUMB RACE TO KEEP THE SHAME UNTOLD.

IX.

33. Seeing which, the Lhas who had not built men, wept, saying :—

34. "The Amanâsa have defiled our future abodes. This is Karma. Let us dwell in the others. Let us teach them better, lest worse should happen. They did . . .

35. Then all men became endowed with Manas. They saw the sin of the mindless.

36. The Fourth Race developed speech.

37. The One became Two; also all the living and creeping things that were still one, giant fish-birds and serpents with shell-heads.

X.

38. Thus two by two on the seven zones, the Third Race gave birth to the Fourth-Race men; the gods became no-gods; the sura became a-sura.

39. The first, on every zone, was moon-coloured; the second yellow like gold; the third red; the fourth brown, which became black with sin. The first seven human shoots were all of one complexion. The next seven began mixing.

40. Then the Fourth became tall with pride. We are the kings, it was said; we are the gods.

41. They took wives fair to look upon. Wives from the mindless, the narrow-headed. They bred monsters. Wicked demons, male and female, also Khado (dakini), with little minds.

42. They built temples for the human body. Male and female they worshipped. Then the Third Eye acted no longer.

XI.

43. They built huge cities. Of rare earths and metals they built, and out of the fires vomited, out of the white stone of

THE MOUNTAINS AND OF THE BLACK STONE, THEY CUT THEIR OWN IMAGES IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM.

44. THEY BUILT GREAT IMAGES NINE YATIS HIGH, THE SIZE OF THEIR BODIES. INNER FIRES HAD DESTROYED THE LAND OF THEIR FATHERS. THE WATER THREATENED THE FOURTH.

45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS.

46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS, PRODUCED FROM THE SWEAT OF THE EARTH.

XII.

47. FEW MEN REMAINED: SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON-COLOURED WERE GONE FOREVER.

48. THE FIFTH PRODUCED FROM THE HOLY STOCK REMAINED; IT WAS RULED OVER BY THE FIRST DIVINE KINGS.

49. . . . . WHO RE-DESCENDED, WHO MADE PEACE WITH THE FIFTH, WHO TAUGHT AND INSTRUCTED IT. . . . . .

STANZA I.*

BEGINNINGS OF SENTIENT LIFE.

§§ (1) THE LHA, or Spirit of the Earth. (2) Invocation of the Earth to the Sun. (3) What the Sun answers. (4) Transformation of the Earth.

1. THE LHA (*a*) WHICH TURNS THE FOURTH (*Globe, or our Earth*) IS SERVANT TO THE LHA(S) OF THE SEVEN (*the planetary Spirits*) (*b*), THEY WHO REVOLVE, DRIVING THEIR CHARIOTS AROUND THEIR LORD, THE ONE EYE (*Loka-Chakshub*) OF OUR WORLD. HIS BREATH GIVES LIFE TO THE SEVEN (*gives light to the planets*). IT GAVE LIFE TO THE FIRST (*c*). "THEY ARE ALL DRAGONS OF WISDOM," adds the Commentary (*d*).

(*a*) Lha is the ancient word in trans-Himalayan regions for "Spirit," any celestial or *superhuman* Being, and it covers the whole series of heavenly hierarchies, from Archangel, or Dhyani, down to an angel of darkness, or terrestrial Spirit.

(*b*) This expression shows in plain language that the Spirit-Guardian of our globe, which is the fourth in the chain, is subordinate to the chief Spirit (or God) of the Seven Planetary Genii or Spirits. As already explained, the ancients had, in their Kyriel of gods, seven chief Mystery-gods, whose chief was, *exoterically*, the visible Sun, or the eighth, and, *esoterically*, the *second Logos*, the Demiurge. The seven (who have now become the "Seven Eyes of the Lord" in the Christian religion) were the regents of the seven *chief* planets; but these were not

* All the words and sentences placed in brackets in the Stanzas and Commentaries are the writer's. In some places they may be incomplete and even inadequate from the Hindu standpoint; but in the meaning attached to them in Trans-Himalayan Esotericism they are correct. In every case the writer takes any blame upon herself. Having never claimed personal infallibility, that which is given on her own authority may leave much to be desired, in the very abstruse cases where too deep metaphysic is involved. The teaching is offered as it is understood; and as there are seven keys of interpretation to every symbol and allegory, that which may not fit a meaning, say from the psychological or astronomical aspect, will be found quite correct from the physical or metaphysical.

reckoned according to the enumeration devised later by people who had forgotten, or who had an inadequate notion of, the real *Mysteries*, and included neither the sun, the moon, nor the earth. The sun was the chief, exoterically, of the twelve great gods, or zodiacal constellations; and, esoterically, the Messiah, the Christos (the subject *anointed* by the Great BREATH, or the ONE) surrounded by his twelve subordinate powers, also subordinate, in turn, to each of the seven "Mystery-gods" of the planets.

"The seven higher make the Seven Lhas create the world," states a Commentary; which means that our Earth, leaving aside the rest, was *created* or fashioned by terrestrial spirits, the "Regents" being simply the supervisors. This is the first germ, the seed of that which grew later into the Tree of Astrology and Astrolatry. The Higher ones were the *Kosmocratores*, the fabricators of our solar system. This is borne out by all the ancient Cosmogonies: that of Hermes, of the Chaldees, of the Aryans, of the Egyptians, and even of the Jews. Heaven's belt, the signs of the Zodiac (the *Sacred animals*), are as much the Bne' Alhim (Sons of the Gods or the Elohim) as the Spirits of the Earth; but they are prior to them. Soma and Sin, Isis and Diana, are all lunar gods or goddesses, called the fathers and mothers of our Earth, which is subordinate to them. But these, in their turn, are subordinate to their "Fathers" and "Mothers"—the latter interchangeable and varying with each nation—the gods and their planets, such as Jupiter, Saturn Bel, Brihaspati, etc.

(*c*) "His breath gave life to the seven," refers as much to the sun, who gives life to the Planets, as to the "High One," the *Spiritual Sun*, who gives life to the whole Kosmos. The astronomical and astrological keys opening the gate leading to the mysteries of Theogony can be found only in the later glossaries, which accompany the Stanzas.

In the apocalyptic Slokas of the Archaic Records, the language is as symbolical, if less mythical, than in the Purânas. Without the help of the later *commentaries*, compiled by generations of adepts, it would be impossible to understand the meaning correctly. In the ancient Cosmogonies, the visible and the invisible worlds are the double links of one and the same chain. As the invisible *Logos*, with its seven hierarchies (represented or personified each by its chief angel or rector), form one POWER, the inner and the invisible; so, in the world of Forms, the Sun and the seven chief Planets constitute the visible and active potency; the latter "Hierarchy" being, so to speak, the visible and objective *Logos* of the invisible and (except in the lowest grades) ever-subjective angels.

Thus—to anticipate a little by way of illustration—every Race in its

evolution is said to be born under the direct influence of one of the Planets : Race the first receiving its breath of life from the Sun, as will be seen later on ; while the third humanity—those who fell into generation, or from androgynes became separate entities, one male and the other female—are said to be under the direct influence of Venus, "*the little sun* in which the solar orb stores his light."

The summation of the Stanzas in Book I. showed the genesis* of Gods and men taking rise in, and from, one and the same Point, which is the One Universal, Immutable, Eternal, and absolute UNITY. In its primary manifested aspect we have seen it become: (1) in the sphere of objectivity and Physics, Primordial Substance and Force (centripetal and centrifugal, positive and negative, male and female, etc., etc.); (2) in the world of Metaphysics, the SPIRIT OF THE UNIVERSE, or Cosmic Ideation, called by some the LOGOS.

This LOGOS is the apex of the Pythagorean triangle. When the triangle is complete it becomes the Tetraktis, or the Triangle in the Square, and is the dual symbol of the four-lettered *Tetragrammaton* in the manifested Kosmos, and of its radical triple RAY in the unmanifested, or its *noumenon*.

Put more metaphysically, the classification given here of Cosmic Ultimates, is more one of convenience than of absolute philosophical accuracy. At the commencement of a great Manvantara, Parabrahm manifests as Mulaprakriti and then as the Logos. This Logos is equivalent to the "Unconscious Universal Mind," etc., of Western Pantheists. It constitutes the Basis of the SUBJECT-side of manifested Being, and is the source of all manifestations of individual consciousness. Mulaprakriti or Primordial Cosmic Substance, is the foundation of the OBJECT-side of things—the basis of all objective evolution and Cosmogenesis. Force, then, does not emerge with Primordial Substance from Parabrahmic Latency. It is *the transformation into energy of the supra-conscious thought of the Logos*, infused, so to speak, into the objectivation of the latter out of potential latency in the One Reality. Hence spring the wondrous laws of matter : hence the "primal impress" so vainly discussed by Bishop Temple. Force thus is *not synchronous with the first objectivation of Mulaprakriti*. But as, apart from it, the latter is absolutely and necessarily inert—*a mere abstraction*—it is unnecessary to weave too fine a cobweb of subtleties as to the order of succession of

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* According to Dr. A. Wilder's learned definition, Genesis, γενεσις, is not generation, but "*a coming out of the eternal* into the Kosmos and Time" : "a coming from *esse* into *exsistere*," or "from BE-NESS into 'being'"—as a Theosophist would say.

the Cosmic Ultimates. Force *succeeds* Mulaprakriti; but, *minus* Force, Mulaprakriti is for all practical intents and purposes non-existent.*

The "Heavenly Man" (Tetragrammaton) who is the Protogonos, Tikkoun, the firstborn from the passive deity and the first manifestation of that deity's shadow, is the universal form and idea, which engenders the manifested Logos, Adam Kadmon, or the four-lettered symbol, in the Kabala, of the *Universe itself*, also called the *second Logos*. The second springs from the first and develops the third triangle (see the Sephirothal Tree); from the last of which (the lower host of Angels) MEN are generated. It is with this third aspect that we shall deal at present.

The reader must bear in mind that there is a great difference between the LOGOS and the *Demiurgos*, for one is *Spirit* and the other is *Soul*; or as Dr. Wilder has it: "*Dianoia* and *Logos* are synonymous, *Nous* being superior and closely in affinity with Τὸ ἀγαθόν, one being the superior apprehending, the other the comprehending—one noetic and the other phrenic."

Moreover, Man was regarded in several systems as the *third Logos*. The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought. The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the Logos, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Pleroma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth. It is the three Heads of the Kabala: "*Unum intra alterum, et alterum super alterum*" (*Zohar, Idra Suta*, sec. VII). "Every Universe (world or planet) has its own Logos," says the doctrine. The Sun was always called by the Egyptians "the eye of Osiris," and was himself the *Logos*, the first-begotten, or light made manifest to the world, "which is the Mind and divine intellect of the Concealed." It is only by the sevenfold Ray of this light that we can become cognizant of the Logos through the Demiurge, regarding the latter as the *creator* of our planet and everything pertaining to it, and the former as the guiding Force of that "Creator"—good and bad at the same time, the origin of good and the origin of evil. This "Creator" is neither good nor bad *per se*, but its differentiated aspects in nature make it assume one or the other character. With the invisible and the unknown Universes disseminated through space, none of the sun-gods had anything to do. The idea is expressed very clearly in the "Books of Hermes," and in every ancient folk lore. It is symbolised generally by the Dragon and the Serpent—the Dragon of Good and the Serpent of Evil, represented on Earth by

* For a clearer explanation of the origins, as contained in the esotericism of the Bhagavad Gita, see the Notes thereon published in the "*Theosophist*" for February, March and June, 1887, Madras.

the right and the left-hand Magic. In the epic poem of Finland, the Kalewala,* the origin of the Serpent of Evil is given: it is born from the "spittle of Suoyatar . . . . and endowed with a living Soul by the Principle of Evil," Hisi. A strife is described between the two, the "thing of Evil" (the Serpent or Sorcerer), and Ahti, the Dragon; Magic Lemminkainen." The latter is one of the seven sons of Ilmatar, the virgin "daughter of the air," she "who fell from heaven into the sea," before Creation, *i.e.*, Spirit transformed into the matter of sensuous life. There is a world of meaning and Occult thought in these few lines, admirably rendered by Dr. J. M. Crawford, of Cincinnati. The hero Lemminkainen, the good magician,

"Hews the wall with might of magic,
Breaks the palisade in pieces,
Hews to atoms *seven* pickets,
Chops the *Serpent wall* to fragments.
. . . . . .
When the monster little heeding,
. . . . . .
Pounces with his mouth of venom
At the head of Lemminkainen.
But the hero, quick recalling,
Speaks the *Master words of Knowledge*,
Words that came from distant ages,
Words his ancestors had taught him . . . ."

(*d*) In China the men of Fohi (or the "Heavenly Man") are called the twelve *Tien-Hoang*, the twelve hierarchies of Dhyanis or Angels, with human Faces, and Dragon bodies; the dragon standing for *divine Wisdom* or Spirit †; and they create men by incarnating themselves in

* J. W. Alden, New York.

† It has been repeatedly stated that the Serpent is the symbol of wisdom and of Occult knowledge. "The Serpent has been connected with the god of wisdom from the earliest times of which we have any historical notice," writes Staniland Wake. "This animal was the especial symbol of Thot or Taut . . . and of all those *gods*, such as Hermes (?) and Seth who can be connected with him. This is also the primitive Chaldean triad Hea or Hoa." According to Sir Henry Rawlinson, the most important titles of this deity refer to "his functions as the source of all knowledge and science." Not only is he "the intelligent fish," but his name may be read as signifying both "life" and a serpent (an initiated adept), and he may be considered as "figured by the great serpent which occupies so conspicuous a place among the symbols of the gods on the black stones recording Babylonian benefactions." Esculapius, Serapis, Pluto, Knoum and Kneph, are all deities with the attributes of the serpent. Says Dupuis, "They are all *healers*, givers of health, spiritual and physical, and of *enlightenment*." The crown formed of an asp, the *Thermuthis*, belongs to Isis, goddess of Life and Healing. The Upanishads have a treatise on the *Science of Serpents*—in other words, the Science of Occult knowledge; and the *Nagas* of the exoteric Buddhist are not "the fabulous *creatures* of the nature of serpents . . . beings superior to men and the protectors of the

seven figures of clay—earth and water—made in the shape of those *Tien-hoang*, a third allegory; (compare the "*Symbols of the Bonzes*"). The twelve ÆSERS of the Scandinavian Eddas do the same. In the Secret Catechism of the Druses of Syria—a legend which is repeated word for word by the oldest tribes about and around the Euphrates—men were created by the "Sons of God" descending on Earth, where, after culling seven *Mandragoras*, they animated these roots, which became forthwith men.*

All these allegories point to one and the same origin—to the dual and the triple nature of man; dual, as male and female; triple—as being of spiritual and psychic essence *within*, and of a material fabric without.

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2. SAID THE EARTH, "LORD OF THE SHINING FACE (*the Sun*) MY HOUSE IS EMPTY. . . . SEND THY SONS TO PEOPLE THIS WHEEL (*Earth*). THOU HAST SENT THY SEVEN SONS TO THE LORD OF WISDOM (*a*). SEVEN TIMES DOTH HE SEE THEE NEARER TO HIMSELF; SEVEN TIMES MORE DOTH HE FEEL THEE. THOU HAST FORBIDDEN THY SERVANTS, THE SMALL RINGS, TO CATCH THY LIGHT AND HEAT, THY GREAT BOUNTY TO INTERCEPT ON ITS PASSAGE (*b*). SEND NOW TO THY SERVANT THE SAME!" (*c*).

(*a*) The "Lord of Wisdom" is Mercury, or *Budha*.

(*b*) The modern Commentary explains the words as a reference to a well-known astromical fact, "that Mercury receives seven times more

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law of Buddha," as Schlagintweit believes, but real living men, some superior to men by virtue of their Occult knowledge, and the *protectors of Buddha's law*, inasmuch as *they interpret his metaphysical tenets correctly*, others inferior morally as being *black* magicians. Therefore it is truly declared that Gautama Buddha "is said to have taught them a more philosophical religious system than to men, who were not sufficiently advanced to understand it at the time of his appearance." (Schlagintweit's "*Tibetan Buddhism.*")

* The Mandragora is the *mandrake* of the Bible, of Rachel and Leah. They are the roots of a plant, fleshy, hairy, and forked below, representing roughly the limbs of a man, the body and even a head. Its magical and mysterious properties have been proclaimed in fable and play from the most archaic ages. From Rachel and Leah, who indulged in witchcraft with them, down to Shakespeare, who speaks of *shrieking*—

. . . . "Like mandrakes torn out of the earth
That living mortals, hearing them, run mad"

—the mandragora was *the* magic plant *par excellence*.

These roots, without any stalk, and with large leaves growing out of the head of the root, like a gigantic crop of hair, present little similitude to man when found in Spain Italy, Asia Minor, or Syria. But on the Isle of Candia, and in Karamania near the city of Adan, they have a wonderfully human form; being very highly prized as amulets. They are also worn by women as a charm against sterility, and for other purposes They are especially effective in *Black Magic*.

light and heat from the Sun than Earth, or even the beautiful Venus, which receives but twice that amount more than our insignificant Globe." Whether the fact was known in antiquity may be inferred from the prayer of the "Earth Spirit" to the Sun as given in the text.* The Sun, however, refuses to people the globe, as it is not ready to receive life as yet.

Mercury is, as an astrological planet, still more occult and mysterious than Venus. It is identical with the Mazdean Mithra, the genius, or god, "established between the Sun and the Moon, the perpetual companion of 'Sun' of Wisdom." Pausanias shows him as having an altar in common with Jupiter (Book V). He had wings to express his attendance upon the Sun in its course; and he was called the *Nuntis*, or Sun-wolf, "*solaris luminis particeps*." He was the leader of and the evocator of Souls, the "great Magician" and the Hierophant. Virgil depicts him as taking "his wand to evoke from Orcus the souls plunged therein"—*tum virgam capit, hac animas ille evocat Orco.* (See also the 21st Fargard of the *Vendidad* on the celestial militia.) He is the golden-coloured Mercury, the χρυσοφαὴς Ἑρμῆς whom the Hierophants forbade to name. He is symbolised in Grecian mythology by one of the *dogs* (vigilance), which watch over the celestial flock (occult wisdom), or Hermes Anubis, or again Agathodæmon. He is the Argus watching over the Earth, and which the latter mistakes for the Sun itself. It is through the intercession of Mercury that the Emperor Julian prayed to the Occult Sun every night; for, as says Vossius: "All the theologians agree to say that *Mercury and the Sun are one*. . . . He was the most eloquent and the most wise of all the gods, which is not to be wondered at, since *Mercury is in such close proximity to the Wisdom and the Word of God* (the Sun) that he was confused with both." (*Idolatry*, Vol. II., p. 373.) Vossius utters here a greater occult truth than he suspected. The *Hermes-Sarameyas* of the Greeks is closely related to the Hindu *Sarama and Sarameya*, the divine watchman, "who watches over the golden flock of stars and solar rays."

In the clearer words of the Commentary :—

"*The Globe, propelled onward by the Spirit of the Earth and his six assistants,*

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* Copernicus wrote his theories on the "Revolution of the Heavenly Bodies" in the XVIth century, and the Zohar, even if compiled by Moses de Leon in the XIIIth century, states that: "In the book of Hammannunah, the Old, we learn . . . that the earth turns upon itself in the form of a circle; that some are on top, the others below, ... that there are some countries which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and there are countries in which it is constantly day, or in which at least the night continues only some instants." (*Zohar* iii., fol. 10*a* "Qabbalah," p. 139.)

gets all its vital forces, life, and powers through the medium of the seven planetary Dhyanis from the Spirit of the Sun. They are his messengers of Light and Life."

"*Like each of the seven regions of the Earth, each of the seven* First-born* (the primordial human groups) *receives its light and life from its own especial Dhyani—spiritually, and from the palace* (house, the planet) *of that Dhyani physically; so with the seven great Races to be born on it. The first is born under the Sun; the second under Brihaspati (*Jupiter*); the third under Lohitanga* (the "fiery-bodied," Venus, or Sukra); *the fourth, under Soma* (the Moon, our Globe also, the Fourth Sphere being born under and from the Moon) *and Sani, Saturn,† the Krura-lochana* (evil-eyed) *and the Asita* (the dark); *the fifth, under Budha* (Mercury)."

"*So also with man and every 'man' in man* (every principle). *Each gets its specific quality from its primary* (the planetary spirit), *therefore every man is a septenate* (or a combination of principles, each having its origin in a quality of that special Dhyani). *Every active power or force of the earth comes to her from one of the seven Lords. Light comes through Sukra* (Venus), *who receives a triple supply, and gives one-third of it to the Earth. Therefore the two are called 'Twin-sisters,' but the Spirit of the Earth is subservient to the 'Lord' of Sukra. Our wise men represent the two Globes, one over, the other under the double Sign* (the primeval Svastica bereft of its four arms, or the cross +)."‡

The "double sign" is, as every student of Occultism knows, the symbol of the male and the female principles in Nature, of the positive and the negative, for the Svastica or 卐 is all that and much more. All antiquity, ever since the birth of Astronomy—imparted to the Fourth Race by one of its divine kings of the Divine Dynasty—and

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* Science teaches that Venus receives from the sun twice as much light and heat as the earth. Thus the planet, precursor of the dawn and the twilight, the most radiant of all the planets, said to give the earth one-third of the supply she receives, has two parts left for herself. This has an occult as well as an astronomical meaning.

† "As it is above so it is below" is the fundamental axiom of occult philosophy. As the logos is seven-fold, *i.e.*, throughout Kosmos it appears as seven logoi under seven different forms, or, as taught by learned Brahmins, "each of these is the central figure of one of the seven main branches of the ancient wisdom religion;" and, as the seven principles which correspond to the seven distinct states of *Pragna*, or consciousness, are allied to seven states of matter and the seven forms of force, the division must be the same in all that concerns the earth.

‡ Venus is thus ♀ the Earth ♁.

also of Astrology, represented Venus in its astronomical tables as a *Globe poised over a Cross*, and the Earth, as a *Globe under a Cross.* The esoteric meaning of this is: "Earth fallen into generation, or into the production of its species through sexual union." But the later Western nations did not fail to give quite a different interpretation. They explained this sign through their mystics—guided by the light of the Latin Church—as meaning that our Earth and all on it were redeemed *by the Cross*, while Venus (otherwise *Lucifer* or Satan) was trampling upon it. Venus is the most occult, powerful, and mysterious of all the planets; the one whose influence upon, and relation to the Earth is most prominent. In exoteric Brahmanism, Venus or *Sukra*—a male deity*—is the son of Bhrigu, one of the Prajâpati and a Vedic sage, and is Daitya-Guru, or the priest-instructor of the primeval giants. The whole history of "Sukra" in the Purânas, refers to the Third and to the Fourth Races.

"*It is through Sukra that the 'double ones' (the Hermaphrodites) of the Third* (Root-Race) *descended from the first 'Sweat-born,'" says the Commentary. Therefore it is represented under the symbol of* ⊖ (the circle and diameter) *during the Third* (*Race*) *and of* ⊕ *during the Fourth.*

This needs explanation. The *diameter*, when found isolated in a circle, stands for female nature, for the first *ideal* World, *self-generated and self-impregnated* by the universally diffused Spirit of Life—referring thus to the primitive Root-Race also. It becomes androgynous as the Races and all on Earth develop into their physical forms, and the symbol is transformed into a circle with a diameter from which runs a vertical line: expressive of male and female, not separated as yet—the first and earliest Egyptian *Tau* ⊤; after which it becomes ┼, or male-female separated † (See first pp. of Book I) and fallen into generation. Venus (the planet) is symbolised by the sign of a globe over the cross, which shows it as presiding over the natural generation of man. The Egyptians symbolised *Ank*, "life," by the ansated cross, or ☥, which is only another form of Venus (Isis) ♀, and meant, esoterically, that mankind and all animal life had stepped out of the divine spiritual circle and fallen into physical male and female generation. This sign, from the end of the Third Race, has the same phallic significance as the "*tree*

* In the esoteric philosophy it is male and female, or hermaphrodite; hence the *bearded* Venus in mythology.

† Therefore, putting aside its religio-metaphysical aspect, the Cross of the Christians is symbolically far more *phallic* than the pagan Svastica.

of life" in Eden. *Anouki*, a form of Isis, is the goddess of life; and *Ank* was taken by the Hebrews from the Egyptians and introduced by Moses, one learned in the Wisdom of the priests of Egypt, with many other mystical words. The word *Ank* in Hebrew, with the personal suffix, means "my life," my being, which "is the personal pronoun Anochi," from the name of the Egyptian goddess *Anouki*.*

In one of the most ancient Catechisms of Southern India, Madras Presidency, the hermaphrodite goddess Adanari (see also "*Indian Pantheon*") has the ansated cross, the Svastica, the "male and female sign," right in the central part, to denote the pre-sexual state of the Third Race. Vishnu, who is now represented with a lotus growing out of his navel—or the Universe of Brahmâ evolving out of the central point *Nara*—is shown in one of the oldest carvings as double-sexed (Vishnu and Lakshmi) standing on a lotus-leaf floating on the water; which water rises in a semicircle and pours through the Svastica, "the source of generation" or of the descent of man.

Pythagoras calls Sukra-Venus the *Sol alter*, "the other Sun." Of the "seven palaces of the Sun," that of Lucifer Venus is the *third* one in Christian and Jewish Kabala, the Zohar making of it the abode of *Samael*. According to the Occult Doctrine, this planet is our Earth's *primary*, and its spiritual prototype. Hence, Sukra's car (Venus-Lucifer's) is said to be drawn by an *ogdoad of "earth-born horses,"* while the steeds of the chariots of the other planets are different.

"*Every sin committed on Earth is felt by Usanas-Sukra. The Guru of the Daityas is the Guardian Spirit of the Earth and Men. Every change on Sukra is felt on, and reflected by, the Earth.*"

Sukra, or Venus, is thus represented as the preceptor of the Daityas, the giants of the Fourth Race, who, in the Hindu allegory, obtained at one time the sovereignty of all the Earth, and defeated the minor gods. The *Titans* of the Western allegory are as closely connected with Venus-Lucifer, identified by later Christians with Satan. Therefore, as Venus, equally with Isis, was represented with Cow's horns on her head, the symbol of mystic Nature, and one that is convertible with, and significant of, the moon, since all these were lunar goddesses, the configuration of this planet is now placed by theologians between the horns of the mystic Lucifer.† It is owing to the fanciful interpretation of the

* The ansated Cross is the astronomical planetary sign of Venus, "signifying the existence of *parturient energy* in the sexual sense, and this was one of the attributes of Isis, the *Mother*, of Eve, *Hauvah*, or Mother-Earth, and was so recognised among all the ancient peoples in one or another mode of expression." (From a modern Kabalistic MS.)

† Athenaeus shows that the first letter of Satan's name was represented in days of old by an arc and crescent; and some Roman Catholics, good and kind men, would persuade the public that it is in honour of Lucifer's crescent-like horns that Mussulmen

archaic tradition, which states that Venus changes simultaneously (geologically) with the Earth ; that whatever takes place on the one takes place on the other ; and that many and great were their common changes—it is for these reasons that St. Augustine repeats it, applying the several changes of configuration, colour, and even of the orbital paths, to that theologically-woven character of Venus-Lucifer. He even goes so far in his pious fancy as to connect the last changes of the planet with the Noachian and mythical Deluge alleged to have taken place 1796 years B.C. (See "*City of God*" lxxi., ch. viii.).

As Venus has no satellites, it is stated allegorically, that "Asphujit" (this "planet") adopted the Earth, the progeny of the Moon, "who overgrew its parent and gave much trouble," a reference to the occult connection between the two. The Regent (of the planet) Sukra * loved his adopted child so well that he incarnated as Usanas and gave it perfect laws, which were disregarded and rejected in later ages. Another allegory, in Harivansa, is that Sukra went to Siva asking him to protect his pupils, the Daityas and Asuras, from the fighting gods ; and that to further his object he performed a Yoga rite "imbibing the *smoke* of chaff with his *head downwards* for 1,000 years." This refers to the great inclination of the axis of Venus (amounting to 50 degrees), and to its being enveloped in eternal clouds. But it relates only to the physical constitution of the planet. It is with its Regent, the informing Dhyan Chohan,

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have chosen the Crescent for their national arms. Venus has always been identified, since the establishment of Roman Catholic dogmatism with Satan and Lucifer, or the great Dragon, contrary to all reason and logic. As shown by the symbologists and astronomers, the association between the serpent and the idea of darkness had an astronomical foundation. The position which the constellation of Draco at one time occupied showed that the great serpent was the ruler of the night. This constellation was formerly at the very centre of the heavens and is so extensive that it was called the Great Dragon. Its body spreads over seven signs of the Zodiac ; and Dupuis, "who," says Staniland Wake, "sees in the Dragon of the Apocalypse a reference to the celestial serpent," remarks that "it is not astonishing that a constellation so extended should be represented by the author of that book as a Great Dragon with seven heads, who drew the third part of the stars from heaven and cast them to Earth ;" (Dupuis, tome III., p. 255). Only Dupuis never knew *why* Draco, once the *pole-star*—the symbol of "Guide," Guru and director—had been thus degraded by posterity "The gods of our fathers are our devils," says an Asiatic proverb. When Draco ceased to be the *lode-star*, the guiding sidereal divinity, it shared the fate of all the fallen gods. Seth and Typhon was at one time, Bunsen tells us, "a great god universally adored throughout Egypt, who conferred on the sovereigns of the 18th and 19th Dynasties the symbols of life and power. But subsequently, in the course of the 20th Dynasty, he is suddenly treated as an evil Demon, insomuch that his effigies and name are obliterated on all the monuments and inscriptions that could be reached." The real occult reason will be given in these pages.

* Sukra is the son of Bhrigu the great Rishi, and one of the Seven *Prajâpati*, the founder of the Race of Bhargavas, in which Parasu Râma is born.

that Occult mysticism has to deal. The allegory which states that for killing Sukra's mother, Vishnu was cursed by him to be *reborn seven times* on the Earth, is full of occult philosophical meaning. It does not refer to Vishnu's Avatars, since these number nine, the tenth being still to come, but to the Races on Earth. Venus, or Lucifer (also Sukra and Usanas) the planet, is the light-bearer of our Earth, in both its physical and mystic sense. The Christians knew it well in early times, since one of the earliest popes of Rome is known by his Pontiff name as Lucifer.

"*Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . All sentient complete beings* (full septenary men or higher beings) *are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the sphere they inhabit.*"*

"*The Spheres of Being, or centres of life, which are isolated nuclei breeding their men and their animals, are numberless; not one has any resemblance to its sister-companion or to any other in its own special progeny.*"†

"*All have a double physical and spiritual nature.*"

"*The nucleoles are eternal and everlasting; the nuclei periodical and finite. The nucleoles form part of the absolute. They are the embrasures of that black impenetrable fortress, which is for ever concealed from human or even Dhyanic sight. The nuclei are the light of eternity escaping therefrom.*"

"*It is that* LIGHT *which condenses into the forms of the 'Lords of Being'—the first and the highest of which are, collectively,* JIVÂTMA, *or Pratyagâtma* (said figuratively to issue from Paramâtma. It is the Logos of the Greek philosophers—appearing at the beginning of every new Manvantara). *From these downwards—formed from the ever-consolidating waves of that light, which becomes on the objective plane gross matter—proceed the numerous hierarchies of the Creative Forces, some formless, others having their*

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* This is a flat contradiction of Swedenborg who *saw*, in "the *first Earth of the astral world*," inhabitants *dressed as are the peasants in Europe;* and on the *Fourth* Earth women clad as are the shepherdesses in a *bal masqué*. Even the famous astronomer Huygens laboured under the mistaken idea that other worlds and planets have the same identical beings as those who live on our Earth, possessing the same figures, senses, brain-power, arts, sciences, dwellings and even to the same fabric for their wearing apparel! (*Théorie du Monde*). For the clearer comprehension of the statement that the Earth "is the progeny of the Moon," see Book I., stanza VI.

† This is a modern gloss. It is added to the old Commentaries for the clearer comprehension of those disciples who study esoteric Cosmogony after having passed through Western learning. The earlier Glosses are too redundant with adjectives and figures of speech to be easily assimilated.

own distinctive form, others, again, the lowest (Elementals), having no form of their own, but assuming every form according to the surrounding conditions."

"*Thus there is but one Absolute Upadhi* (basis) *in the spiritual sense, from, on, and in which, are built for Manvantaric pnrposes the countless basic centres on which proceed the Universal, cyclic, and individual Evolutions during the active period.*"

"*The informing Intelligences, which animate these various centres of Being, are referred to indiscriminately by men beyond the Great Range* * *as the Manus, the Rishis, the Pitris* †, *the Prajâpati, and so on; and as Dhyani Buddhas, the Chohans, Melhas* (fire-gods), *Bodhisattvas,*‡ *and others, on this side. The truly ignorant call them gods; the learned profane, the one God; and the wise, the Initiates, honour in them only the Manvantaric manifestations of* THAT *which neither our Creators* (the Dhyan Chohans) *nor their creatures can ever discuss or know anything about. The* ABSOLUTE *is not to be defined, and no mortal or immortal has ever seen or comprehended it during the periods of Existence. The mutable cannot know the Immutable, nor can that which lives perceive Absolute Life.*"

"Therefore, man cannot know higher beings than his own "progenitors." "*Nor shall he worship them,*" but he ought to learn *how* he came into the world.

(*c*) Number Seven, the fundamental figure among all other figures in every national religious system, from Cosmogony down to man, must have its *raison d'être*. It is found among the ancient Americans, as prominently as among the archaic Aryans and Egyptians. The question will be fully dealt with in the second part of this Book; meanwhile a few facts may be given here. Says the author of the "*Sacred Mysteries among the Mayas and Quiches,* 11,500 *years ago*" § :—

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* "Beyond" the Great Range, means, in our case, India, as being the Trans-Himalayan region for the Cis-Himalayan region.

† The term Pitris is used by us in these Slokas to facilitate their comprehension, but it is not so used in the original Stanzas, where they have distinct appellations of their own, besides being called "Fathers" and "Progenitors."

‡ It is erroneous to take literally the *worship* of the human Bodhisattvas, or Manjusri. It is true that, exoterically, the Mahâyâna school teaches adoration of these without distinction, and that Huien-Tsang speaks of some disciples of Buddha as being worshipped. But esoterically it is not the disciple or the learned Manjusri *personally* that received honours, but the divine Bodhisattvas and Dhyani Buddhas that animated (*Amilakha*, as the Mongolians say) the human forms.

§ The author of this work is Augustus Le Plongeon. He and his wife are well known in the United States for their untiring labours in Central America. It is they who discovered the sepulchre of the royal Kan Coh, at Cichen-Itza. The author

"Seven seems to have been the sacred number *par excellence* among all civilised nations of antiquity. Why? Each separate people has given a different explanation, according to the peculiar tenets of their *(exoteric)* religion. That it was the *number of numbers for those initiated into the sacred mysteries, there can be no doubt.* Pythagoras . . . calls it the 'Vehicle of Life' containing body and soul, since it is formed of a Quaternary, that is Wisdom and intellect, and of a *Trinity* or *action and matter.* The Emperor Julian, '*In matrem, etc.*,' expresses himself thus: 'Were I to touch upon the initiation into our Sacred Mysteries, which the Chaldees Bacchized, respecting the *seven-rayed* god, lighting up the soul through him, I should say things unknown to the rabble, very unknown, but well known to the blessed Theurgists'" (p. 141).

And who, acquainted with the Purânas, the Book of the Dead, the Zendavesta, the Assyrian tiles, and finally the Bible, and who has observed the constant occurrence of the number seven, in these records of people living from the remotest times unconnected and so far apart, can regard as a coincidence the following fact, given by the same explorer of ancient Mysteries? Speaking of the prevalence of seven as a mystic number, among the inhabitants of the "Western continent" (of America), he adds that it is not less remarkable. For:—

"It frequently occurs in the *Popul-vuh* . . . we find it besides in the *seven families* said by Sahagun and Clavigero to have accompanied the mystical personage named *Votan*, the reputed founder of the great city of Nachan, identified by some with Palenque. In the *seven caves** from which the ancestors of the Nahuatl are reported to have emerged. In the *seven cities* of Cibola, described by Coronado and Niza. . . . In the *seven Antilles*; in the *seven heroes* who, we are told, escaped the Deluge . . . ."

"Heroes," moreover, whose number is found the same in every "Deluge" story—from the seven Rishis who were saved with Vaivasvata Manu, down to Noah's ark, into which beasts, fowls, and living creatures were taken by "Sevens." Thus we see the figures 1, 3, 5, 7, as perfect, because thoroughly mystic, numbers playing a prominent part in every Cosmogony and evolution of living Beings. In China, 1, 3, 5, 7, are called "celestial numbers" in the canonical "*Book of Changes.*" (*Yi King*, or *transformation*, as in "Evolution").

The explanation of it becomes evident when one examines the ancient

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seems to believe and to seek to prove that the esoteric learning of the Aryans and the Egyptians was derived from the Mayas. But, although certainly coeval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria.

* These *seven caves*, *seven cities*, etc., etc., stand in every case for the seven centres, or zones, upon which the seven primitive groups of the first Root-race were born.

Symbols: all these are based upon and start from the figures given from the Archaic Manuscript in the proem of Book I. ⊕, the symbol of evolution and fall into generation or matter, is reflected in the old Mexican sculptures or paintings, as it is in the Kabalistic Sephiroth, and the Egyptian *Tau*. Examine the Mexican MSS (*Add. MSS.* Brit. Mus. 9789)*; you will find in it a tree whose trunk is covered with *ten* fruits ready to be plucked by a male and female, one on each side of it, while from the top of the trunk two branches shoot horizontally to the right and left, thus forming a perfect T (tau), the ends of the two branches, moreover, each bearing a triple bunch, with a bird—the bird of immortality, Atman or the divine Spirit—sitting between the two, and thus making the *seventh*. This represents the same idea as the Sephirothal Tree, *ten in all*, yet, when separated from its upper triad, leaving *Seven*. These are the celestial fruits, the ten or ⊕ 10, born out of the two invisible male and female seeds, making up the 12, or the Dodecahedron of the Universe. The mystic system contains the ·, the central point; the 3 or △; the five, ☆, and the seven or ▣, or again ✡; the triangle in the square and the synthesising point in the interlaced double triangles. This for the world of the archetypes. The phenomenal world receives its culmination and the reflex of all in MAN. Therefore he is the mystic square—in his metaphysical aspect—the *Tetraktis*; and becomes the *Cube* on the creative plain. His symbol is the cube unfolded† and 6 becoming 7, or the ✠, *three* crossways (the female) and *four* vertically; and this is man, the culmination of the deity on Earth, whose body is the cross of flesh, *on*, *through*, and *in* which he is ever crucifying and putting to death the divine Logos or his HIGHER SELF.

"The universe," says every Philosophy and Cosmogony, "hath a Ruler (Rulers collectively) set over it, which is called the WORD (Logos); the fabricating Spirit is its Queen: which two are the *First Power* after the ONE."

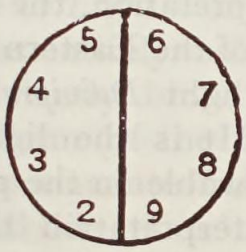
These are the Spirit and Nature, which two form our illusory universe. The two inseparables remain in the *Universe of Ideas* so long as it lasts, and then merge back into Parabrahm, the One ever changeless. "The Spirit, whose essence is eternal, one and self-existent," emanates a pure ethereal LIGHT—a dual light not perceptible to the elementary senses—in the Purânas, in the Bible, in the Sepher

* The engraving is reproduced in the "*Sacred Mysteries of the Mayas and Quiches*" on p. 134.

† See "*Source of Measures*" p. 50 to 53 and also Book II. Part 2.

Jezirah, the Greek and Latin hymns, in the Book of Hermes, in the Chaldean Book of Numbers, in the esotericism of Lao-tse, everywhere. In the Kabala, which explains the secret meaning of Genesis, this light is the DUAL-MAN, or the Androgyne (rather the sexless) angels, whose generic name is ADAM KADMON. It is they who complete man, whose ethereal form is emanated by other divine, but far lower beings, who solidify the body with clay, or the "dust of the ground"—an allegory indeed, but as scientific as any Darwinian evolution and more *true*.

The author of the "*Source of Measures*" says that the foundation of the Kabala and all its mystic books is made to rest upon the *ten Sephiroth;* which is a fundamental truth.* He shows these ten Sephiroth or the ten numbers in the following diagram:—



wherein the circle is the *naught*, its vertical diameter line is the first or primal ONE (the *Word* or *Logos*), from which springs the series of the other numbers up to 9, the limit of the digits. The 10 is the first Divine Manifestation † containing "every possible power of exact expression of proportion." By this Kabalistic speculation we are taught that the Sephiroth "were the numbers or emanations of the Heavenly Light (figures 20612 to 6561), they were the 10 'Words,' DBRIM, 41224, the light, of which they were the flux, was the Heavenly Man, the Adam KDM (the 144-144); and the Light, by the New Testament or Covenant (or 41224) created God; just as, by the Old Testament God (Alhim, 31415) creates light (20612 to 6561)."

Now there are three kinds of light in Occultism, as in the Kabala. (1) The Abstract and Absolute Light, which is Darkness; (2) The Light of the Manifested-Unmanifested, called by some the Logos: and (3) The latter light reflected in the Dhyan Chohans, the minor *logoi* (the Elohim, collectively), who, in their turn, shed it on the objective Universe. But in the Kabala—re-edited and carefully adjusted to fit the Christian tenets by the Kabalists of the XIII. century—the three lights are described as:—(1) The clear and penetrating, that of Jehovah; (2) reflected light; and (3) light in the *abstract*. "This light abstractly taken (in a metaphysical or symbolical sense) is Alhim (Elohim God).

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* See "*Masonic Review*," Cincinnati, June 1886, Art. Kabala No. 6.

† See "*Isis Unveiled*," Vol. II., pp. 300 *et seq.*, for a proof of the antiquity of the decimal system of figures.

while the clear penetrating light is Jehovah. The light of Alhim belongs to the world in general, in its allness and general fulness, but the light of Jehovah is that pertaining to the chiefest production, man, whom this light penetrated and made." The author of the "*Source of Measures*" pertinently refers the reader to Inman's "*Ancient Faiths embodied in Ancient Names*," vol. ii., p. 648. There, an engraving of "the *vesica piscis*, Mary and the female emblem, copied from a rosary of the blessed Virgin . . . . printed at Venice, 1542," and therefore, as Inman remarks, "with a license from the Inquisition, consequently orthodox," will show the reader what the Latin Church understood by this "*penetrating power of light and its effects*." How sadly disfigured—applied as they were to the grossest anthropomorphic conceptions—have become, under Christian interpretation, the noblest and grandest, as the most exalted, ideas of deity of the Eastern philosophy!

The Occultists call this light *Daiviprakriti* in the East, and light of *Christos* in the West. It is the light of the LOGOS, the direct reflection of the ever Unknowable on the plane of Universal manifestation. But here is the interpretation thereof given by the modern Christians from the Kabala. As declared by the author just cited:—

"To the fulness of the world in general with its chiefest content, man, the term Elohim-Jehovah applies. In extracts from the *Zohar*, the Rev. Dr. Cassell (a Kabalist), to prove that the Cabbalah sets forth the doctrine of the Trinity, among other things says: 'Jehovah is Elohim (Alhim) . . . by three steps God (Alhim), and Jehovah become the same, and though separated each and together, they are of the same one.'" Similarly, Vishnu becomes the Sun, the visible symbol of the impersonal deity. Vishnu is described as "striding through the seven regions of the Universe in *three steps*." But with the Hindus this is an *exoteric* account, a surface tenet and an allegory, while the Kabalists give it out as the esoteric and final meaning. But to proceed:—

"Now light," explains the author, "as shown, is 20612 to 6561, as the proper enunciation of the integral and numerical relation of diameter to circumference of a circle. God (Alhim, *i.e.*, 3.1415 to one, a modified form of the above) is the reduction of this, so as to obtain a standard unit *one*, as the basis, in general, of all calculation and all mensuration. But, for the production of animal life, and for especial *time measure* or the lunar year, that influence which causes conception and embryotic development, the numbers of the Jehovah measure ('*man even Jehovah*' measure), viz. 113 to 355, have to be specialised.* But this last ratio is but a modified form of light or 20612 to 6561, as a 'π' *value*, being only a variation of the same (that is 20612 to 6561 is 31415 to one, or Alhim or God)—and in such a manner that one can be made

* See "*Source of Measares*," pp. 276, *et seq.* App. VII.

to flow into and be derived from the other, and these are the three steps by which the *Unity* and sameness can be shown of the divine names. That is, the two are but variations of the same ratio, viz., that of 'π.' The object of this comment is to show the same measuring use for the Cabbalah as was employed in the three Covenants of the Bible, and in the symbols of Masonry, as just noticed."

"First then, the Sephiroth are described as *Light*, that is, they themselves are a function of, indeed, the same as, the manifestation of Ain-Soph; and they are so from the fact that *Light* represents the ratio of 20612 to 6561, as part of the 'Words,' DBRIM, 41224, or as to the Word, Debar, 206 (=10 cubits). *Light* is so much the burden of the Kabbalah, in explaining the Sephiroth, that the most famous book on the Kabbalah is called *Zohar* or *Light*. In this we find expressions of this kind:—'The Infinite was entirely unknown and diffused no light before the luminous point violently broke through into vision . . . .' 'When he first assumed the form (of the Crown, or the first Sephira), he caused 9 splendid lights to emanate from it, which, shining through it, diffused a bright light in all directions': that is, these 9 with his one (which was the origin, as above, of the nine), together made the 10, that is ⦶ or ⊗, or *the sacred Ten (numbers or Sephiroth)*, or *Jod*—and these numbers were '*the Light*.' Just as in the Gospel of St. John, God (Alhim, 31415 to one) was that light (20612 to 6561) by which (Light) all things were made."

In *Sepher Jezirah*, or Numbers of Creation, the whole process of evolution is given out in Numbers. In its "32 paths of Wisdom" the number 3 is repeated four times, and the number 4 five times. Therefore, the Wisdom of God is contained in numbers (Sephrim or Sephiroth), for Sepher (or S-ph-ra when unvowelled) means "to cipher." And therefore, also, we find Plato stating that the deity *geometrizes* in fabricating the Universe.

The Kabalistic book, the Sepher Jezirah, opens with a statement of the hidden wisdom of *Alhim* in *Sephrim*, *i.e.*, the Elohim in the Sephiroth.

"In thirty and two paths, hidden wisdom, established Jah, JHVH, Tzabaoth, Elohi of Israel, Alhim of Life, El of Grace and Mercy—exalted, uplifted Dweller on high, and King of Everlasting, and his name—Holy! in three Sephrim: viz:—B-S'ph-r, V-S'ph-r, V-Siph-o-r."

"This Comment sets forth 'the *Hidden Wisdom*' of the original text by hidden Wisdom, that is, by the use of words carrying a special set of Numbers and a special phraseology, which will set forth the very explanatory system which we find to fit so accurately in the Hebrew Bible. . . . . In setting forth his scheme, to enforce it, and to finish out his detailed exposition in a general postulate, viz., the one word

Sephrim (*Sephiroth*) of the Number Jezirah, the author explains the separation of this word in the three subordinate ones, a play upon a common word *s-ph-r*, or number."

The prince Al-Chazari says to the Rabbi* :—"I wish now that thou wouldest impart to me some of the chiefest or leading principles of Natural Philosophy, which as thou sayest were in former times worked out by them (the Ancient Wise Ones)"; to which the Rabbi makes answer :—"To such principles appertains the Number of Creation of our Race-father Abraham" (that is Abram and Abraham, or numbers 41224 and 41252). He then says that this book of Number treats of teaching the *Alhim-ness* and *One-ness* through "DBRIM," viz., the numbers of the Word "*Words*." That is, it teaches the use of the ratio 31415 to one, through 41224, which last, in the description of the Ark of the Covenant, was divided into two parts by two tables of stone, on which these DBRIM, or 41224, were written or engraved—or 20612 by 2. He then comments on these three subordinately used words, and takes care as to one of them to make the comment :—"And *Alhim* (31415 to 1) said : Let there be Light (20612 to 6561)."

The three words as given in the text are : ספר ספר סיפור. And the Rabbi in commenting upon them says : "It teaches the *Alhim-ness* (31415) and One-ness (the diameter to Alhim) through Words (DBRIM, 41224), by which on the one side there is infinite expression in heterogeneous creations, and on the other a final harmonic tendency to *One-ness*" (which as everyone knows is the mathematical function of "π" of the schools, which measures, and weighs and numbers the stars of heaven, and yet resolves them back into the final Oneness of the Universe through Words). "Their final accord perfects itself in that One-ness that ordains them and which consists in ספר ספר ספור (Book of Al-Chazari), that is the Rabbi, in his first comment, leaves the jod, or *i*, out of one of the words, whereas afterwards he restores it again. If we take the values of those subordinate words, we find them to be 340, 340, 346 ; together these are 1026, and the division of the general word into these has been to produce these numbers, which by Temurah may be changed in various ways for various purposes." (Kabala.)

The reader is asked to turn to Stanza IV. of Book 1. and its fourth commentary to find that the 3, 4—(7), and the thrice seven, or 1065, the number of Jehovah, is the number of the 21 Prajâpati mentioned in the Mahabhârata, or the three *Sephrim* (words in cipher or figures). And this comparison between the Creative Powers of Archaic philosophy and the anthropomorphic Creator of *exoteric* Judaism (since their esotericism shows its identity with the Secret Doctrine) will lead the student to perceive and discover that, in truth, Jehovah is but a *lunar* and

* In the "*Book Al-Chazari*" by Jehuda-ha-Levi, translated by Dr. D. Cassell.

"generation" god. (See Book 1, Part 2, "*Deus Lunus.*") It is a fact well known to every conscientious student of the Kabala, that the deeper he dives into it, the more he feels convinced that unless the Kabala—or what is left of it—is read by the light of the Eastern esoteric philosophy, its study leads only to the discovery that, on the lines traced by exoteric Judaism and Christianity, the monotheism of both is nothing more exalted than ancient Astrolatry, now vindicated by modern Astronomy. The Kabalists never cease to repeat that *primal intelligence* can never be understood. It cannot be comprehended, nor can it be located, therefore it has to remain nameless and negative. Hence the Ain-Soph—the "UNKNOWABLE" and the "UNNAMEABLE"—which, as *it* could not be made manifest, was conceived to emanate manifesting Powers. It is then with its *emanations alone that human intellect has to, and can deal.* Christian theology, having rejected the doctrine of emanations and replaced them with direct, conscious creations of angels and the rest out of *nothing*, now finds itself hopelessly stranded between Supernaturalism, or miracle, and materialism. An *extra*-cosmic god is fatal to philosophy, an *intra*-cosmic Deity—*i.e.* Spirit and matter inseparable from each other—is a philosophical necessity. Separate them and that which is left is a gross superstition under a mask of emotionalism. But why "geometrize," as Plato has it, why represent these emanations under the form of an immense arithmetical table? The question is well answered by the author just cited. His remarks are quoted in Part II., § "*The Theogony of the Creative Gods.*"

"Mental perception," he says, "to become physical perception, must have the Cosmic principle of *light:* and by this, our mental circle must become visible through light; or, for its complete manifestation, the Circle must be that of physical visibility, or Light itself. Such conceptions, thus formulated, became the groundwork of the philosophy of the divine manifesting in the Universe."

This is philosophy. It is otherwise when we find the Rabbi in *Al-Chazari* saying that "under s'ph-r is to be understood *calculation* and *weighing* of created bodies. For the *calculation*, by means of which a body must be constructed in harmony or symmetry, by which it must be in construction rightly arranged and made to correspond to the object in design, consists at last in *number, extension, mass, weight;* coordinate relation of movements, then harmony of music, must consist altogether by number, that is (S'ph-r). . . By Sippor (s'phor) is to be understood the words of Alhim whereunto joins or adapts itself the design of the frame or form of construction; for example, it was said 'Let Light be.' The *work became as the* WORDS *were spoken*, that is, as the numbers of the work came forth. . . . ."

This is *materialising the Spiritual* without scruple. But the Kabala

was not always so well adapted to anthropo-monotheistic conceptions. Compare this with any of the six schools of India. For instance, in Kapila's "Sankhya" Philosophy, unless, allegorically speaking, Purusha mounts on the shoulders of Prakriti, the latter remains irrational, while the former remains inactive without her. Therefore Nature (in man) must become a compound of Spirit and Matter before he becomes what he is; and the Spirit latent in Matter must be awakened to life and consciousness gradually. The Monad has to pass through its mineral, vegetable and animal forms, before the Light of the Logos is awakened in the animal man. Therefore, till then, the latter cannot be referred to as "MAN," but has to be regarded as a Monad imprisoned in ever changing forms. *Evolution*, not *creation*, by means of WORDS is recognized in the philosophies of the East, even in their exoteric records. *Ex oriente lux.* Even the name of the first man in the Mosaic Bible had its origin in India, Professor Max Müller's negation notwithstanding. The Jews got their Adam from Chaldea; and Adam-Adami is a compound word and therefore a manifold symbol, and proves the occult dogmas.

This is no place for philological disquisitions. But the reader may be reminded that the words *Ad* and *Adi* mean in Sanskrit "the first"; in Aramæan, "One" (*Ad-ad*, "the only one"); in Assyrian, "father" whence *Ak-Ad* or "father-creator." * And once the statement is found correct it becomes rather difficult to confine Adam to the Mosaic Bible alone, and to see therein simply a Jewish name. *Vide* Part II. of this Volume, § "Adam-Adami."

There is frequent confusion in the attributes and genealogies of the gods in their theogonies, as given to the world by the half-initiated writers, Brahmanical and Biblical, the Alpha and the Omega of the records of that symbolical science. Yet there could be no such confusion made by the earliest nations, the descendants and pupils of the divine instructors: for both the attributes and the genealogies were inseparably linked with cosmogonical symbols, the "gods" being the life and animating "soul-principle" of the various regions of the Universe. Nowhere and by no people was speculation allowed to range *beyond* those *manifested* gods. The boundless and infinite UNITY remained with every nation a virgin forbidden soil, untrodden by man's thought,

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* The appellation *Ak-ad* (or Akkadians) is of the same class as *Ad-m*, *Ha-va* (Eve) *Æd-en* (Eden); Ak-Ad meaning "Son of *Ad*" (like the sons of Ad in Ancient Arabia). *Ad-ad*, the "Only One" and the First, was the *Ad-on* or "Lord" of Syria and consort of *Ad-ar-gat* or Aster't, the Syrian goddess. And Gan-Æden (Eden) or Gandunia was Babylonia and Mesopotamia. In Assyrian *Ak* meant Creator, the letter K pronounced Kh (Ah) gutturally. According to Swedenborg's mysticism Adam was not a man but a church (?) of primitive light. In the Vedas *Ad*-iti is the primitive light, the Akâsa of the phenomenal world.

untouched by fruitless speculation. The only reference made to it was the brief conception of its diastolic and systolic property, of its periodical expansion or dilatation, and contraction. In the Universe with all its incalculable myriads of systems and worlds disappearing and re-appearing in eternity, the anthropomorphised powers, or gods, their Souls, had to disappear from view with their bodies:—"The breath returning to the eternal bosom which exhales and inhales them," says our Catechism.

"*Ideal nature*," the abstract Space in which everything in the Universe is mysteriously and invisibly generated, is the same female side of procreative power in Nature in the Vedic as in every other Cosmogony. Aditi is Sephira, and the Sophia-Achamoth of the Gnostics, and Isis, the virgin Mother of Horus. In every Cosmogony, behind and higher than the *creative* deity, there is a superior deity, a planner, an Architect, *of whom* the Creator is but the executive agent. And still higher, *over* and *around*, *within* and *without*, there is the UNKNOWABLE and the *unknown*, the Source and Cause of all these Emanations. . . . .

It thus becomes easy to account for the reason why "*Adam-Adami*" is found in the Chaldean scripture, certainly earlier than the Mosaic Books. In Assyrian *Ad* is the father, and in Aramæan *Ad* is "One," and *Ad-ad* the "only one," while *Ak* is in Assyrian "creator." Thus *Ad-am-ak-ad-mon* became Adam Kadmon in the Kabala *(Zohar)*, meaning as it did, the "One (Son) of the divine Father, or the creator," for the words "*am*" and "*om*" meant at one time in nearly every language the *divine*, or the *deity*. Thus Adam Kadmon and Adam-Adami came to mean:—"The first emanation of the Father-Mother or divine nature," and literally "the first divine one." And it is easy to see that *Ad*-Argat (or *Aster't*, the Syrian goddess, the consort of *Ad-on*, the lord god of Syria or the Jewish Adonai), and Venus, Isis, Ister, Mylitta, Eve, etc., etc., are identical with the *Aditi* and Vâch of the Hindus. They are all the "Mothers of all living" and "of the gods." On the other hand—cosmically and astronomically—all the male gods became at first "Sun-gods," then, theologically, the "Suns of Righteousness" and the Logoi, all symbolised by the Sun.* They are all *Protogonoi* (the first-born) and

* Adam-Jehovah, Brahmâ and Mars are, in one sense, identical; they are all symbols for primitive or initial *generative powers* for the purposes of human procreation. Adam is red, and so also are Brahmâ-Viraj and Mars—god and planet. Water is the blood of the Earth; therefore, all these names are connected with Earth and Water. "It takes *earth and water* to create a *human* soul," says Moses. Mars is identical with *Kartikeya* God of War (in one sense)—which god is born of the Sweat of Siva, *Sivâ Gharmaja* and the Earth. In the Mahabhârata he is shown as born without the intervention of a woman. And he is also called "Lohita," the *red*, like Adam, and the other "first men." Hence, the author of "*The Source of Measures*" is quite right in thinking that Mars (and all the other gods of like attributes), "being the *god of war* and of

Mikroprosopoi. With the Jews Adam Kadmon was the same as Athamaz, Tamaz, or the Adonis of the Greeks—"the One *with*, and *of* his father"—the "Father" becoming during the later Races *Helios*, the Sun, as Apollo *Karneios*,* for instance, who was the "Sun born"; Osiris, Ormazd, and so on, were all followed by, and found themselves transformed later on into still more earthly types: such as Prometheus, the crucified of Mount Kajbee, Hercules, and so many others, sun-gods and heroes, until all of them came to have no better significance than phallic symbols

In the *Zohar* it is said "Man was created by the Sephiroth (Elohim-Javeh, also) and they engendered by common power the *earthly* Adam." Therefore in *Genesis* the Elohim say:—"Behold Man is become *as one of us*." But in Hindu Cosmogony or "Creation," Brahmâ-Prajâpati *creates* Virâj and the Rishis, spiritually; therefore the latter are distinctly called "the Mind-born Sons of Brahmâ"; and this specified mode of *engendering* precluded every idea of *Phallicism*, at any rate in the earlier human nations. This instance well illustrates the respective *spirituality* of the two nations.

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3. Said the "Lord of the shining Face." "I shall send thee a fire when thy work is commenced. Raise thy voice to other Lokas, apply to thy Father the Lord of the Lotus (*Kumuda-Pati*) (*a*) for his Sons . . . . Thy people shall be under the rule of the Fathers (*Pitri-pati*). Thy men shall be mortals. The men of the Lord of Wisdom (*Budha*, *Mercury*) not the sons of Soma (*the Moon*) are immortal. Cease thy complaints (*b*). Thy seven skins are yet on thee. . . . Thou art not ready. Thy men are not ready (*c*).

(*a*) *Kumuda-Pati* is the Moon, the Earth's parent, in his region of Soma-loka. Though the Pitris (Pitar or "Fathers") are sons of the Gods, elsewhere sons of Brahmâ and even Rishis, they are generally known as the "lunar" ancestors.

(*b*) Pitri-pati is the lord or king of the *Pitris*, Yama, the god of Death and the Judge of mortals. The men of Budha (Mercury) are

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bloodshed, was but a secondary idea flowing out of the primary one of shedding of blood in *conception* for the first time." Hence Jehovah became later a *fighting* god, "Lord of Hosts," and one who commands war He is the aggressive *Zodh*—or Cain by permutation who *slew* his (female) "*brother*," whose "blood crieth from the ground," the *Earth* having opened *her mouth* to receive *the blood*. (*Genesis* iii.)

* Apollo *Karneios* is certainly a Greek transformation from the Hindu Krishna *Karna*. "Karna" means *radiant* from "carne," "*a ray*," and *Karneios*, which was a title of Apollo with the Celts as with the Greeks, meant "Sun born."

metaphorically *immortal* through their Wisdom. Such is the common belief of those who credit every star or planet with being inhabited. (And there are men of science—M. Flammarion among others—who believe in this fervently, on logical as well as on astronomical data). The Moon being an inferior body to the Earth even, to say nothing of other planets, the terrestrial men produced by her sons—the lunar men or "ancestors"—from her shell or body, cannot be immortal. They cannot hope to become real, self-conscious and intelligent men, unless they are *finished*, so to say, by other creators. Thus in the Purânic legend, the son of the Moon (*Soma*) is *Budha* (Mercury), "the intelligent" and the Wise, because he is the offspring of Soma, the "regent" of the visible Moon, not of Indu, the physical Moon. Thus Mercury is the elder brother of the Earth, metaphorically—his step-brother, so to say, the offspring of *Spirit*—while she (the Earth) is the progeny of the *body*. These allegories have a deeper and more scientific meaning (astronomically and geologically) then our modern physicists are willing to admit. The whole cycle of the "first War in Heaven," the Târaka-mâya, is as full of philosophical as of Cosmogonical and astronomical truths. One can trace therein the biographies of all the planets by the history of their gods and rulers. Usanas (Sukra, or Venus), the bosom-friend of Soma and the foe of Brihaspati (Jupiter) the instructor of the gods, whose wife Târâ (or Taraka) had been carried away by the Moon, *Soma*—"of whom he begat Budha"—took also an active part in this war against "the gods" and forthwith was degraded into a *demon* (Asura) deity, and so he remains to this day. *

Here the word "men" refers to the celestial men, or what are called in India the PITAR or *pitris*, the Fathers, the progenitors of men. This

* Usanas-Sukra or Venus is our "Lucifer," the morning star, of course. The ingenuity of this allegory in its manifold meanings is great indeed. Thus *Brihaspati* (the planet Jupiter) or Brahmanaspati is, in the Rig Veda, a deity who is the symbol and the prototype of the *exoteric* or ritualistic worship. He is priest sacrificer, suppliant, and the medium through which the prayers of mortals reach the gods. He is the *Purohita* (family priest, or Court Chaplain) of the Hindu Olympus and the spiritual *Guru* of the Gods. Soma is the mystery god and presides over the mystic and occult nature in man and the Universe. Târâ, the priest's wife, who symbolizes the worshipper, prefers esoteric truths to their mere shell, exotericism; hence she is shown as carried off by Soma. Now Soma is the sacred juice of that name, giving mystic visions and trance revelations, the *result of which union is Budha* (Wisdom), Mercury, Hermes, etc,, etc.; that science in short which to this day is proclaimed by the Brihaspatis of Theology as devilish and *Satanic*. What wonder that by expanding the cycle of this allegory we find Christian theology espousing the quarrel of the Hindu gods, and regarding *Usanas* (Lucifer), who helped Soma against that ancient personification of ritualistic worship (Brahmanaspati, the lord of the Brahmans, now become "Jupiter-Jehovah") as SATAN, the "enemy of God"!

does not remove the seeming difficulty, in view of modern hypotheses, of the teaching, which shows these progenitors or ancestors creating the first human Adams out of their sides: as astral shadows. And though it is an improvement on Adam's rib, still geological and climatic difficulties will be brought forward. Such, however, is the teaching of Occultism.

(*c*) Man's organism was adapted in every race to its surroundings. The first Root-Race was as ethereal as ours is material. The progeny of the seven Creators, who evolved the seven primordial Adams,* surely required no purified gases to breathe and live upon (see Part III. of this Volume). Therefore, however strongly the impossibility of this teaching may be urged by the devotees of modern science, the Occultist maintains that the case was as stated *æons of years* before even the evolution of the Lemurian, the first physical man, which itself took place 18,000,000 years ago.†

Preliminary evolution is described in one of the Books of Dzyan and the Commentaries thereon in this wise:—

Archaic Scripture teaches that at the commencement of every local Kalpa, or Round, the earth is reborn; "as the human *Jiva* (monad), when passing into a new womb, gets re-covered with a new body, so does the Jiva of the Earth; it gets a more perfect and solid covering with each Round after re-emerging once more from the matrix of space into objectivity" (Comment). This process is attended, of course, by the throes of the new birth or geological convulsions.

Thus the only reference to it is contained in one verse of the volume of the *Book of Dzyan* before us, where it says:

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4. And after great throes she *(the Earth)* cast off her old three and put on her new seven skins, and stood in her first one (*a*).

(*a*) This refers to the growth of the Earth, whereas in the Stanza treating of the First Round it is said (given in the Commentary):—

"*After the changeless* (avikâra) *immutable nature* (Essence, sadaikarûpa) *had awakened and changed* (differentiated) *into* (a state of) *causality* (avayakta), *and from cause* (Karana) *had become its own discrete effect* (vyakta), *from invisible it became visible. The smallest of the small* (the most atomic of

* As shown elsewhere, it is only the "Heavenly Man," Adam Kadmon, of the first chapter of *Genesis*, who is made "in the image and likeness of God." Adam, of chapter ii., is not said to be made in that *image* nor in the divine likeness, before he ate of the forbidden fruit. The former Adam is the Sephirothal Host; the second Adam is the Mindless first human Root-race; the third Adam is the race that separated, whose eyes are opened.

† For a discussion of the scientific objections to the views and figures here enunciated, the reader is referred to the Addenda, which form Part III. of this book.

atoms, or aniyâmsam aniyâsam) *became one and the many* (ekanekârûpa); *and producing the Universe produced also the Fourth Loka* (our Earth) *in the garland of the seven lotuses. The Achyuta then became the Chyuta.**

The Earth is said to cast off her old *three* skins, because this refers to the three preceding Rounds she has already passed through; the present being the *fourth* Round out of the seven. At the beginning of every new ROUND, after a period of "obscuration," the earth (as do also the other six "earths") casts off, or is supposed to cast off, her old skins as the Serpent does: therefore she is called in the *Aitareya-Brâhmana* the *Sarpa Rajni*, "the Queen of the Serpents," and "the mother of all that moves." The "Seven Skins," in the first of which she now stands, refer to the seven geological changes which accompany and correspond to the evolution of the Seven Root-Races of Humanity.

Stanza II., which speaks of this Round, begins with a few words of information concerning the age of our Earth. The chronology will be given in its place. In the Commentary appended to the Stanza, two personages are mentioned: Narada and Asura Maya, especially the latter. All the calculations are attributed to this archaic celebrity; and what follows will make the reader superficially acquainted with some of these figures.

TWO ANTEDILUVIAN ASTRONOMERS.

To the mind of the Eastern student of Occultism, two figures are indissolubly connected with mystic astronomy, chronology, and their cycles. Two grand and mysterious figures, towering like two giants in the Archaic Past, emerge before him, whenever he has to refer to Yugas and Kalpas. When, at what period of pre-history they lived, none save a few men in the world know, or ever can know with that certainty which is required by exact chronology. It may have been 100,000 years ago, it may have been 1,000,000, for all that the outside world will ever know. The mystic West and Freemasonry talk loudly of Enoch and Hermes. The mystic East speaks of NARADA, the old Vedic Rishi, and of ASURAMAYA, the Atlantean.

It has already been hinted that of all the incomprehensible characters in the Mahabhârata and the Purânas, Narada, the son of Brahmâ in Matsya Purâna, the progeny of Kasyapa and the daughter of Daksha

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* Achyuta is an almost untranslatable term. It means that which is not subject to fall or change for the worse: the *Unfalling*; and it is the reverse of *chyuta*, "the Fallen." The Dhyanis who incarnate in the human forms of the *Third* Root-Race and endow them with intellect (Manas) are called the *chyuta*, for they fall into generation.

in the Vishnu Purâna, is the most mysterious. He is referred to by the honourable title of Deva Rishi (divine Rishi, more than a demi-god) by Parasâra, and yet he is cursed by Daksha and even by Brahmâ. He informs Kansa that Bhagavat (or Vishnu in exotericism) would incarnate in the eighth child of Devaki, and thus brings the wrath of the Indian *Herod* upon Krishna's mother; and then, from the cloud on which he is seated—invisible as a true *Manasaputra*—he lauds Krishna, in delight at the Avatar's feat of killing the monster Kesim. Narada is here, there, and everywhere; and yet, none of the Purânas gives the true characteristics of this great enemy of physical procreation. Whatever those characteristics may be in Hindu Esotericism, Narada—who is called in Cis-Himalayan Occultism *Pesh-Hun*, the "Messenger," or the Greek *Angelos*—is the sole confidant and the executor of the universal decrees of Karma and *Adi-Budh*: a kind of active and ever incarnating logos, who leads and guides human affairs from the beginning to the end of the Kalpa.

"Pesh-Hun" is a general not a special Hindu possession. He is the mysterious guiding intelligent power, which gives the impulse to, and regulates the impetus of cycles, Kalpas and universal events.* He is Karma's visible adjuster on a general scale; the *inspirer* and the leader of the greatest heroes of this Manvantara. In the exoteric works he is referred to by some very uncomplimentary names; such as "Kali-Kâraka," *strife-maker*, "Kapi-vaktra," *monkey-faced*, and even "Pisuna," the spy, though elsewhere he is called Deva-Brahmâ. Even Sir W. Jones was strongly impressed with this mysterious character from what he gathered in his Sanskrit Studies. He compares him to Hermes and Mercury, and calls him "the eloquent messenger of the gods" (see *Asiat. Res.* I. p. 264). All this led the late Dr. Kenealy ("*Book of God*"), on the ground that the Hindus believe him to be a great Rishi, "who is for ever wandering about the earth, giving good counsel," to see in him one of his twelve *Messiahs*. He was, perhaps, not so far off the real track as some imagine.

What Narada *really is*, cannot be explained in print; nor would the modern generations of the profane gather much from the information. But it may be remarked, that if there is in the Hindu Pantheon a deity which resembles Jehovah, in tempting by "suggestion" of thoughts and "hardening" of the hearts of those whom he would make his tools and victims, it is Narada. Only with the latter it is no desire to obtain a pretext for "plaguing," and thus showing that "*I am* the Lord God."

* This is perhaps the reason why, in the Bhagavad Gita, we are told that Brahmâ had communicated to Narada in the beginning that all men whatsoever, even *Mlechchhas*, outcasts and barbarians, might know the true nature of Vasudeva and learn to have faith in that deity.

Nor is it through any ambitious or selfish motive; but, verily, to serve and guide universal progress and evolution.

Narada is one of the few prominent characters, save some gods, in the Purânas, who visits the so-called nether or infernal regions, Pâtâla. Whether or not it was from his intercourse with the thousand-headed Sesha, the serpent who bears the seven Pâtâlas and the entire world like a diadem upon his heads, and who is the great teacher of astronomy,* that Narada learned all that he knew, certain it is that he surpasses Garga's Guru in his knowledge of cyclic intricacies. It is he who has charge of our progress and national weal or woe. It is he who brings on wars and puts an end to them. In the old Stanzas Pesh-Hun is credited with having calculated and recorded all the astronomical and cosmic cycles to come, and with having taught the Science to the first gazers at the starry vault. And it is Asuramâya, who is said to have based all his astronomical works upon those records, to have determined the duration of all the past geological and cosmical periods, and the length of the all the cycles to come, till the end of this life-cycle, or the end of the seventh Race.

There is a work among the Secret Books, called the "Mirror of Futurity," wherein all the Kalpas within Kalpas and cycles within the bosom of Sesha, or infinite Time, are recorded. This work is ascribed to *Pesh-Hun* Narada. There is another old work, which is attributed to various Atlanteans. It is these two Records which furnish us with the figures of our cycles, and the possibility of calculating the date of cycles to come. The chronological calculations which will presently be given are, however, those of the Brahmins as explained further on; but most of them are also those of the Secret Doctrine.

The chronology and computations of the Brahmin Initiates are based upon the Zodiacal records of India, and the works of the above-mentioned astronomer and magician—Asuramaya. The Atlantean zodiacal records cannot err, as they were compiled under the guidance of those who first taught astronomy, among other things, to mankind.

But here again we are deliberately and recklessly facing a new difficulty. We shall be told that our statement is contradicted by *science*, in the person of a man regarded as a great authority (in the West) upon all subjects of Sanskrit literature—Professor Albrecht Weber, of Berlin. This, to our great regret, cannot be helped; and we are ready to maintain what is now stated. Asuramaya, to whom the epic tradition points as the earliest astronomer in Aryavarta, one to whom "the

* Sesha, who is also Ananta, the infinite, and the "Cycle of Eternity" in esotericism, is credited with having given his astronomical knowledge to Garga, the oldest astronomer of India, who propitiated him, and forthwith knew all about the planets and how to read omens.

Sun-god imparted the knowledge of the stars," *in propriâ personâ*, as Dr. Weber himself states, is identified by him, in some very mysterious way, with the "Ptolemaios" of the Greeks. No more valid reason is given for this identification than that "this latter name (Ptolemaios), as we see from the inscription of Piyadasi, became the Indian 'Turamaya,' out of which the name 'Asuramâya' *might* very easily grow." No doubt it "*might*," but the vital question is—Are there any good proofs that it *has* thus *grown?* The only evidence that is given for it is, that it *must* be so: "since this Maya is distinctly assigned to Romaka-pura in the West."* The Maya is evident, since no Sanskritist among Europeans can tell where that locality of "Romaka-pura" was, except, indeed, that it was somewhere "in the West." Anyhow, as no member of the Asiatic Society, or Western Orientalist, will ever listen to a Brahmanical teaching, it is useless to take the objections of European Orientalists into consideration. "Romakapura" was in "the West," certainly, since it was part and parcel of the last continent of ATLANTIS. And it is equally certain that it is Atlantis, which is assigned in the Hindu Purânas as the birth-place of Asuramâya, "as great a magician as he was an Astrologer and an Astronomer." Moreover, Prof. Weber refuses to assign any great antiquity to the Indian Zodiac, and feels inclined to think that the Hindus never knew of a Zodiac at all till "they had borrowed one from the Greeks."† This statement clashes with the most ancient traditions of India, and must therefore be ignored. (Vide "*The Zodiac and its Antiquity*"). We are the more justified in ignoring it, as the learned German Professor himself tells us in the introduction to his work (*History of Sanskrit Literature*) that "in addition to the natural obstacles which impede investigation (in India), there still prevails a dense mist of prejudices and preconceived opinions hovering over the land, and enfolding it as with a veil." Caught in that veil, it is no wonder that Dr. Weber should himself have been led into involuntary errors. Let us hope that he knows better now.

Now whether Asuramâya is to be considered a modern myth, a personage who flourished in the day of the Macedonian Greeks, or as that which he is claimed to be by the Occultists, in any case his calculations agree entirely with those of the Secret Records.

From fragments of immensely old works attributed to the Atlantean astronomer, and found in Southern India, the calendar elsewhere men-

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* See "*Lectures on the Indian Literature*," p. 253, by Prof. A. Weber; in Trübner's Asiatic Series.

† Even the Maya Indians of Guatemala had their Zodiac from untold antiquity. And "primitive man acted in the same manner independently of time or locality in every age," observes a French writer.

tioned was compiled by two very learned Brahmins * in 1884 and 1885. The work is proclaimed by the best Pundits as faultless—from the Brahmanical standpoint—and thus far relates to the chronology of the orthodox teachings. If we compare its statements with those made several years earlier in "Isis Unveiled," with the fragmentary teachings published by some Theosophists, and with the present data derived from the Secret Books of Occultism, the whole will be found to agree perfectly, save in some details which may not be explained; for secrets of higher Initiation—as unknown to the writer as they are to the reader—would have to be revealed, and that *cannot be done.* (But see "*Chronology of the Brahmins*" at the close of Stanza II.)

* The "*Tirukkanda Panchanga*" for the *Kali Yug* 4986, by Chintamany Raghanaracharya, son of the famous Government astronomer of Madras, and Tartakamala Venkata Krishna Rao.

STANZA II.

NATURE UNAIDED FAILS.

§ (5) After enormous periods the Earth creates monsters. (6) The "Creators" are displeased. (7) They dry the Earth. (8) The forms are destroyed by them. (9) The first great tides. (10) The beginning of incrustation.

5. THE WHEEL WHIRLED FOR THIRTY CRORES (*of years, or* 300,000,000*). IT CONSTRUCTED RUPAS (*forms*). SOFT STONES, THAT HARDENED (*minerals*); HARD PLANTS, THAT SOFTENED (*vegetation*). VISIBLE FROM INVISIBLE, INSECTS AND SMALL LIVES (*sarisripa, swapada*). SHE (*the Earth*) SHOOK THEM OFF HER BACK, WHENEVER THEY OVERRAN THE MOTHER (*a*). AFTER THIRTY CRORES OF YEARS, SHE TURNED ROUND. SHE LAID ON HER BACK; ON HER SIDE. . . . . SHE WOULD CALL NO SONS OF HEAVEN, SHE WOULD ASK NO SONS OF WISDOM. SHE CREATED FROM HER OWN BOSOM. SHE EVOLVED WATER-MEN TERRIBLE AND BAD (*b*).

(*a*) This relates to an inclination of the axis—of which there were several—to a consequent deluge and chaos on Earth (having, however, no reference to primeval chaos), in which monsters, half-human, half-animal, were generated. We find it mentioned in the "Book of the Dead," and also in the Chaldean account of creation, on the Cutha Tablets, however mutilated.

* 300 million years, or Three Occult Ages. The Rig Veda has the same division. In the "*Physician's Hymn*," (X 97 1) it is said that "the plants came into being *three ages* (Triyugam) before the gods" on our Earth (See "Chronology of the Brahmins" at the end of this Stanza).

It is not even allegory. Here we have *facts*, that are found repeated in the account of *Pymander*, as well as in the Chaldean tablets of creation. The verses may almost be checked by the Cosmogony, as given by Berosus, which has been disfigured out of recognition by Eusebius, but some of the features of which may yet be found in fragments left by ancient Greek authors—Apollodorus, Alexander Polyhistor, etc., etc. "The water-men terrible and bad," who were the production of physical nature alone, a result of the "evolutionary impulse" and the first attempt to create *man* the "crown," and the aim and goal of all animal life on Earth—are shown to be failures in our Stanzas. Do we not find the same in the Berosian Cosmogony, denounced with such vehemence as the culmination of heathen absurdity? And yet who of the Evolutionists can say that things in the beginning have not come to pass as they are described? That, as maintained in the Purânas, the Egyptian and Chaldean fragments, and even in Genesis, there have not been two, and even more, "creations" before the last formation of the Globe; which, changing its geological and atmospheric conditions, changed also its flora, its fauna, and its men? This claim agrees not only with every ancient Cosmogony, but also with modern science, and even, to a certain degree, with the theory of evolution, as may be demonstrated in a few words.

There is no "dark creation," no "Evil Dragon" conquered by a Sun-God, in the earliest World-Cosmogonies. Even with the Akkads, the great Deep (the Watery Abyss, or SPACE) was the birthplace and abode of Ea, Wisdom, the incognizable infinite Deity. But with the Semites and the later Chaldeans, the fathomless Deep of Wisdom becomes gross matter, sinful Substance, and Ea is changed into Tiamat, the dragon slain by Merodach, or Satan, in the astral waves.

In the Hindu Purânas, Brahmâ, the creator, is seen recommencing *de novo* several creations after as many failures; and two great creations are mentioned,* the Padma and the Vârâha, the present, when the Earth was lifted out of the water by Brahmâ, in the shape of a boar, or "Vârâha Avatar." Creation is shown as a sport, an amusement (Lîlâ) of the creative god. The Zohar speaks of primordial worlds, which perished as soon as they came into existence. And the same is said in Midraish, Rabbi Abahu explaining distinctly (in Bereschith Rabba, Parscha IX.) that "the Holy One" had successively created and de-

* These two must not be confused with the seven creations or divisions in each Kalpa (See Book I. "*The Seven Creations*"). The *primary* and *secondary* creations are here meant.

stroyed sundry worlds, before he succeeded in the present one. This does not relate only to other worlds in space, but to a mystery of our own globe contained in the allegory about the "kings of Edom." For the words, "This one pleases me," are repeated in Genesis i. 31, though in disfigured terms, as usual. The Chaldean fragments of Cosmogony on the Cuneiform inscriptions, and elsewhere, show two distinct creations of animals and men, the first being destroyed, as it was a failure. The Cosmogonical tablets prove that this our actual creation was preceded by others (See "Hibbert Lectures," p. 390); and as shown by the author of "The Qabbalah," in the Zohar, Siphrah Dzeniouta, in Jovah Rabbah, 128*a*, etc., etc. The Kabala states the same.

(*b*) Oannes (or Dagon, the Chaldean "Man-fish") divides his Cosmogony and Genesis into two portions. First the abyss of waters and and darkness, wherein resided most hideous beings—men with wings, four and two-faced men, human beings with two heads, with the legs and horns of a goat (our "goat-men,")* hippocentaurs, bulls with the heads of men, and dogs with tails of fishes. In short, combinations of various animals and men, of fishes, reptiles and other monstrous animals assuming each other's shapes and countenances. The feminine element they resided in, is personified by Thalatth—the Sea, or "Water"—which was finally conquered by Belus, the male principle. And Polyhistor says: "Belus came and cut the woman asunder, and of one half of her he formed the Earth, and of the other half the heavens, and at the same time he destroyed the animals within her." As pertinently remarked by I. Myer, "with the Akkadians each object and power of Nature had its *Zi*, Spirit. The Akkadians formed their deities into triads, usually males (sexless, rather ?); the Semites also had triadic deities, but introduced sex" (p. 246)—or phallicism. With the Aryans and the earliest Akkadians all things are emanations *through*, not *by*, a creator or logos. With the Semites everything is *begotten*.

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* Whence the identity of the ideas? The Chinese have the same traditions. According to the commentator Kwoh P'oh, in the work called *Shan-Hai-King*, "Wonders by Sea and Land," a work which was written by the historiographer Chung Ku from engravings on nine urns made by the Emperor Yü, (B.C. 2255), an interview is mentioned with men *having two distinct faces on their heads*, before and behind, monsters with bodies of goats and human faces, etc. Gould, in his "*Mythical Monsters*," p. 27, giving the names of some authors on Natural History, mentions *Shan-Hai-King*. According to Kwoh P'oh (A.D. 276-324) this work was compiled three thousand years before his time, or at seven dynasties distance. Yang Sun of the Ming Dynasty (commencing A.D. 1368) states that it was compiled by Kung Chia and Chung Ku (as stated above). Chung Ku at the time of the last emperor of the Hia dynasty, B.C. 1818, fearing that the emperor might destroy the books treating of the ancient time, carried them in his flight to Yin. (See "*Mythical Monsters*," by C. Gould, p. 27.)

6. THE WATER-MEN TERRIBLE AND BAD SHE HERSELF CREATED. FROM THE REMAINS OF OTHERS *(from the mineral, vegetable and animal remains)* FROM THE FIRST, SECOND, AND THIRD *(Rounds)* SHE FORMED THEM.. THE DHYANI CAME AND LOOKED. . . . . THE DHYANI FROM THE BRIGHT FATHER-MOTHER, FROM THE WHITE *(Solar-lunar)* REGIONS THEY CAME,* FROM THE ABODES OF THE IMMORTAL-MORTALS (*a*).

(*a*) The explanations given in our Stanzas are far more clear than that which the legend of creation from the *Cutha* tablet would give, even were it complete. What is preserved on it, however, corroborates them. For, in the tablet, "the Lord of Angels" destroys the men in the abyss, when "there were not left the carcases and waste" after they were slaughtered. After which they, the Great Gods, create men with the bodies of birds of the desert, human beings, "seven kings, brothers of the same family," etc., which is a reference to the locomotive qualities of the primary ethereal bodies of men, which could fly as well as they could walk,† but who "were destroyed" because they were not "*perfect*," *i.e.*, they "were sexless, like the Kings of Edom."

Weeded of metaphors and allegories, what will science say to this idea of a primordial creation of species? It will object to the "Angels" and "Spirits" having anything to do therewith: but if it is nature and the physical law of evolution that are the creators of all there is now on Earth, why could there be "no such abyss" when the globe was covered with waters, in which numbers of monstrous beings were generated? Is it the "human beings" and animals with human heads and double faces, which are a point of the objection? But if man is only a higher animal and has evolved from the brute species by an infinite series of transformations, why could not the "missing links" have had human heads attached to the bodies of animals, or, being two-headed, have heads of beasts and *vice versâ*, in Nature's early efforts? Are we not shown during the geological periods, in the ages of the reptiles and the mammalia, lizards with birds' wings, and serpents' heads on animal bodies.‡ And, arguing from the standpoint of science, does not even our modern human race occasionally furnish us with monster-specimens: two-headed children, animal bodies with human heads, dog-headed babies, etc., etc.? And this proves that, if nature will still play such

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* Gods and planetary Spirits, especially the Ribhus. "The three Ribhus" who yet become "thrice seven in number" of their gifts.

† Remember the "winged Races" of Plato; and the *Popol-Vuh* accounts of the first human race, which could walk, fly and see objects, however distant.

‡ See "*Mythical Monsters*," by Charles Gould.

freaks now that she has settled for ages into the order of her evolutionary work, monsters, like those described by Berosus, were a possibility in her opening programme; which possibility may even have existed once upon a time as a law, before she sorted out her species and began regular work upon them; which indeed now admits of definite proof by the bare fact of "REVERSION," as science puts it.

This is what the doctrine teaches and demonstrates by numerous proofs. But we shall not wait for the approval of either dogmatic theology or materialistic science, but proceed with the Stanzas. Let these speak for themselves, with the help of the light thrown by the Commentaries and their explanations; the scientific aspect of these questions will be considered later on.

Thus physical nature, when left to herself in the creation of animal and man, is shown to have failed. She can produce the first two and the lower animal kingdoms, but when it comes to the turn of man, spiritual, independent and intelligent powers are required for his creation, besides the "coats of skin" and the "Breath of animal Life." The human Monads of preceding Rounds need something higher than purely physical materials to build their personalities with, under the penalty of remaining even below any "Frankenstein" animal.*

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* In the first volume of the lately published "*Introduction à l'étude des Races Humaines*," by M. de Quatrefages, there is proof that since the post-tertiary period and even before that time—since many Races were already scattered during that age on the face of the Earth—man has not altered one iota in his physical structure. And if, surrounded for ages by a fauna that altered from one period or cycle to another, which died out, which was reborn in other forms—so that now there does not exist one single animal on Earth, large or small, contemporary with the man of that period—if, then, every animal has been transformed save man himself, this fact goes to prove not only his antiquity, but that he is a *distinct Kingdom*. Why should he alone have escaped transformation? Because, says de Quatrefages, the weapon used by him, in his struggle with nature and the ever-changing geological conditions and elements, was "his *psychic force, not his physical strength or body*," as in the case of animals. Give man only that dose of intelligence and reason with which other mammalia are endowed, and with his present bodily organization he will show himself the most helpless of creatures of Earth. And as everything goes to prove that the *human organism with all its characteristics, peculiarities and idiosyncrasies existed already on our Globe in those far distant geological periods when there was not yet one single specimen of the now-existing forms of mammalia*, what is the unavoidable conclusion? Why this: Since all the human races are of one and the same species, it follows that this species is the *most ancient of all* the now living mammalia. Therefore it is the most stable and persevering of all, and was already as fully developed as it is now when all the other mammalia now known had not made even their first approach to appearance on this Earth. Such is the opinion of the great French Naturalist, who gives thereby a terrible blow to Darwinism.

7. DISPLEASED THEY WERE. OUR FLESH IS NOT THERE (*they said*). THIS IS NO FIT RUPA FOR OUR BROTHERS OF THE FIFTH. NO DWELLINGS FOR THE LIVES.* PURE WATERS, NOT TURBID, THEY MUST DRINK (*a*). LET US DRY THEM (*the waters*).

(*a*) Says the Catechism (Commentaries) :—

"*It is from the material Worlds that descend they, who fashion physical man at the new Manvantaras. They are inferior Lha (Spirits), possessed of a dual body* (an astral within an ethereal form). *They are the fashioners and creators of our body of illusion.*" . . . .

"*Into the forms projected by the Lha* (Pitris) *the two letters*† (the Monad, called also 'the Double Dragon') *descend from the spheres of expectation.*‡ *But they are like a roof with no walls, nor pillars to rest upon.*" . . . .

"*Man needs four flames and three fires to become one on Earth, and he requires the essence of the forty-nine fires*§ *to be perfect. It is those who have deserted the Superior Spheres, the Gods of Will,*‖ *who complete the Manu of illusion. For the 'Double Dragon' has no hold upon the mere form. It is like the breeze where there is no tree or branch to receive and harbour it. It cannot affect the form where there is no agent of transmission* (Manas, "Mind") *and the form knows it not.*"

"*In the highest worlds, the three are one,*¶ *on Earth (at first) the one becomes two. They are like the two* (side) *lines of a triangle that has lost its bottom line—which is the third fire.*" (Catechism Book III., sec. 9.)

Now this requires some explanation before proceeding any further. To do so especially for the benefit of our Aryan Hindu brethren—

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* The Monads of the *presentments* of men of the *Third* Round, the huge Ape-like forms.

† In the esoteric system the seven principles in man are represented by seven letters. The first two are *more* sacred than the four letters of the Tetragrammaton.

‡ The intermediate spheres, wherein the Monads, which have not reached Nirvana, are said to slumber in unconscious inactivity between the Manvantaras.

§ Explained elsewhere. The "Three Fires," Pavaka, Pavamâna, and Suchi, who had forty-five sons, who, with their three fathers and their Father Agni, constitute the 49 fires. Pavamâna (fire produced by friction) is the parent of the *fire of the Asuras*; Suchi (Solar fire) is the parent of the fire of the gods; and Pavaka (electric fire) is the father of the fire of the *Pitris* (See *Vayu Purâna*). But this is an explanation on the material and the terrestrial plane. The flames are evanescent and only periodical; the fires—eternal in their triple unity. They correspond to the *four* lower, and the *three* higher human principles.

‖ The *Suras*, who become later the A-Suras.

¶ Atma, Buddhi and Manas. In Devachan the higher element of the Manas is needed to make it a state of perception and consciousness for the disembodied *Monad*.

whose esoteric interpretations may differ from our own—we shall have to explain to them the foregoing by certain passages in their own exoteric books, namely, the Purânas. In the allegories of the latter, Brahmâ, who is collectively the creative Force of the Universe, is said to be "at the beginning of the Yugas (cycles). . . . *Possessed of the desire and of the power to create, and, impelled by the potencies of what is to be created*, again and again does he, at the outset of a Kalpa, put forth a similar creation," (see *Vishnu Purâna*, Book I. ch. V., closing Sloka. Also "*Manava Dharma Shastra*" I. 30.) It is now proposed to examine the exoteric account in the Vishnu Purâna, and see how much it may agree or disagree with our occult version.

Creation of Divine Beings in the Exoteric Accounts.

In the *Vishnu Purâna*—which is certainly the earliest of all the scriptures of that name—we find, as in all the others, Brahmâ assuming as the male God, for purposes of creation, "*four bodies invested by three qualities.*"* It is said: "In this manner, Maitreya, *Jyotsna* (dawn), *Rátri* (night), *Ahan* (day), and *Sandhyâ* (evening twilight) are the four bodies of Brahmâ" . . (p. 81, Vol. I., Wilson's translation). As Parasâra explains it, when Brahmâ wants to create the world anew and construct progeny *through his will*, in the fourfold condition (or the four orders of beings) termed gods (Dhyan Chohans), Demons† (*i.e.*, more material Devas), Progenitors (Pitris) and men, "he collects Yoga-like (Yúyujè) his mind."

Strange to say, he begins by creating DEMONS, who thus take precedence over the angels or gods. This is no incongruity, nor is it due to inconsistency, but has, like all the rest, a profound esoteric meaning, quite clear to one free from Christian theological prejudice. He who bears in mind that the principle MAHAT, or Intellect, the "Universal Mind" (literally "the great"), which esoteric philosophy explains as the "manifested Omniscience"—the "first product" of Pradhâna (primordial matter) as Vishnu Purâna says, but the first Cosmic aspect of Parabrahm or the esoteric SAT, the Universal Soul,‡ as Occultism

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* This has in *esotericism* a direct bearing upon the seven principles of the manifested Brahmâ, or universe, in the same order as in man. Exoterically, it is only four principles.

† *Demons* is very loose word to use, as it applies to a great number of inferior—*i.e.*, more material—Spirits, or minor Gods, who are so termed because they "war" with the higher ones; but they are no devils.

‡ The same order of principles in man:—*Atma* (Spirit), *Buddhi* (Soul), its vehicle, as Matter is the *Vahan* of Spirit, and *Manas* (mind), the third, or the fifth microcosmically. On the *plane of personality*, *Manas* is the first.

teaches—is at the root of SELF-Consciousness, will understand the reason why. The so-called "Demons"—who are (esoterically) the Self-asserting and (intellectually) active Principle—are the *positive poles of creation*, so to say; hence, the first produced. This is in brief the process as narrated allegorically in the Purânas.

"Having concentrated his mind into itself and the quality of darkness pervading Brahmâ's assumed body, the Asuras, issuing from his thigh, were first produced; after which, abandoning this body, it was transformed into NIGHT." (See Part II., § "*The Fallen Angels.*")

Two important points are involved herein:—(*a*) Primarily in the *Rig-Veda*, the "Asuras" are shown as *spiritual divine beings;* their etymology is derived from *asu* (breath), the "Breath of God," and they mean the same as the Supreme Spirit or the Zoroastrian *Ahura*. It is later on, for purposes of theology and dogma, that they are shown issuing from Brahmâ's thigh, and that their name began to be derived from *a* privative, and *sura*, god (solar deities), or *not-a-god*, and that they became the enemies of the gods. Every ancient theogony without exception—from the Aryan and the Egyptian down to that of Hesiod—places, in the order of Cosmogonical evolution, Night before the Day; even *Genesis*, where "darkness is upon the face of the deep" before "the *first day*." The reason for this is that every Cosmogony—except in the Secret Doctrine—begins by the "Secondary Creation" so-called: to wit, the *manifested* Universe, the Genesis of which has to open by a marked differentiation between the eternal Light of *Primary* Creation, whose mystery must remain for ever "Darkness" to the prying finite conception and intellect of the profane, and the Secondary Evolution of manifested visible nature. The Veda contains the whole philosophy of that division without having ever been correctly explained by our Orientalists, because it has *never been understood* by them.

Continuing to create, Brahmâ assumes another form, that of the Day, and creates from his breath the gods, who are endowed with the quality of goodness (passivity)*. In his next body the quality of great passivity prevailed, which is also (negative) goodness, and from the side of that personage issued the Pitris, the progenitors of men, because, as the text explains, "Brahmâ thought of himself (during the process) as the father of the world."† This is *Kriya-sakti*—the mysterious *Yoga* power

* Thus, says the Commentary, the saying "by day the gods are most powerful, and by night the demons," is purely allegorical.

† This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. The words "whosoever shall say to this mountain be thou removed and cast into the sea, and *shall not doubt* . . . . that thing will come to pass," are no vain words. Only the word "faith" ought to be translated by WILL. Faith without Will is like a wind-mill without *wind*—barren of results.

explained elsewhere. This body of Brahmâ when cast off became the *Sandhya* (evening twilight), the interval between day and night.

Finally Brahmâ assumed his last form pervaded by the *quality of foulness*, "and from this MÉN, in whom foulness and passion predominate, were produced." This body when cast off became the dawn, or morning twilight—the twilight of Humanity. Here Brahmâ stands esoterically for the *Pitris*. He is collectively the Pitar, "father."

The true esoteric meaning of this allegory must now be explained. Brahmâ here symbolizes personally the collective creators of the World and Men—the universe with all its numberless productions of things movable and (seemingly) immovable.* He is collectively the Prajâpatis, the Lords of Being; and the four bodies typify the four classes of creative powers or Dhyan Chohans, described in the Commentary directly following Stanza VII. in Book I. The whole philosophy of the so-called "Creation" of the good and evil in this world and of the whole cycle of Manvantaric results therefrom, hangs on the correct comprehension of these Four bodies of Brahmâ.

The reader will now be prepared to understand the real, the esoteric significance of what follows. Moreover there is an important point to be cleared up. Christian theology having arbitrarily settled and agreed that Satan with his Fallen Angels belonged to the earliest creation, Satan being the first-created, the wisest and most beautiful of God's Archangels, the word was given, the key-note struck. Henceforth all the *pagan* scriptures were made to yield the same meaning, and all were shown to be demoniacal, and it *was* and *is* claimed that *truth and fact* belong to, and commence only with, Christianity. Even the Orientalists and Mythologists, some of them no Christians at all but "infidels," or men of science, entered unconsciously to themselves, and by the mere force of association of ideas and habit, into the theological groove. Purely Brahmanical considerations, based on greed of power and ambition, allowed the masses to remain in ignorance of great truths; and the same causes led the Initiates among the early Christians to remain silent, while those who had never known the truth disfigured the order of things, judging of the hierarchy of "Angels" by their exoteric form. Thus as the *Asuras* had become the rebellious inferior gods fighting the higher ones in popular creeds, so the highest archangel, in truth the Agathodæmon, the eldest benevolent Logos, became with theology the "Adversary" or *Satan*. But is this warranted by the correct interpretation of any old Scripture? The answer is, *most certainly not*. As the Mazdean Scriptures of the

* The same idea is found in the first four chapters of *Genesis*, with their "Lord" and "God," which are the *Elohim* and the Androgynous *Eloha*.

Zend-Avesta, the *Vendidad* and others correct and expose the later cunning shuffling of the gods in the Hindu Pantheon, and restore through AHURA the *Asuras* to their legitimate place in theogony, so the recent discoveries of the Chaldean tablets vindicate the good name of the first divine Emanations. This is easily proved. Christian Angelology is directly and solely derived from that of the Pharisees, who brought their tenets from Babylonia. The Sadducees, the real guardians of the Laws of Moses, knew not of, and rejected, any angels, opposing even the immortality of the human *Soul* (not impersonal Spirit). In the Bible the only "Angels" spoken of are the "Sons of God" mentioned in Genesis vi. (who are now regarded as the *Nephilim*, the Fallen Angels), and several angels in human form, the "Messengers" of the Jewish God, whose own rank needs a closer analysis than heretofore given. (*Vide Supra*, Stanza I., sub-sections 2, 3, *et seq.*, where it is shown that the early Akkadians called *Ea*, Wisdom, that which was disfigured by the later Chaldees and Semites into *Tismat*, Tisalat and the Thallath of Berosus, the female Sea Dragon, now Satan.) Truly—"How art thou fallen (by the hand of man), O bright star and son of the morning"!

Now what do the Babylonian accounts of "Creation," as found on the Assyrian fragments of tiles, tell us; those very accounts upon which the Pharisees built their angelology? But compare Mr. G. Smith's "*Assyrian Discoveries*," p. 398, and his "*Chaldean Account of Genesis*," p. 107. The "*Tablet with the story of the Seven Wicked Gods or Spirits*," has the following account—we print the important passages in italics:—

1. In the *first days* the evil Gods,
2. the *angels, who were in rebellion*, who *in the lower part of heaven*
3. *had been created*,
4. they caused their evil work
5. devising with wicked heads . . . . etc.

Thus we are shown, as plainly as can be, on a fragment which remained unbroken, so that there can be no dubious reading, that the "rebellious angels" had been created in the *lower part of heaven*, *i.e.*, that they belonged and do belong to a *material plane of evolution*, although as it is not the plane of which we are made cognizant through our senses, it remains generally invisible to us, and is thus regarded as subjective. Were the Gnostics so wrong, after this, in affirming that this our visible world, and especially the Earth, had been created by *lower* angels, the inferior Elohim, of which, as they taught, the God of Israel was one. These Gnostics were nearer in time to the records of the Archaic Secret Doctrine, and therefore ought to be allowed to have known better than non-initiated Christians, who took upon themselves, hundreds of years

later, to remodel and *correct* what was said. But let us see what the same Tablet says further on :—

7. There were seven of them (the wicked gods) . . . . (then follows the description of these, the fourth being a "serpent," the phallic symbol of the *fourth* Race in human Evolution).

15. The seven of them, messengers of the God Anu, their king.

Now Anu belongs to the Chaldean trinity, and is identical with Sin, the "Moon," in one aspect. And the Moon in the Hebrew Kabala is the Argha of the seed of all material life, and is still more closely connected, kabalistically, with Jehovah, who is double-sexed as Anu is. They are both represented in Esotericism and viewed from a dual aspect: male or spiritual, female or material, or Spirit and Matter, the two antagonistic principles. Hence the "Messengers of Anu," (who is Sin, the "Moon,") are shown, in verses 28 to 41, as being finally overpowered by the same Sin with the help of Bel (the Sun) and Ishtar (Venus). This is regarded as a contradiction by the Assyriologists, but is simply *metaphysics* in the esoteric teaching.

There is more than one interpretation, for there are seven keys to the mystery of the Fall. Moreover there are two "Falls" in Theology: the rebellion of the Archangels and their "Fall," and the "Fall" of Adam and Eve. Thus the lower as well as the higher Hierarchies are charged with a supposed crime. The word "supposed" is the true and correct term, for in both cases it is founded on misconception. Both are considered in Occultism as Karmic effects, and both belong to the law of Evolution: intellectual and spiritual on the one hand, physical and psychic on the other. The "Fall" is a universal allegory. It sets forth at one end of the ladder of Evolution the "rebellion," *i.e.*, the action of differentiating intellection or consciousness on its various planes, seeking union with matter; and at the other, the lower end, the rebellion of matter against Spirit, or of action against spiritual inertia. And here lies the germ of an error which has had such disastrous effects on the intelligence of civilized societies for over 1,800 years. In the original allegory it is matter—hence the more material angels—which was regarded as the conqueror of Spirit, or the Archangels who "fell" on this plane. "They of the *flaming sword* (or animal passions) had put to flight the Spirits of Darkness." Yet it is the latter who fought for the supremacy of the conscious and divine spirituality on Earth and failed, succumbing to the power of matter. But in theological dogma we see the reverse. It is Michael, "who is like unto God," the representative of Jehovah, who is the leader of the celestial hosts—as Lucifer, in Milton's fancy, is of the infernal hosts—who has the best of Satan. It is true that the nature of

Michael depends upon that of his Creator and Master. Who the latter is, one may find out by carefully studying the allegory of the "War in Heaven" with the astronomical key. As shown by Bentley, the "War of the Titans against the gods" in Hesiod, and also the war of the Asuras (or the Târakâmaya) against the devas in Purânic legend, are identical in all save the names. The aspects of the stars show (Bentley taking the year 945 B.C. as the nearest date for such conjunction) that "all the planets, except Saturn, were on the same side of the heavens as the Sun and Moon," and hence were his opponents. And yet it is Saturn, or the Jewish "Moon-god," who is shown as prevailing, both by Hesiod and Moses, neither of whom was understood. Thus it was that the real meaning became distorted.

STANZA II.—*Continued.*

8. THE FLAMES CAME. THE FIRES WITH THE SPARKS; THE NIGHT FIRES AND THE DAY FIRES (*a*). THEY DRIED OUT THE TURBID DARK WATERS. WITH THEIR HEAT THEY QUENCHED THEM. THE LHAS (*Spirits*) OF THE HIGH; THE LHAMAYIN (*those*) OF BELOW, CAME (*b*). THEY SLEW THE FORMS, WHICH WERE TWO- AND FOUR-FACED. THEY FOUGHT THE GOAT-MEN, AND THE DOG-HEADED MEN, AND THE MEN WITH FISHES' BODIES.

(*a*) The "Flames" are a Hierarchy of Spirits parallel to, if not identical with, the "burning" fiery *Saraph* (Seraphim) mentioned by Isaiah (vi. 2—6), those who attend, according to Hebrew Theogony, "the Throne of the Almighty." Melha is the Lord of the "Flames." When he appears on Earth, he assumes the personality of a Buddha, says a popular legend. He is one of the most ancient and revered *Lhas*, a Buddhist St. Michael.

(*b*) The word "Below" must not be taken to mean infernal regions, but simply a spiritual, or rather ethereal, Being of a lower grade, because nearer to the Earth, or one step higher than our terrestrial sphere; while the Lhas are Spirits of the highest Spheres—whence the name of the capital of Tibet, *Lha-ssa*.

Besides a statement of a purely physical nature and belonging to the

evolution of life on Earth, there may be another allegorical meaning attached to this Sloka, or indeed, as is taught, several. The FLAMES, or "Fires," represent Spirit, or the male element, and "Water," matter, or the opposite element. And here again we find, in the action of the Spirit slaying the purely material form, a reference to the eternal struggle, on the physical and psychic planes, between Spirit and Matter, besides a scientific cosmic fact. For, as said in the next verse :—

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9. MOTHER-WATER, THE GREAT SEA WEPT. SHE AROSE, SHE DISAPPEARED IN THE MOON, WHICH HAD LIFTED HER, WHICH HAD GIVEN HER BIRTH (*a*).

(*a*) Now what can this mean ? Is it not an evident reference to tidal action in the early stage of the history of our planet in its fourth Round ? Modern research has been busy of late in its speculations on the Palaeozoic high-tides. Mr. Darwin s theory was that not less than 52,000,000 years ago—and probably much more—the Moon originated from the Earth's plastic mass. Starting from the point where research was left by Helmholtz, Ferrel, Sir William Thomson and others, he retraced the course of tidal retardation of the earth's rotary motions far back into the very night of time, and placed the Moon during the infancy of our planet at only "a fraction of its present distance." In short, his theory was that it is the Moon which separated from the Earth. The tidal elevation concurring with the swing of the globular mass—centrifugal tendency being then nearly equal to gravity—the latter was overcome, and the tidally elevated mass could thus separate completely from the Earth.*

The Occult teaching is the reverse of this. The Moon is far older than the Earth ; and, as explained in Book I., it is the latter which owes its being to the former, however astronomy and geology may explain the fact. Hence, the tides and the attraction to the Moon, as shown by the liquid portion of the Globe ever striving to raise itself towards its parent. This is the meaning of the sentence that "the Mother-Water arose and disappeared in the Moon, which had lifted her, which had given her birth."

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* But see the difficulties suggested later, in the works of various geologists, against this theory. Compare Sir R. S. Bull's article in "*Nature*" (Dec. 1, 1881), and also what the American geologists say.

10. WHEN THEY (*the Rupas*) WERE DESTROYED, MOTHER-EARTH REMAINED BARE,* SHE ASKED TO BE DRIED (*a*).†

(*a*) The time for its incrustation had arrived. The waters had separated and the process was started. It was the beginning of a new life. This is what one key divulges to us. Another key teaches the origin of Water, its admixture with Fire (liquid fire it calls it),‡ and enters upon an alchemical description of the progeny of the two—solid matter such as minerals and earths. From the "Waters of Space," the progeny of the male Spirit-Fire and the female (gaseous) Water has become the Oceanic expanse on Earth. Varuna is dragged down from the infinite Space, to reign as Neptune over the finite Seas. As always, the popular fancy is found to be based on a strictly scientific foundation.

Water is the symbol of the female element everywhere; *mater*, from which the letter M, is derived pictorially from ⋀⋀⋀, a water hieroglyph. It is the universal matrix or the "Great Deep." Venus, the great Mother-Virgin, issues forth from the Sea-wave, and Cupid or *Eros* is her son. But Venus is the later mythological variant of *Gaia* (or *Gœa)*, the Earth, which, in its higher aspect is Nature *(Prakriti)*, and metaphysically Aditi, and even Mulaprakriti, the root of Prakriti or its noumenon.

Hence Cupid or Love in his primitive sense is Eros, the Divine Will, or *Desire of manifesting itself through visible creation.* Thence Fohat, the prototype of Eros, becomes on Earth the great power "Life-electricity," or the Spirit of "Life-giving." Let us remember the Greek Theogony and enter into the spirit of its philosophy. We are taught by the Greeks (See "*Iliad*" IV., 201, 246) that all things, gods included, owe their being to the Ocean and his wife Tethys, the latter being Gæa, the Earth or Nature. But who is *Ocean?* Ocean is the immeasurable SPACE (Spirit in Chaos), which is the Deity (*see* Book I.); and Tethys is not the Earth, but primordial matter in the process of formation. In our case it is no longer Aditi-Gæa who begets *Ouranos* or Varuna, the chief Aditya among the seven planetary gods, but Prakriti, materialised and localised. The Moon, masculine in its theogonic character, is,

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* The goddess who gave birth to these primordial monsters, in the account of Berosus, was Thallath, in Greek *Thalassa*, "the Sea."

† See, for comparison, the account of creation by Berosus *(Alexander Polyhistor)* and the hideous beings born from the two-fold principle (Earth and Water) in the Abyss of primordial creation: Neras (Centaurs, men with the limbs of horses and human bodies), and Kimnaras (men with the heads of horses) created by Brahmâ in the commencement of the Kalpa.

‡ See Commentary following Sloka 18.

in its cosmic aspect only, the female generative principle, as the Sun is the male emblem thereof. Water is the progeny of the Moon, an androgyne deity with every nation.

Evolution proceeds on the laws of analogy in Kosmos as in the formation of the smallest globe. Thus the above, applying to the *modus operandi* at the time when the Universe was appearing, applies also in the case of our Earth's formation.

This Stanza opens by speaking of thirty crores, 30,000,000, of years. We may be asked—What could the ancients know of the duration of geological periods, when no modern scientist or mathematician is able to calculate their duration with anything like approximate accuracy? Whether they had or had not better means (and it is maintained that they had them in their Zodiacs), still the chronology of the ancient Brahmins shall now be given as faithfully as possible.

The Chronology of the Brahmins.

No greater riddle exists in science, no problem is more hopelessly insoluble, than the question: How old—even approximately—are the Sun and Moon, the Earth and Man? What does modern science know of the duration of the ages of the World, or even of the length of geological periods?

Nothing; *absolutely nothing*.

If one turns to science for chronological information, one is told by those who are straightforward and truthful, as for instance Mr. Pengelly, the eminent geologist, "We do not know."* One will learn that, so far, no trustworthy numerical estimate of the ages of the world and man could be made, and that both geology and anthropology are at sea. Yet when a student of esoteric philosophy presumes to bring forward the teachings of Occult Science, he is at once sat upon. Why should this be so, since, when reduced to their own physical methods, the greatest scientists have failed to arrive even at an approximate agreement?

It is true that science can hardly be blamed for it. Indeed, in the Cimmerian darkness of the prehistoric ages, the explorers are lost in a labyrinth, whose great corridors are doorless, allowing no visible exit into the Archaic past. Lost in the maze of their own conflicting speculations, rejecting, as they have always done, the evidence of Eastern tradition, without any clue, or one single certain milestone to guide them, what can geologists or anthropologists do but pick up the slender

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* For a similar admission see Prof. Lefèvre's *Philosophy*, p. 481.

thread of Ariadne where they first perceive it, and then proceed at perfect random? Therefore we are first told that the farthest date to which documentary record extends is now generally regarded by Anthropology as but "the earliest distinctly visible point of the pre-historic period." (*Encyclopædia Britannica.*)

At the same time it is confessed that "beyond that period stretches back a vast indefinite series of prehistoric ages." (*Ibid.*)

It is with those specified "Ages" that we shall begin. They are "prehistoric" to the naked eye of matter only. To the spiritual eagle eye of the seer and the prophet of every race, Ariadne's thread stretches beyond that "historic period" without break or flaw, surely and steadily, into the very night of time; and the hand which holds it is too mighty to drop it, or even let it break. Records exist, although they may be rejected as fanciful by the profane; though many of them are tacitly accepted by philosophers and men of great learning, and meet with an unvarying refusal only from the official and collective body of *orthodox* science. And since the latter refuses to give us even an approximate idea of the duration of the geological ages—save in a few conflicting and contradictory hypotheses—let us see what Aryan philosophy can teach us.

Such computations as are given in Manu and the Purânas—save trifling and most evidently *intentional* exaggerations—are, as already stated, almost identical with those taught in esoteric philosophy. This may be seen by comparing the two in any Hindu calendar of recognised orthodoxy.

The best and most complete of all such calendars, at present, as vouched for by the learned Brahmins of Southern India, is the already mentioned Tamil calendar called the "Tirukkanda Panchanga," compiled, as we are told, from, and in full accordance with, secret fragments of Asuramâya's data. As Asuramâya is said to have been the greatest astronomer, so he is whispered to have also been the most powerful "Sorcerer" of the "WHITE ISLAND, which had become BLACK with sin," *i.e.*, of the islands of Atlantis.

The "White Island" is a symbolical name. Asuramâya is said to have lived (see the tradition of Jhána-bhaskara) in *Romaka-pura* in the West: because the name is an allusion to the land and cradle of the "Sweat-born" of the Third Race. That land or continent had disappeared ages before Asuramâya lived, since he was an Atlantean; but he was a direct descendant of the *Wise Race, the Race that never dies.* Many are the legends concerning this hero, the pupil of Surya (the Sun-God) himself, as the Indian accounts allege. It matters little whether he lived on one or another island, but the question is to prove that he was no myth, as Dr. Weber and others would make him. The

fact of "*Romaka-pura* in the West" being named as the birth-place of this hero of the archaic ages, is the more interesting because it is so very suggestive of the esoteric teaching about the "Sweat-born" Races, the men born from the *pores of their parents.* "ROMAKUPAS" means "hair-pores" in Sanskrit. In *Mahâbhârata XII.* 10,308, a people named Raumyas are said to have been created from the pores of Virabhadara, the terrible giant, who destroyed Daksha's sacrifice. Other tribes and people are also represented as born in this way. All these are references to the later Second and the earlier Third Root Races.

The following figures are from the calendar just referred to; a foot-note marks the points of disagreement with the figures of the Arya Samaj school:—

I. From the beginning of cosmic evolution,* up to the Hindu year *Tarana* (or 1887)	1,955,884,687 years.
II. The (astral) mineral, vegetable and animal kingdoms up to Man, have taken to evolve †	300,000,000 years.
III. Time, from the first appearance of "Humanity" (on planetary chain).....	1,664,500,987 years.‡

* The esoteric doctrine says that this "cosmic evolution" refers only to our solar system; while exoteric Hinduism makes the figures refer, if we do not mistake, to the whole Universal System.

† Another point of disagreement. Occultism says: "The astral prototypes of the mineral, vegetable and animal kingdoms up to man have taken that time (300 million years) to evolve, re-forming out of the cast-off materials of the preceding Round, which, though very dense and physical in their own cycle, are relatively ethereal as compared with the materiality of our present middle Round. At the expiration of these 300 million years, Nature, on the way to the physical and material, down the arc of descent, begins with mankind and works downwards, hardening or materialising forms as it proceeds. Thus the fossils found in strata, to which an antiquity, not of eighteen, but of many hundreds of millions of years, must be ascribed, belong in reality to forms of the preceding Round, which, while living, were far more ethereal than physical, as *we know the physical.* That we perceive and disinter them as tangible forms, is due to the process of materialization or crystallization referred to, which took place subsequently, at the beginning of the Fourth Round, and reached its maximum after the appearance of man, proceeding parallel with his physical evolution. This alone illustrates the fact that the degree of materiality of the Earth changes *pari passu* with that of its inhabitants. And thus man now finds, as tangible fossils, what were once the (to his present senses) ethereal forms of the lower kingdoms. The above Brahmanical figures refer to evolution beginning on Globe A, and in the First Round. In this Volume we speak only of this, the Fourth Round."

‡ This difference and the change of cyphers in the last three triplets of figures, the writer cannot undertake to account for. According to every calculation, once the three hundred millions are subtracted, the figures ought to stand, 1,655,884,687. But they are given as stated in the Tamil calendar above-named and as they were translated. The school of the late Pandit Dayanand Saraswati, founder of the Arya Samaj, gives a date of 1,960,852,987. See the "Arya Magazine" of Lahore, the cover of which bears the words: "Aryan era 1,960,852,987."

IV. The number that elapsed since the "*Vaivasvata Manvantara*"*—or the *human* period—up to the year 1887, is just ..... 18,618,728 years.

V. The full period of one *Manvantara* is ..... 308,448,000 years.

VI. 14 "Manvantaras" *plus* the period of one *Sâtya Yuga* make ONE DAY OF BRAHMÂ, or a complete Manvantara and make..... 4,320,000,000 years.

Therefore a *Maha-Yuga* consists of ..... 4,320,000 years.†

The year 1887 is from the commencement of Kali-Yuga ..... 4,989 years.

To make this still clearer in its details, the following computations by Rao Bahadur P. Sreenivas Row, are given from the "*Theosophist*" of November, 1885.

	Mortal years.
360 days of mortals make a year	1
Krita Yuga contains	1,728,000
Treta Yuga contains	1,296,000
Dwapara Yuga contains	864,000
Kali Yuga contains	432,000
The total of the said four Yugas constitute a Maha Yuga	4,320,000
Seventy-one of such Maha-Yugas form the period of the reign of one Manu	306,720,000
The reign of 14 Manus embraces the duration of 994 Maha-Yugas, which is equal to	4,294,080,000

* VAIVASVATA Manu is the one human being—some versions add to him the seven Rishis—who in the *Matsya* Avatar allegory is saved from the Deluge in a boat, like Noah in the Ark. Therefore, this *Vaivasvata Manvantara* would be the "post-Diluvian" period. This, however, does not refer to the later "Atlantean" or Noah's deluge, nor to the Cosmic *Deluge* or *Pralaya* of obscuration, which preceded our Round, but to the appearance of mankind in the latter Round. There is a great difference made, however, between the "*Naimitika*," occasional or incidental, "*Prakritika*," elemental, "*Atyantika*," the absolute, and "*Nitya*," the perpetual Pralaya; the latter being described as "Brahmâ's contingent recoalescence of the Universe at the end of Brahmâ's DAY." The question was raised by a learned Brahmin Theosophist: "Whether there is such a thing as *Cosmic* Pralaya; because, otherwise, the *Logos* (Krishna) would have to be reborn, and he is *Aja* (unborn)." We cannot see why. The *Logos* is said to be born only metaphorically, as the Sun is born daily, or rather a beam of that Sun is born in the morning and is said to die when it disappears, whereas it is simply reabsorbed into the parent essence. Cosmic *Pralaya* is for things visible, not for the *Arupa*, formless, world. The Cosmic or Universal *Pralaya* comes only at the end of one hundred years of Brahmâ; when the Universal dissolution is said to take place. Then the *Avyaya*, say the exoteric scriptures, the eternal life symbolized by Vishnu, assuming the character of Rudra, the *Destroyer*, enters into the *Seven* Rays of the Sun and drinks up all the waters of the Universe. "Thus fed, the seven solar Rays dilate to *seven suns* and set fire to the whole Cosmos. . . . . ."

† Since a Maha-Yuga is the 1,000th part of a day of Brahmâ.

Add *Sandhis*, *i.e.*, intervals between the reign of each Manu, which amount to six Maha-Yugas, equal to	25,920,000
The total of these reigns and interregnums of 14 Manus, is 1,000 Maha-Yugas, which constitute a Kalpa, *i.e.*, one day of Brahmâ.....	4,320,000,000
As Brahmâ's Night is of equal duration, one Day and Night of Brahmâ would contain ...	8,640,000,000
360 of such days and nights make one year of Brahmâ make	3,110,400,000,000
100 such years constitute the whole period of Brahmâ's age, *i.e.*, Maha-Kalpa.....	311,040,000,000,000

These are the exoteric figures accepted throughout India, and they dovetail pretty nearly with those of the Secret works. The latter, moreover, amplify them by a division into a number of esoteric cycles, never mentioned in Brahmanical popular writings—one of which, the division of the Yugas into racial cycles, is given elsewhere as an instance. The rest, in their details, have of course never been made public. They are, nevertheless, known to every "*Twice-born*" (Dwija, or Initiated) Brahmin, and the Purânas contain references to some of them in veiled terms, which no matter-of-fact Orientalist has yet endeavoured to make out, nor could he if he would.

These sacred astronomical cycles are of immense antiquity, and most of them pertain, as stated, to the calculations of Narada and Asuramâya. The latter has the reputation of a giant and a sorcerer. But the antediluvian giants (the Gibborim of the Bible) were not all bad or Sorcerers, as Christian Theology, which sees in every Occultist a servant of the Evil one, would have it; nor were they worse than many of "the faithful sons of the Church." A Torquemada and a Catherine de Médicis certainly did more harm in their day and in the name of their Master than any Atlantean giant or demigod of antiquity ever did; whether his name was Cyclops, or Medusa, or yet the Orphic Titan, the *anguipedal* monster known as Ephialtes. There were *good* "giants" in days of old just as there are *bad* "pigmies" now; and the Rakshasas and Yakshas of Lanka are no worse than our modern dynamiters, and certain Christian and civilised generals during modern wars. Nor are they myths. "He who would laugh at Briareus and Orion ought to abstain from going to, or even talking of, Karnac or Stonehenge," remarks somewhere a modern writer.

As the Brahmanical figures given above are approximately the basic calculations of our esoteric system, the reader is requested to carefully keep them in mind.

In the "*Encyclopædia Britannica*" one finds, as the last word of science, that the antiquity of man is allowed to stretch *only over* "tens of thou-

sands of years."* It becomes evident that as these figures may be made to fluctuate between 10,000 and 100,000, therefore they mean very little if anything, and only render still denser the darkness surrounding the question. Moreover, what matters it that science places the birth of man in the "pre- or post- glacial drift," if we are told at the same time that the so-called "ice age" is simply a long succession of ages which "shaded without abrupt change of any kind into what is termed the human or Recent period . . . the overlapping of geological periods having been the rule from the beginning of time." The latter "rule" only results in the still more puzzling, even if strictly *scientific* and correct, information, that "even to-day man is contemporary with the ice-age in the Alpine valleys and in the Finmark."†

Thus, had it not been for the lessons taught by the *Secret Doctrine*, and even by exoteric Hinduism and its traditions, we should be left to this day to float in perplexed uncertainty between the indefinite ages of one school of science, the "tens of thousands" of years of the other, and the 6,000 years of the Bible interpreters. This is one of the several reasons why, with all the respect due to the conclusions of the men of learning of our modern day, we are forced to ignore them in all such questions of pre-historic antiquity.

Modern Geology and Anthropology must, of course, disagree with our views. But Occultism will find as many weapons against these two sciences as it has against astronomical and physical theories, in spite of Mr. Laing's assurances that‡ "in (chronological) calculations of this sort, concerning older and later formations, there is no *theory*, and they are based on positive *facts*, limited only by a certain possible (?) amount of error either way," occultism will prove, scientific confessions in hand, that geology is very much in error, and very often even more so than Astronomy. In this very passage by Mr. Laing, which gives to Geology pre-eminence for correctness over Astronomy, we find a passage in flagrant contradiction to the admissions of the best Geologists themselves. Says the author—

"In short, the conclusions of Geology, at any rate up to the Silurian period,§ when the present order of things was fairly inaugurated, are approximate (truly so) *facts* and not *theories*, while the astronomical conclusions are *theories* based on *data so uncertain*, that while in some

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* *See* article "*Geology*," in "*Encyclopædia Britannica*."

† This allows a chance even to the Biblical "Adam Chronology" of 6,000 years. (*Ibid.*)

‡ See his "*Modern Science and Modern Thought*."

§ To the Silurian period as regards Molluscs and Animal life—granted; but what do they know of man?

cases they give results incredibly short . . . in others they give results almost incredibly long."

After which, the reader is advised that the safest course "seems to be to *assume* that Geology really proves the *duration of the present order of things* to have been somewhere over 100 millions of years," as "Astronomy gives an enormous though unknown time in the past, and to come in the future, for the birth, growth, maturity, decline, and death of the Solar System, of which our Earth is a small planet now passing through the habitable phase." (p. 49.)

Judging from past experience, we do not entertain the slightest doubt that, once called upon to answer "the absurd unscientific and preposterous claims of exoteric (and esoteric) Aryan chronology," the scientist of "the results incredibly short," *i.e.*, only 15,000,000 years, and the scientist, who "would require 600,000,000 years," together with those who accept Mr. Huxley's figures of 1,000,000,000 "since sedimentation began in Europe" (*World Life*), would all be as dogmatic one as the other. Nor would they fail to remind the Occultist and the Brahmin, that it is the modern men of science alone who represent exact science, whose duty it is to fight *inaccuracy* and *superstition*.

The earth is passing through the "habitable phase" only for the *present order* of things, and as far as our present mankind is concerned with its actual "coats of skin" and phosphorus for bones and brain.

We are ready to concede the 100 millions of years offered by Geology, since we are taught that our present physical mankind—or the *Vaivasvata* humanity—began only 18 millions of years ago. But Geology has no facts to give us for the duration of geological periods, as we have shown, no more indeed than has Astronomy. The authentic letter from Mr. W. Pengelly, F.R.S., quoted elsewhere, says that: "It is at present, and perhaps always will be, IMPOSSIBLE to reduce, even approximately, geological time into years or even into millenniums." And having never, hitherto, excavated a fossil man of any other than the *present form*—what does Geology know of him? It has traced zones or strata and, with these, primordial zoological life, down to the Silurian. When it has, in the same way, traced man down to his primordial protoplasmic form, then we will admit that it may know something of primordial man. If it is not very material "to the bearings of modern scientific discovery on modern thought," whether "man has existed in a state of constant though slow progression for the last 50,000 years of a period of 15 millions, or for the last 500,000 years of a period of 150 millions" ("Modern Science, etc." p. 49), as Mr. S. Laing tells his readers, it is very much so for the claims of the Occultists. Unless the latter show that it is *a possibility*, if not a perfect certainty, that man

lived 18 millions of years ago, the Secret Doctrine might as well have remained unwritten. An attempt must, therefore, be made in this direction, and it is our modern geologists and men of science generally who will be brought to testify to this fact in the third part of this volume. Meanwhile, and notwithstanding the fact that Hindu Chronology is constantly represented by the Orientalists as a fiction based on no *actual* computation,"* but simply a "childish boasting," it is nevertheless often twisted out of recognition to make it yield to, and fit in with, Western theories. No figures have ever been more meddled with and tortured than the famous 4, 3, 2, followed by cyphers of the Yugas and Maha-Yugas.

As the whole cycle of prehistoric events, such as the evolution and transformation of Races and the extreme antiquity of man, hangs upon the said Chronology, it becomes extremely important to check it by other existing calculations. If the Eastern Chronology is rejected, we shall at least have the consolation of proving that no other—whether the figures of Science or of the Churches—is one whit more reliable. As Professor Max Müller expresses it, it is often as useful to prove what a thing is not as to show what it may be. And once we succeed in pointing out the fallacies of both Christian and scientific computations —by allowing them a fair chance of comparison with our Chronology— neither of the two will have a reasonable ground to stand upon, in pronouncing the esoteric figures less reliable than its own.

We may here refer the reader to our earlier work "*Isis Unveiled*," Vol. I., p. 32, for some remarks concerning the figures which were cited a few pages back.

To-day a few more facts may be added to the information there given, which is already known to every Orientalist. The sacredness of the cycle of 4320, with additional cyphers, lies in the fact that the figures which compose it, taken separately or joined in various combinations, are each and all symbolical of the greatest mysteries in Nature. Indeed, whether one takes the 4 separately, or the 3 by itself, or the two together making 7, or again the three added together and yielding 9, all these numbers have their application in the most sacred and occult things, and record the workings of Nature in her eternally periodical phenomena. They are never erring, perpetually recurring numbers, unveiling, to him who studies the secrets of Nature, a truly divine System, an *intelligent* plan in Cosmogony, which results in natural cosmic divisions of times, seasons, invisible influences, astronomical phenomena, with their action and reaction on terrestrial and even moral nature; on

* Wilson's "Translation of Vishnu Purâna," Vol. I., pp, 50, 51.

birth, death, and growth, on health and disease. All these natural events are based and depend upon cyclical processes in the Kosmos itself, producing periodic agencies which, acting from without, affect the Earth and all that lives and breathes on it, from one end to the other of any Manvantara. Causes and effects are esoteric, exoteric, and *endexoteric*, so to say.

In *Isis Unveiled* we wrote that which we now repeat :—" *We are at the bottom of a cycle and evidently in a transitory state.* Plato divides the intellectual progress of the universe during every cycle into fertile and barren periods. In the sublunary regions, the spheres of the various elements remain eternally in perfect harmony with the divine nature, he says; 'but their parts,' owing to a too close proximity to earth, and their commingling with the *earthly* (which is matter, and therefore the realm of evil), 'are sometimes according, and sometimes contrary to (divine) nature.' When those circulations—which Eliphas Levi calls 'currents of the astral light'—in the universal ether which contains in itself every element, take place in harmony with the divine spirit, our earth and everything pertaining to it enjoys a fertile period. The occult powers of plants, animals, and minerals magically sympathize with the 'superior natures,' and the divine soul of man is in perfect intelligence with these 'inferior' ones. But during the barren periods, the latter lose their magic sympathy, and the spiritual sight of the majority of mankind is so blinded as to lose every notion of the superior powers of its own divine spirit. We are in a barren period: the eighteenth century, during which the malignant fever of scepticism broke out so irrepressibly, has entailed unbelief as an hereditary disease upon the nineteenth. The divine intellect is veiled in man; his animal brain alone *philosophizes*." And philosophizing alone, how can it understand the " SOUL DOCTRINE " ?

In order not to break the thread of the narrative we shall give some striking proofs of these cyclic laws in Part II., proceeding meanwhile with our explanations of geological and racial cycles.

STANZA III.

ATTEMPTS TO CREATE MAN.

(11) The Descent of the Demiurge. (12) The lunar gods ordered to create. (13) The higher gods refuse.

11. THE LORD OF THE LORDS CAME. FROM HER BODY HE SEPARATED THE WATERS, AND THAT WAS HEAVEN ABOVE, THE FIRST HEAVEN *(the atmosphere, or the air, the firmament)* (*a*).

(*a*) Here tradition falls again into the Universal. As in the earliest version, repeated in the Purânas, so in the latest, the Mosaic account. In the first it is said: "He the Lord" (the god who has the form of Brahmâ) "when the world had become one ocean *(Harivamsa I.* 36) concluding that within the waters lay the earth, and desirous to raise it up," to separate it, "created himself in another form. As in the preceding Kalpa (Manvantara) he had assumed the shape of a tortoise, so in this one he took the shape of a boar, etc. etc." In the Elohistic "creation" *(Genesis*, verses 6, 7, 8, and 9) "God" creates a firmament in the midst of the waters . . . . . and says "let *dry land* appear." And now comes the traditional peg whereunto is hung the esoteric portion of the Kabalistic interpretation.

12. THE GREAT CHOHANS *(Lords)*, CALLED THE LORDS OF THE MOON, OF THE AIRY BODIES (*a*). "BRING FORTH MEN, *(they were told)*, MEN OF YOUR NATURE. GIVE THEM *(i.e., the Jivas or Monads)* THEIR FORMS WITHIN. SHE *(Mother Earth or Nature)* WILL BUILD COVERINGS WITHOUT *(external bodies)*. (*For*) MALES-FEMALES WILL THEY BE. LORDS OF THE FLAME, ALSO."

(*a*) Who are the Lords of the Moon? In India they are called *Pitris* or "lunar ancestors," but in the Hebrew scrolls it is Jehovah himself who is the "Lord of the Moon," collectively as the Host, and also as one of the Elohim. The astronomy of the Hebrews and their observance of *times* was regulated by the moon. A Kabalist, having shown that "Daniel . . . told off God's providence by *set times*," and that the "Revelation" of John "speaks of a carefully measured *cubical* city descending out of the heavens," etc., adds—

"But the vitalizing power of heaven lay chiefly *with the moon*. . . . It was the Hebrew יהוה (Jehovah), and St. Paul enjoins: 'Let no man judge you for your observance of the seventh day, and the *day of the new moon, which are a shadow of things to come;* but the body (or substance) is of Christ" or Jehovah, that function of this power that "made the barren woman . . . a mother . . · for they are the gift of Jehovah" . . . which is a key to the objection which her husband made to the Shunamite, as to her going to the man of God—"for it is neither the seventh day nor the *day of the new moon*. . . ." (2 *Kings*, iv., 23.) The living spiritual powers of the constellations had mighty wars, marked by the movements and positions of the stars and planets, and especially as the result of the conjunction of the moon, earth, and sun. Bentley comments on the Hindu "War between the gods and the giants," as marked by the eclipse of the Sun at the ascending node of the Moon, 945 B.C. (! !), at which time was born* or produced from the sea, SRI (Sarai, S-r-i, the wife of the Hebrew A-bram†). Sri is also Venus-Aphrodite the Western emblem "of the luni-solar year or the moon (as Sri is the wife of the moon; *vide* foot-note), the goddess of increase‡ . . ." Therefore . . . "the grand monument and landmark of the exact period of the lunar year and month, by which this cycle (of 19 tropical years and 235 revolutions of the moon) could be calculated, was Mount Sinai—the Lord Jehovah coming down thereon. . . . Paul speaks (then) as a mystagogue, when he says concerning the freed woman and bond woman of Abraham: 'For this Hagar (the bond-woman) is Mount Sinai in Arabia.' How could a woman be a mountain? and such a mountain! Yet . . . she was. . . . Her name was Hagar, Hebrew הגר, whose numbers re-read 235, or in exact measure, the very number of lunar months to equal nineteen tropical years to complete this cycle. . . . Mount Sinai being, in the esoteric language of the wisdom, the monument of the exact time of the lunar

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* According to the wonderful chronology of Bentley, who wrote in days when Biblical chronology was still undisputed; and also according to that of those modern Orientalists who dwarf the Hindu dates as far as they can.

† Now *Sri* is the daughter of Bhrigu, one of the Prajâpatis and Rishis, the chief of the Bhrigus, "the Consumers," the aërial class of gods. She is Lakshmi, the wife of Vishnu, and she is "the bride of Siva" (Gauri), and she is Sarasvati, "the watery," the wife of Brahmâ, because the three gods and goddesses are one, under three aspects. Read the explanation by Parasâra, in *Vishnu Purâna* in Bk. I., ch. viii. (Vol. I., Wilson's trans., p. 119), and you will understand. "The Lord of Sri" is the moon, he says, and 'Sri is the wife of Narâyâna, the God of Gods"; Sri or Lakshmi (Venus) is Indrâni, as she is Sarasvati, for in the words of Parasâra: "Hari (or Iswara, "the Lord") is all that is called male in the Universe; Lakshmi is all that is termed female. There is nothing else than they." Hence she is "female," and "God" is male Nature.

‡ Sri is goddess of, and herself "Fortune and Prosperity."

years and months, by which this spiritual vitalizing cycle could be computed—and which mountain, indeed, was called (see Fuerst), "the Mountain of the Moon (Sin). So also Sarai (SRI), the wife of Abram, could have no child until her name was changed to Sarah, שרה, giving to her the property of this lunar influence."*

This may be regarded as a digression from the main subject; but it is a very necessary one with a view to Christian readers. For who, after studying dispassionately the respective legends of Abram or Abraham, Sarai or Sarah, who was "fair to look upon," and those of Brahmâ and Sarasvati, or Sri, Lakshmi-Venus, with the relations of all these to the Moon and Water;—and especially one who understands the real Kabalistic meaning of the name Jehovah and its relation to, and connection with, the moon—who can doubt that the story of Abram is based upon that of Brahmâ, or that Genesis was written upon the old lines used by every ancient nation? All in the ancient Scriptures is allegorical—all based upon and inseparably connected with Astronomy and Cosmolatry.

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13. They *(the Moon-gods)* went, each on his allotted land: seven of them, each on his lot. The Lords of the Flame remained behind. They would not go, they would not create (*a*).

(*a*) The Secret teachings show the divine Progenitors creating men on seven portions of the globe "each on his lot"—*i.e.*, each a different race of men externally and internally, and on different zones. This polygenistic claim is considered elsewhere (*vide* Stanza VII.). But who are "They" who create, and the "Lords of the Flame," "who do not"? Occultism divides the "Creators" into twelve classes; of which four have reached *liberation* to the end of the "Great Age," the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct Karmic law. These last act on the man-bearing globes of our chain.

Exoteric Hindu books mention seven classes of Pitris, and among them two distinct kinds of Progenitors or Ancestors: the *Barhishad* and the *Agnishwatta;* or those possessed of the "sacred fire" and those devoid of it. Hindu ritualism seems to connect them with sacrificial fires, and with *Grihasta* Brahmins in earlier incarnations: those who have, and those who have *not* attended as they should to their household sacred fires in their previous births. The distinction, as said, is derived from the *Vedas*. The first and highest class (esoterically) the *Agnishwatta*,

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* "*Masonic Review;*" Cincinnati, June 1886, Art. "The Cabbalah."

are represented in the exoteric allegory as *Grihasta* (Brahman-householders) who, in their past births in other Manvantaras having failed to maintain their domestic fires and to offer burnt sacrifices, have lost every right to have oblations with fire presented to them. Whereas the Barhishad, being Brahmins who have kept up their household sacred fires, are thus honoured to this day. Thence the *Agnishwatta* are represented as devoid of, and the *Barhishad* as possessed of, fires.

But esoteric philosophy explains the original qualifications as being due to the difference between the natures of the two classes : the *Agnishwatta* Pitris are devoid of fire (*i.e.*, of creative passion), because too divine and pure (*vide supra*, Sloka 11th) ; whereas the Barhishad, being the lunar spirits more closely connected with Earth, became the creative Elohim of form, or the Adam of dust.

The allegory says that Sanandana and other *Vedhas*, the Sons of Brahmâ, *his first progeny*, "were without desire or passion, inspired with the holy wisdom, estranged from the Universe and *undesirous of progeny*" (*Vishnu Purâna*, Book I. vii.). This also is what is meant in Sloka 11 by the words : "They would not create," and is explained as follows :— "The primordial Emanations from the creative Power are too near the absolute Cause. They are transitional and latent forces, which will develop only in the next and subsequent removes." This makes it plain. Hence Brahmâ is said to have felt wrathful when he saw that those "embodied spirits, produced from his limbs (*gâtra*), would not multiply themselves." After which, in the allegory, he creates other seven *mind-born* Sons (see "*Moksha-Darma*" and "*Mahabhârata*"), namely, *Marichi*, *Atri*, *Angiras*, *Pulastya*, *Pulaha*, *Kratu* and *Vasishta*, the latter being often replaced by *Daksha*, the most prolific of the creators. In most of the texts these Seven Sons of *Vasishta-Daksha* are called the seven Rishis of the *Third* Manvantara ; the latter referring both to the Third Round and also to the third Root-Race and its branch-Races in the Fourth Round. These are all the creators of the various beings on this Earth, the Prajâpati, and at the same time they appear as divers reincarnations in the early Manvantaras or races.

It thus becomes clear why the *Agnishwatta*, devoid of the grosser *creative fire*, hence unable to create physical man, having no *double*, or astral body, to project, since they were without any *form*, are shown in exoteric allegories as Yogis, Kumaras (chaste youths), who became "rebels," *Asuras*, fighting and opposing gods,* etc., etc. Yet it is they

* Because, as the allegory shows, the Gods who had no personal merit of their own, dreading the sanctity of those self-striving incarnated Beings who had become *ascetics* and Yogis, and thus threatened to upset the power of the former by their *self-acquired* powers —denounced them. All this has a deep philosophical meaning and refers to the evolution and acquirement of divine powers through *self-exertion*, Some Rishi-

alone who could complete man, *i.e.*, make of him a self-conscious, almost a divine being—a god on Earth. The *Barhishad*, though possessed of creative fire, were devoid of the higher MAHAT-mic element. Being on a level with the lower principles—those which precede gross objective matter—they could only give birth to the outer man, or rather to the model of the physical, the astral man. Thus, though we see them intrusted with the task by Brahmâ (the collective *Mahat* or Universal Divine Mind), the "Mystery of Creation" is repeated on Earth, only in an inverted sense, as in a *mirror*. It is those who are unable to create the spiritual immortal man, who project the senseless model (the *Astral*) of the physical Being; and, as will be seen, it was those who would not multiply, who sacrificed themselves to the good and salvation of *Spiritual Humanity*. For, to complete the *septenary man*, to add to his three lower principles and cement them with the spiritual Monad—which could never dwell in such a form otherwise than in an *absolutely latent state*—two connecting principles are needed: *Manas* and *Kama*, This requires a living *Spiritual Fire* of the middle principle from the *fifth* and *third states* of Pleroma. But this fire is the possession of the *Triangles*, not of the (perfect) *Cubes*, which symbolize the Angelic Beings:* the former having from the first creation got hold of it and being said to have appropriated it for themselves, as in the allegory of Prometheus. These are the active, and therefore—in Heaven—no longer "pure" Beings. They have become the independent and free Intelligences, shown in every Theogony as fighting for that independence and freedom, and hence—in the ordinary sense—"rebellious to the divine passive law." These are then those "Flames" (the *Agnishwatta*) who, as shown in Sloka 13, "remain behind" instead of going along with the others to create men on Earth. But the true esoteric meaning is that most of them were destined to incarnate as the *Egos* of the forthcoming crop of Mankind. The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung. If the reader were told, as in in the *semi-esoteric* allegories, that these Beings were returning *Nirvanees*, from preceding *Maha-Manvantaras*—ages of incalculable dura-

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Yogis are shown in the Purânas to be far more powerful than the gods. Secondary gods or temporary powers in Nature (the Forces) are doomed to disappear; it is only the spiritual potentiality in man which can lead him to become one with the INFINITE and the ABSOLUTE.

* See Book I., Stanzas III. to V. The triangle becomes a Pentagon (five-fold) on Earth.

tion which have rolled away in the Eternity, a still more incalculable time ago—he would hardly understand the text correctly; while some Vedantins might say: "This is not so; the Nirvanee can never return"; which is true during the Manvantara he belongs to, and erroneous where Eternity is concerned. For it is said in the Sacred Slokas:

"*The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action. . . .*"

Hence, as the higher "Pitris or Dhyanis" had no hand in his physical creation, we find primeval man, issued from the bodies of his *spiritually fireless* progenitors, described as aëriform, devoid of compactness, and MINDLESS. He had no middle principle to serve him as a medium between the *highest* and the *lowest*, the spiritual man and the physical brain, for he lacked *Manas*. The Monads which incarnated in those *empty* SHELLS, remained as unconscious as when separated from their previous incomplete forms and vehicles. There is no potentiality for creation, or self-Consciousness, in a *pure* Spirit on this our plane, unless its too homogeneous, perfect, because divine, nature is, so to say, mixed with, and strengthened by, an essence already differentiated. It is only the lower line of the Triangle—representing the first triad that emanates from the Universal MONAD—that can furnish this needed consciousness on the plane of differentiated Nature. But how could these pure Emanations, which, on this principle, must have originally been themselves *unconscious* (in our sense), be of any use in supplying the required principle, as they could hardly have possessed it themselves? The answer is difficult to comprehend, unless one is well acquainted with the philosophical metaphysics of a beginningless and endless series of Cosmic Re-births; and becomes well impressed and familiarised with that immutable law of Nature which is ETERNAL MOTION, cyclic and spiral, therefore progressive even in its seeming retrogression. The one divine Principle, the nameless THAT of the Vedas, is the universal Total, which, neither in its spiritual aspects and emanations, nor in its physical atoms, can ever be at "*absolute rest*" except during the "Nights" of Brahmâ. Hence, also, the "first-born" are those who are first set in motion at the beginning of a Manvantara, and thus the first to fall into the lower spheres of materiality. They who are called in Theology "the Thrones," and are the "Seat of God," must be the first incarnated men on Earth; and it becomes comprehensible, if we think of the endless series of past Manvantaras, to find that the last had to come first, and the first last. We find, in short, that the higher Angels had broken, countless æons before, through the "Seven Circles," and thus *robbed* them of the Sacred fire;

which means in plain words, that they had assimilated during their past incarnations, in lower as well as in higher worlds, all the wisdom therefrom—the reflection of MAHAT in its various degrees of intensity. No Entity, whether angelic or human, can reach the state of Nirvana, or of absolute purity, except through æons of suffering and the *knowledge* of EVIL as well as of good, as otherwise the latter remains incomprehensible.

Between man and the animal—whose Monads (or Jivas) are fundamentally identical—there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence—and, in some rare cases of incarnation, the *very essence*—of a higher Being: one from a higher and divine plane? Can man—a god in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad —seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm? And what is it that creates such difference. unless man is an animal *plus* a *living god* within his physical shell? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences.

To some extent, it is admitted that even the esoteric teaching is allegorical. To make the latter comprehensible to the average intelligence, requires the use of symbols cast in an intelligible form. Hence the allegorical and semi-mythical narratives in the exoteric, and the (only) *semi*-metaphysical and objective representations in the esoteric teachings. For the purely and transcendentally spiritual conceptions are adapted only to the perceptions of those who "see without eyes, hear without ears, and sense without organs," according to the graphic expression of the Commentary. The too puritan idealist is at liberty to spiritualise the tenet, whereas the modern psychologist would simply try to spirit away our "fallen," yet still divine, human Soul in its connection with *Buddhi*.

The mystery attached to the highly spiritual ancestors of the *divine* man within the earthly man is very great. His dual creation is hinted at in the Purânas, though its esoteric meaning can be approached only by collating together the many varying accounts, and reading them in their symbolical and allegorical character. So it is in the Bible, both in *Genesis* and even in the *Epistles* of Paul. For that *creator*, who is called in the second chapter of Genesis the "Lord God," is in the original the *Elohim*, or *Gods* (the Lords), in the plural; and while one of them makes the earthly Adam of dust, the other breathes into him the breath of life, and the third makes of him a *living soul* (ii. 7), all of which readings

are implied in the plural number of the Elohim.* "The first man is of the Earth, the second (the last, or rather highest) is from heaven," says Paul in I. *Corinthians* xv. 47.

In the Aryan allegory the rebellious Sons of Brahmâ are all represented as holy ascetics and Yogis. Re-born in every Kalpa, they generally try to impede the work of human procreation. When Daksha, the chief of the *Prajâpati* (creators), brings forth 10,000 sons for the purpose of peopling the world, Narada—a son of Brahmâ, the great Rishi, and *virtually* a "Kumara," if not so in name—interferes with, and twice frustrates Daksha's aim, by persuading those Sons to remain holy ascetics and eschew marriage. For this, Daksha curses Narada to be *re-born as a man*, as Brahmâ had cursed him before for refusing to marry, and obtain progeny, saying:—"Perish in thy present (*Deva* or angelic) form and take up thy abode in the womb," *i.e.*, become a man (*Vayu Purâna ; Harivamsa*, 170). Notwithstanding several conflicting versions of the same story, it is easy to see that Narada belongs to that class of Brahmâ's, "first-born," who have all proven rebellious to the law of animal procreation, for which they had to incarnate as *men*. Of all the Vedic Rishis, Narada, as already shown, is the most incomprehensible, because the most closely connected with the occult doctrines—especially with the secret cycles and Kalpas (*vide supra*).

Certain contradictory statements about this Sage have much distracted the Orientalists. Thus he is shown as refusing positively to *create* (have progeny), and even as calling his father Brahmâ "a false teacher" for advising him to get married ("*Narada-Pancha-Râtra*"); nevertheless, he is referred to as one of the Prajâpati, "progenitors"! In *Naradiya Purâna*, he describes the laws and the duties of the celibate adepts; and as these occult duties do not happen to be found in the fragment of about 3,000 Stanzas in the possession of European museums, the Brahmins are proclaimed liars; the Orientalists forgetting that the *Naradiya* is credited with containing 25,000 Stanzas, and that it is not very likely that such MSS. should be found in the hands of the Hindu profane, those who are ready to sell any precious *olla* for a red pottage. Suffice it to say, that Narada is

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* Seth, as Bunsen and others have shown, is not only the *primitive god* of the Semites—early Jews included—but also their "semi-divine ancestor." For, says Bunsen ("*God in History*," vol. i., pp. 233, 234), "the Seth of Genesis, the father of Enoch (*the* man) must be considered as originally running parallel with that derived from the Elohim, Adam's father." "According to Bunsen, the Deity (the god Seth) was the *primitive god* of Northern Egypt and Palestine" (Staniland Wake, "The Great Pyramid"). And Seth became considered in the later Theology of the Egyptians as "AN EVIL DÆMON," says the same Bunsen, for he is one with with Typhon and one with the Hindu demons as a logical sequel.

the Deva-Rishi of Occultism *par excellence;* and that the Occultist who does not ponder, analyse, and study Narada from his seven esoteric facets, will never be able to fathom certain anthropological, chronological, and even Cosmic Mysteries. He is one of the *Fires* above-mentioned, and plays a part in the evolution of this Kalpa from its incipient, down to its final stage. He is an actor who appears in each of the successive acts (Root-Races) of the present Manvantaric drama, in the world allegories which strike the key-note of esotericism, and are now becoming more familiar to the reader. But shall we turn to other ancient Scriptures and documents for the corroboration of the "Fires," "Sparks," and "Flames?" They are plentiful, if one only seeks for them in the right places. In the "*Book of the Concealed Mystery*," they are clearly enunciated, as also in the "*Ha Idra Zuta Qadisha*," or the lesser holy Assembly. The language is very mystical and veiled, yet still comprehensible. Therein, among the sparks of Prior Worlds, "vibrating Flames and Sparks," from the divine flint, the *workmen* proceed to create man, "male and female" (427); which "Flames and Sparks" (Angels and their Worlds, Stars and Planets) are said, figuratively, to "become extinct and die," that is to say, remain *unmanifested* until a certain process of nature is accomplished. To show how thickly veiled from public view are the most important facts of anthropogenesis, two passages are now quoted from two Kabalistic books. The first is from the *Book of the Concealed Mystery*:—

(429.) From a Light-Bearer (one of the seven sacred planets) of insupportable brightness proceeded a radiating Flame, dashing off, like a vast and mighty hammer, those sparks which were the prior worlds.

(430.) And with most subtle ether were these intermingled and bound mutually together, but *only when they were conjoined together*, even the great Father and great Mother.

(431.) From *Hoa*, himself, is AB, the Father; and from *Hoa*, himself, is RUACH, the Spirit; who are hidden in the Ancient of Days, and therein is that Ether concealed.

(432.) And it was connected with a Light-Bearer (a planet and its angel or regent), which went forth from that Light-Bearer of insupportable brightness, which is hidden in the bosom of *Aima*, the Great Mother.*

Now the following extract from the Zohar† also deals with the same mystery:—"The Pre-Adamite Kings. 'We have learned in the Siphrah D'Tzniootha: That the *At-tee'kah D'At-tee'keen*, Ancient of Ancients, before He prepared his Form, built Kings, and engraved

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* *See* Mr. Mather's "*Kabbalah Unveiled.*"
† Translated in I. Myer's *Qabbalah.*

Kings, and sketched out Kings (men, the Kings of the animals), and they could not exist: till he overthrew them *and hid them until after a time*, therefore it is written: 'And these are the Kings which reigned in the land of Edom' . . . . And they could not exist till *Resha'Hiv'rah*, the White Head, the *At'-tee-'kah D'At-tee'keen*, Ancient of Ancients, arranged Himself . . . . and formed all forms above and below. . . . Before He arranged himself in his Form had not been formed all those whom he desired to form, and all worlds have been destroyed . . . . they did not remain in their places, because the form of the Kings had not been formed as it ought to be, and *the Holy City had not been prepared.*" (*Zohar* iii., 135*a*; 292*a* *Idra Zootah*. Brody, etc.)

Now the plain meaning of these two allegorical and metaphysical disquisitions is simply this: Worlds and men were in turn formed and destroyed, *under the law of evolution* and *from pre-existing material*, until both the planets and their men, in our case our Earth and its animal and human races, became what they are now in the present cycle: opposite polar forces, an equilibrized compound of Spirit and Matter, of the positive and the negative, of the male and the female. Before man could become male and female *physically*, his prototype, the creating Elohim, had to arrange his Form on this sexual plane *astrally*. That is to say, the atoms and the organic forces, descending into the plane of the given differentiation, had to be marshalled in the order intended by Nature, so as to be ever carrying out, in an immaculate way, that law which the Kabala calls the *Balance*, through which everything that exists does so as male and female in its final perfection, in this present stage of materiality. *Chochmah*, Wisdom, the Male Sephiroth, had to diffuse itself *in*, and *through*, *Binàh*, intelligent Nature, or Understanding. Therefore the First Root-race of men, sexless and mindless, had to be overthrown and "hidden until after a time"; *i.e.*, the first race, instead of dying, disappeared *in the second race*, as certain lower lives and plants do in their progeny. It was a wholesale transformation. The First became the Second Root-race, without either begetting it, procreating it, or dying. "*They passed by* together," as it is written: "And he died and another reigned in his stead" (*Genesis* xxvi. 31 *et seq.* *Zohar* iii., 292*a*). Why? Because "the *Holy City* had not been prepared." And what is the "Holy City"? The *Maquom* (the Secret *Place* or the Shrine) on Earth: in other words, the human womb, the microcosmic copy and reflection of the *Heavenly Matrix*, the female space or primeval Chaos, in which the male Spirit fecundates the germ of the Son, or the visible Universe.* So much so, that in the paragraph on "the Emanation of the Male and Female Principles" in the Zohar

* *Vide* "The Holy of Holies: its esoteric meaning," in Part II. of this Volume.

(*ibid.*), it is said that, on this earth, the WISDOM from the "Holy Ancient" "does not shine except in male and female." "*Hohmah*, Wisdom, is the Father, and BINAH, understanding, is the Mother . . . . and when they connect one with the other they bring forth and diffuse and emanate truth. In the sayings of Rabbi Je-yeva Sabah, *i.e.*, the Old, we learned this: What is Binah Understanding? But when they connect in one another, the י (Yod) in the ה (Heh), they become impregnated and produce a Son. And, therefore, it is called *Binah*, Understanding. It means BeN YaH, *i.e.*, Son of YaH. This is the completeness of the whole.*

This is also the "completeness" of phallicism by the Rabbis, its perfect apotheosis, the divine being dragged into the animal, the sublime into the grossness of the terrestrial. Nothing so graphically gross exists in Eastern Occultism, nor in the primitive Kabala—the "Chaldean Book of Numbers." We have said so in "Isis Unveiled":—

"We find it rather unwise on the part of Catholic writers to pour out their vials of wrath in such sentences as these: 'In a multitude of pagodas, the phallic stone, ever and always assuming, like the Grecian *batylos*, the brutally indecent form of the *lingham* . . . the Maha Deva.' Before casting slurs on a symbol whose profound metaphysical meaning is too much for the modern champions of that religion of sensualism *par excellence*, Roman Catholicism, to grasp, they are in duty bound to destroy their oldest churches, and change the form of the cupolas of their own temples. The Mahody of Elephanta, the Round Tower of Bhangulpore, the minarets of Islam—either rounded or pointed—are the originals of the *Campanile* column of San Marco, at Venice, of the Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian temples, are the reproductions of the primitive idea of the *lithos*, the upright phallus." (Vol. II., p. 5.)

Nevertheless, and however it may be, the fact that all these Hebrew Elohim, Sparks, and Cherubs are identical with the Devas, Rishis and the Fires and Flames, the Rudras and the forty-nine Agnis of the ancient Aryas, is sufficiently proven by and in the Kabala.

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* *Zohar* iii., 290*a*, quoted in Isaac Myer's Qabbalah, p, 387.

STANZA IV.

CREATION OF THE FIRST RACES.

§§ (14) Creation of men. (15) They are empty shadows. (16) The Creators are perplexed how to create a THINKING man. (17) What is needed for the formation of a perfect Man.

14. THE SEVEN HOSTS, THE "WILL (*or Mind*)-BORN" LORDS, PROPELLED BY THE SPIRIT OF LIFE-GIVING (*Fohat*), SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE (*a*).

(*a*) They threw off their "shadows" or *astral bodies*—if such an ethereal being as a "lunar Spirit" may be supposed to rejoice in an astral, besides a hardly tangible body. In another Commentary it is said that the "Ancestors" *breathed* out the first man, as Brahmâ is explained to have breathed out the *Suras* (Gods), when they became "*Asuras*" (from *Asu*, breath). In a third it is said that they, the newly-created men, "were the shadows of the Shadows."

With regard to this sentence—"They were the shadows of the Shadows"—a few more words may be said and a fuller explanation attempted. This first process of the evolution of mankind is far easier to accept than the one which follows it, though one and all will be rejected and doubted even by some Kabalists, especially the Western, who study the present effects, but have neglected to study their primary causes. Nor does the writer feel competent to explain a mode of procreation so difficult of appreciation save for an Eastern Occultist. Therefore it is useless to enter here into details concerning the process, though it is minutely described in the Secret Books, as it would only lead to speaking of facts hitherto unknown to the profane world, and hence to their being misunderstood. An "Adam" made of the dust of the ground will always be found preferable, by a certain class of students, to one projected out of the ethereal body of his creator; though the former process has never been heard of, while the latter is familiar, as all know, to many Spiritualists in Europe and America, who, of all men, ought to understand it. For who of those who have witnessed the phenomenon of a materialising form oozing out of the pores of a medium or, at other times, out of his *left side*, can fail to credit the possibility, at least, of such a *birth?* If there are

in the Universe such beings as Angels or Spirits, whose *incorporeal* essence may constitute an intelligent entity notwithstanding the absence of any (to us) solid organism; and if there are those who believe that a god made the first man out of dust, and breathed into him a living Soul—and there are millions upon millions who believe both—what does this doctrine of ours contain that is so impossible? Very soon the day will dawn, when the world will have to choose whether it will accept the miraculous creation of man (and Kosmos too) out of *nothing*, according to the dead letter of *Genesis*, or a first man born from a fantastic link—absolutely "*missing*" so far—the common ancestor of man, and of the "true ape."* Between these two fallacies,† Occult philosophy steps in. It teaches that the first human stock was projected by higher and semi-divine Beings out of their own essences. If the latter process is to be considered as abnormal or even inconceivable—because obsolete in Nature at this point of evolution—it is yet proven possible on the authority of certain "Spiritualistic" FACTS. Which, then, we ask of the three hypotheses or theories is the most reasonable and the least absurd? Certainly no one—provided he is not a soul-blind materialist—can ever object to the occult teaching.

Now, as shown, we gather from the latter that man was not "created" the complete being he is now, however imperfect he still remains. There was a spiritual, a psychic, an intellectual, and an animal evolution, from the highest to the lowest, as well as a physical development—from the simple and homogeneous, up to the more complex and heterogeneous; though not quite on the lines traced for us by the modern evolutionists. This double evolution in two contrary directions, required various ages, of divers natures and degrees of spirituality and intellectuality, to fabricate the being now known as man. Furthermore, the one absolute, ever acting and never erring law, which proceeds on the

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* ". . . Huxley, supported by the most evident discoveries in Comparative Anatomy, could utter the momentous sentence that the anatomical differences between man and the highest apes are less than those between the latter and the lowest apes In relation to our genealogical tree of man, the necessary conclusion follows that the human race has *evolved gradually from the true apes*." ("*The Pedigree of Man*," by Ernest Hæckel, translated by Ed. B. Aveling, p. 49).

What may be the scientific and *logical* objections to the opposite conclusion—we would ask? The anatomical resemblances between Man and the Anthropoids—grossly exaggerated as they are by Darwinists, as M. de Quatrefages shows—are simply enough "accounted for" when the origin of the latter is taken into consideration.

"Nowhere, in the older deposits, is an ape to be found that approximates more closely to man, or a man that approximates more closely to an ape . . . . ."

† ". . . . . The same gulf which is found to-day between Man and Ape, goes back with undiminished breadth and depth to the Tertiary period. This fact alone is enough to make its untenability clear," (Dr. F. Pfaff, Prof. of Natural Science in the University of Erlangen).

same lines from one eternity (or Manvantara) to the other--ever furnishing an ascending scale for the manifested, or that which we call the great Illusion *(Maha-Maya)*, but plunging Spirit deeper and deeper into materiality on the one hand, and then *redeeming it through flesh* and liberating it—this law, we say, uses for these purposes the Beings from other and higher planes, men, or *Minds* (Manus), in accordance with their Karmic exigencies.

At this juncture, the reader is again asked to turn to the Indian philosophy and religion. The Esotericism of both is at one with our Secret Doctrine, however much the form may differ and vary.

On the Identity and Differences of the Incarnating Powers.

The Progenitors of Man, called in India "Fathers," Pitara or Pitris, are the creators of our bodies and lower principles. They are ourselves, as the *first personalities*, and *we are they*. Primeval man would be "the bone of their bone and the flesh of their flesh," if they had body and flesh. As stated, they were "*lunar* Beings."

The Endowers of man with his conscious, immortal EGO, are the "Solar Angels"—whether so regarded metaphorically or literally. The mysteries of the Conscious EGO or human Soul are great. The esoteric name of these "Solar Angels" is, literally, the "Lords" *(Nath)* of "persevering ceaseless devotion' *(pranidhâna)*. Therefore they of the *fifth* principle *(Manas)* seem to be connected with, or to have originated the system of the Yogis who make of *pranidhâna* their *fifth* observance (see *Yoga Shastra*, II., 32.) It has already been explained why the trans-Himalayan Occultists regard them as evidently identical with those who in India are termed *Kumâras*, *Agnishwattas*, and the *Barhishads*.

How precise and true is Plato's expression, how profound and philosophical his remark on the (human) soul or EGO, when he defined it as "a compound of the *same* and the *other*." And yet how little this hint has been understood, since the world took it to mean that the soul was the breath of God, of Jehovah. It is "the *same* and the *other*," as the great Initiate-Philosopher said; for the EGO (the "Higher Self" when merged with and in the Divine Monad) is Man, and yet the *same* as the "OTHER," the Angel in him incarnated, as the same with the universal MAHAT. The great classics and philosophers felt this truth, when saying that "there must be something within us which produces our thoughts. Something very subtle; it is a breath; it is fire; it is ether;

it is quintessence; it is a slender likeness; it is an intellection; it is a number; it is harmony. . . . . " *(Voltaire).*

All these are the *Manasam* and *Rajasas:* the *Kumâras*, *Asuras*, and other rulers and *Pitris*, who incarnated in the Third Race, and in this and various other ways endowed mankind with Mind.

There are seven classes of Pitris, as shown below, three incorporeal and four corporeal; and two kinds, the Agnishwatta and the Barhishad. And we may add that, as there are two kinds of Pitris, so there is a double and a triple set of Barhishad and Agnishwatta. The former, having given birth to their astral doubles, are reborn as *Sons of Atri*, and are the "Pitris of the Demons," or corporeal beings, on the authority of Manu (III., 196); while the Agnishwatta are reborn as Sons of Marichi (a son of Brahmâ), and are the Pitris of the Gods *(Manu* again, *Matsya* and *Padma Purânas* and *Kulluka* in the Laws of the *Manavas*, III., 195).* Moreover, the *Vayu Purâna* declares all the seven orders to have originally been the *first gods*, the *Vairâjas*, whom Brahmâ "with the eye of Yoga, beheld in the eternal spheres, and who are the *gods of gods*"; and the *Matsya* adds that the Gods worshipped them; while the *Harivansa* (S. 1, 935) distinguishes the Virâjas as one class of the Pitris only—a statement corroborated in the Secret Teachings, which, however, identify the Virâjas with the *elder Agnishwattas*† and the *Rajasas*, or *Abhutarajasas*, who are incorporeal without even an astral phantom. Vishnu is said, in most of the MSS., to have incarnated in and through them. "In the *Raivata Manvantara*, again, Hari, best of gods, was born of *Sambhuti*, as the divine Manasas—originating with the deities called Rajasas." Sambhuti was a daughter of Daksha, and wife of Marichi, the father of the *Agnishwatta*, who, along with the Rajasas, are ever associated with *Manasas*. As remarked by a far more able Sanskritist than Wilson, Mr. Fitzedward Hall, "Manasa is no inappropriate name for a deity associated with the Rajasas. We appear to have in it Manasam—the same as *Manas*—with the change of termination required to express male personification" (*Vishnu Purâna* Bk. III., ch. I., p. 17 footnote). All the sons of *Virâja* are *Manasa*, says *Nilakantha*. And

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* We are quite aware that the *Vayu* and *Matsya Purânas* identify (agreeably to Western interpretation) the Agnishwatta with the seasons, and the Barhishad Pitris with the months; adding a fourth class—the Kavyas—cyclic years. But do not Christian. Roman Catholics identify their Angels with planets, and are not the seven Rishis become the *Saptarshi*—a constellation? They are deities presiding over all the cyclic divisions.

† The Vayu Purâna shows the region called Virâja-loka inhabited by the Agnishwattas.

Virâja is Brahmâ, and, therefore, the *incorporeal* Pitris are called Vairâjas from being the sons of Virâja, says *Vayu Purâna.*

We could multiply our proofs *ad infinitum*, but it is useless. The wise will understand our meaning, the *unwise* are not required to. There are thirty-three crores, or 330 millions, of gods in India. But, as remarked by the learned lecturer on the Bhagavad Gîtâ, "they may be all devas, but are by no means all 'gods', in the high spiritual sense one attributes to the term." "This is an unfortunate blunder," he remarks, "generally committed by Europeans. Deva is a kind of spiritual being, and because the same word is used in ordinary parlance to mean god, it by no means follows that we have to worship thirty-three crores of gods." And he adds suggestively: "These beings, as may be naturally inferred have a *certain affinity* with one of the three component *Upadhis* (basic principles) into which we have divided man."—(*Vide Theosophist*, Feb., 1887, *et seq.*)

The names of the deities of a certain mystic class change with every Manvantara. Thus the twelve great gods, *Jayas*, created by Brahmâ to assist him in the work of creation in the very beginning of the Kalpa, and who, lost in Samadhi, neglected to create—whereupon they were cursed to be repeatedly born in each Manvantara till the seventh—are respectively called *Ajitas*, *Tushitas*, *Satyas*, *Haris*, *Vaikunthas*, *Sadhyas*, and *Adityas*: they are *Tushitas* (in the second Kalpa), and *Adityas* in this *Vaivasvata* period (see *Vayu Purana*), besides other names for each age. But they are identical with the *Manasa* or *Rajasas*, and these with our incarnating Dhyan Chohans. They are all classes of the *Gnana-devas.*

Yes; besides those beings, who, like the Yakshas, Gandharvas, Kinaras, etc., etc., taken in their *individualities*, inhabit the astral plane, there are real *Devagnanams*, and to these classes of *Devas* belong the *Adityas*, the *Vairâjas*, the *Kumaras*, the *Asuras*, and all those high celestial beings whom Occult teaching calls *Manaswin*, the Wise, foremost of all, and who would have made all men the *self-conscious* spiritually intellectual beings they will be, had they not been "cursed" to fall into generation, and to be reborn themselves as mortals for their neglect of duty.

STANZA IV.—(*Continued.*)

15. Seven times Seven Shadows *(chhayas)* of Future Men *(or Amanasas)* (*a*) were *(thus)* Born, each of his own colour *(complexion)* and kind (*b*). Each *(also)* inferior to his Father *(creator)*. The Fathers, the Boneless, could give no Life to Beings with

BONES. THEIR PROGENY WERE BHUTA *(phantoms)* WITH NEITHER FORM NOR MIND. THEREFORE THEY WERE CALLED THE CHHAYA *(image or shadow)* RACE (*c*).

(*a*) *Manu*, as already remarked, comes from the root "*man*" to think, hence "a thinker." It is from this Sanskrit word very likely that sprung the Latin "*mens*," mind, the Egyptian "*Menes*," the "Master-Mind," the Pythagorean *Monas*, or conscious "*thinking unit*," mind also, and even our "Manas" or mind, the fifth principle in man. Hence these shadows are called *amanasa*, "mindless."

With the Brahmins the Pitris are very sacred, because they are the Progenitors,* or ancestors of men—the first *Manushya* on this Earth —and offerings are made to them by the Brahmin when a son is born unto him. They are more honoured and their ritual is more important than the worship of the gods (See the "*Laws of Manu*," Bk. III., p. 203).

May we not now search for a philosophical meaning in this dual group of progenitors?

The Pitris being divided into *seven classes*, we have here the mystic number again. Nearly all the Purânas agree that three of these are *arupa*, formless, while four are corporeal; the former being intellectual and spiritual, the latter material and devoid of intellect. Esoterically, it is the *Asuras* who form the first three classes of Pitris—"born in the body of night"—whereas the other four were produced from the body of twilight. Their fathers, the gods, were doomed to be born fools on Earth, according to *Vayu Purâna*. The legends are purposely mixed up and made very hazy: the Pitris being in one the sons of the gods, and, in another those of Brahmâ; while a third makes them instructors of their own fathers. It is the Hosts of the four material classes who create men simultaneously on the seven zones.

Now, with regard to the seven classes of Pitris, each of which is again divided into seven, a word to students and a query to the profane. That class of the "Fire Dhyanis," which we identify on undeniable grounds with the Agnishwattas, is called in our school the "Heart" of the Dhyan-Chohanic Body; and it is said to have incarnated in the third race of men and made them perfect. The esoteric Mystagogy speaks of the mysterious relation existing between the hebdomadic essence or substance of this angelic Heart and that of man, whose

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* This was hinted at in *Isis Unveiled*, *Vol.* I., *p* xxxviii., though the full explanation could not then be given: "The *Pitris* are not the ancestors of the present living men, but those of the first human kind or Adamic race; the spirits of *human* races, which, on the great scale of descending evolution, preceded our races of men, and were physically as well as spiritually, far superior to our modern pigmies. In *Manava-Dharma-Sastra* they are called the *Lunar* ancestors."

every physical organ, and psychic, and spiritual function, is a reflection, so to say, a copy on the terrestrial plane of the model or prototype *above*. Why, it is asked, should there be such a strange repetition of the number seven in the anatomical structure of man? Why should the heart have *four lower* "cavities and *three higher* divisions," answering so strangely to the septenary division of the human principles, separated into two groups, the higher and the lower; and why should the same division be found in the various classes of Pitris, and especially our Fire Dhyanis? For, as already stated, these Beings fall into four corporeal (or grosser) and three incorporeal (or subtler) "principles," or call them by any other name you please. Why do the seven nervous plexuses of the body radiate *seven* rays? Why are there these seven plexuses, and why seven distinct layers in the human skin?

"*Having projected their shadows and made men of one element* (ether), *the progenitors re-ascend to Maha-loka, whence they descend periodically, when the world is renewed, to give birth to new men.*

"*The subtle bodies remain without understanding* (Manas) *until the advent of the Suras* (Gods) *now called Asuras* (not Gods)," says the Commentary.

"*Not-gods*," for the Brahmins, perhaps, but the highest *Breaths*, for the Occultist; since those progenitors *(Pitar)*, the formless and the intellectual, refuse to build man, but endow him with mind; the four corporeal classes creating only his body.

This is very plainly shown in various texts of the *Rig Veda*—the highest authority for a Hindu of any sect whatever. Therein *Asura* means "spiritual divine," and the word is used as a synonym for Supreme Spirit, while in the sense of a "God," the term "Asura" is applied to Varuna and Indra and pre-eminently to Agni—the three having been in days of old the *three highest gods*, before Brahmanical Theo-Mythology distorted the true meaning of almost everything in the Archaic Scriptures. But, as the key is now lost, the Asuras are hardly mentioned.

In the *Zendavesta* the same is found. In the Mazdean, or Magian, religion, "Asura" is the lord *Asura Visvavedas*, the "all-kowing" or "omniscient Lord"; and *Asura-Mazdhâ*, become later *Ahura-Mazdhâ*, is, as Benfey shows, "the Lord who *bestows Intelligence*"—Asura-Medhâ and Ahura-Mazdâo. Elsewhere in this work it is shown, on equally good authority, that the Indo-Iranian Asura was always regarded as *sevenfold*. This fact, combined with the name Mazdhâ, as above, which makes of the sevenfold Asura the "Lord," or "Lords" collectively "who *bestow Intelligence*," connects the *Amshaspends* with the Asuras and with our incarnating Dhyan Chohans, as well as with the Elohim, and the seven informing gods of Egypt, Chaldea, and every other country.

Why these "gods" refused to create men is not, as stated in exoteric

accounts, because their pride was too great to share the celestial power of their essence with the children of Earth, but for reasons already suggested. However, allegory has indulged in endless fancies and theology taken advantage thereof in every country to make out its case against these first-born, or the *logoi*, and to impress it as a truth on the minds of the ignorant and credulous. (Compare also what is said about Makara and the Kumâras in connection with the Zodiac.)

The Christian system is not the only one which has degraded them into demons. Zoroastrianism and even Brahmanism have profited thereby to obtain hold over the people's mind. Even in Chaldean exotericism, Beings who *refuse to create*, *i.e.*, who are said to oppose thereby the *Demiurgos*, are also denounced as the Spirits of Darkness. The Suras, who win their intellectual independence, fight the Suras who are devoid thereof, who are shown as passing their lives in profitless ceremonial worship based on blind faith—a hint now ignored by the *orthodox* Brahmins—and forthwith the former become *A-Suras*. The first and *mind-born* Sons of the Deity refuse to create progeny, and are *cursed* by Brahmâ to be *born as men*. They are hurled *down to Earth*, which, later on, is transformed, in theological dogma, into the *infernal* regions. Ahriman destroys the Bull created by Ormazd —which is the emblem of terrestrial *illusive* life, the "germ of sorrow"— and, forgetting that the perishing finite seed must die, in order that the plant of immortality, the plant of spiritual, eternal life, should sprout and live, Ahriman is proclaimed the enemy, the opposing power, the devil. Typhon cuts Osiris into fourteen pieces, in order to prevent his peopling the world and thus creating misery; and Typhon becomes, in the exoteric, theological teaching, the Power of Darkness. But all this is the exoteric shell. It is the worshippers of the latter who attribute to disobedience and rebellion the effort and self-sacrifice of those who would help men to their original status of divinity through *self-conscious* efforts; and it is these worshippers of Form who have made demons of the Angels of Light.

Esoteric philosophy, however, teaches that *one third* * of the Dhyanis—*i.e.*, the three classes of the *Arupa* Pitris, endowed with intelligence, "which is a formless breath, composed of *intellectual* not elementary substances" (see *Harivamsa*, 932)—was simply *doomed by the law of Karma and evolution to be reborn* (or incarnated) on Earth. † Some

* Whence the subsequent assertions of St. John's vision, referred to in his Apocalypse, about "the great red Dragon having seven heads and *ten* horns, and seven crowns upon his heads," whose "tail drew the *third part* of the stars of heaven and did cast them to the earth" (ch. xii.).

† The verse "did cast them to the Earth," plainly shows its origin in the grandest and oldest allegory of the Aryan mystics, who, after the destruction of the Atlantean

of these were *Nirmanakayas* from other Manvantaras. Hence we see them, in all the Purânas, reappearing on this globe, in the *third Manvantara*, as Kings, Rishis and heroes (read Third Root-Race). This tenet, being too philosophical and metaphysical to be grasped by the multitudes, was, as already stated, disfigured by the priesthood for the purpose of preserving a hold over them through superstitious fear.

The supposed "rebels," then, were simply those who, compelled by Karmic law to drink the cup of gall to its last bitter drop, *had to incarnate* anew, and thus make responsible thinking entities of the astral statues projected by their inferior brethren. Some are said to have refused, because they had not in them the requisite materials—*i.e.*, an astral body—since they were *arupa*. The refusal of others had reference to their having been Adepts and Yogis of long past preceding Manvantaras; another mystery. But, later on, as *Nirmanakayas*, they sacrificed themselves for the good and salvation of the *Monads* which were waiting for their turn, and which otherwise would have had to linger for countless ages in irresponsible, animal-like, though in appearance human, forms. It may be a parable and an allegory *within an allegory*. Its solution is left to the intuition of the student, if he only reads that which follows with his *spiritual eye*.

As to their fashioners or "Ancestors"—those Angels who, in the exoteric legends, obeyed the law—they must be identical with the Barhishad Pitris, or the Pitar-Devata, *i.e.*, those *possessed of the physical creative fire*. They could only create, or rather clothe, the human Monads with their own astral Selves, but they could not make man in their image and likeness. "Man must not be like one of us," say the *creative* gods, entrusted with the fabrication of the lower animal but higher; (see *Gen.* and *Plato's Timæus*). Their creating the semblance of men out of their own divine Essence means, esoterically, that it is

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giants and *sorcerers*, concealed the truth—*astronomical*, *physical*, and *divine*, as it is a page out of *pre-cosmic* theogony—under various allegories. Its esoteric, true interpretation s a veritable Theodice of the "Fallen Angels," so called; the *willing* and the *unwilling*, the *creators* and those who *refused to create*, being now mixed up most perplexingly by Christian Catholics, who forget that their highest Archangel, St. Michael, who is shown to conquer (to master and to assimilate) the DRAGON OF WISDOM and of divine Self-sacrifice (now miscalled and calumniated as Satan), WAS THE FIRST TO REFUSE TO CREATE! This led to endless confusion. So little does Christian theology understand the paradoxical language of the East and its symbolism, that it even explains, in its *dead letter sense*, the Chinese Buddhist and Hindu exoteric rite of raising a noise during certain eclipses to scare away the "great red Dragon," which laid a plot to carry away the light! But here "Light" means esoteric Wisdom, and we have sufficiently explained the secret meaning of the terms *Dragon*, *Serpent*, etc., etc., all of which refer to Adepts and Initiates.

they who became the first Race, and thus shared its destiny and further evolution. They *would* not, simply because they *could* not, give to man that sacred spark which burns and expands into the flower of human reason and self-consciousness, for they had it not to give. This was left to that class of Devas who became symbolised in Greece under the name of Prometheus, to those who had nought to do with the physical body, yet everything with the purely spiritual man. *(See Part II. of this volume, "The Fallen Angels"; also "The Gods of Light proceed from the Gods of Darkness.")*

Each class of Creators endows man with what it has to give: the one builds his external form; the other gives him its essence, which later on becomes the Human *Higher Self* owing to the *personal exertion of the individual;* but they could not make men as they were themselves —perfect, because sinless; sinless, because having only the first, pale shadowy outlines of attributes, and these all perfect—from the human standpoint—white, pure and cold as the virgin snow. Where there is no struggle, there is no merit. Humanity, "of the Earth earthy," was not destined to be created by the angels of the first divine Breath: therefore they are said to *have refused* to do so, and man had to be formed by more material creators,* who, in their turn, could give only what they had in their own natures, and no more. Subservient to eternal law, the pure gods could only project out of themselves *shadowy* men, a little less ethereal and spiritual, less *divine and perfect* than themselves—shadows still. The first humanity, therefore, was a pale copy of its progenitors; too material, even in its ethereality, to be a hierarchy of gods; too spiritual and pure to be MEN, endowed as it is with every *negative* (*Nirguna*) perfection. Perfection, to be fully such, must be born out of imperfection, the *incorruptible* must grow out of the corruptible, having the latter as its vehicle and basis and contrast. Absolute light is absolute darkness, and *vice versâ*. In fact, there is neither light nor

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* In spite of all efforts to the contrary, Christian theology—having burdened itself with the Hebrew esoteric account of the creation of man, which is understood *literally*—cannot find any reasonable excuse for its "*God*, the Creator," who produces a man devoid of mind and sense; nor can it justify the punishment following an act, for which Adam and Eve might plead *non compos*. For if the couple is admitted to be ignorant of good and evil before the eating of the forbidden fruit, how could it be expected to know that *disobedience was evil?* If primeval man was meant to remain a half-witted, or rather witless, being, then his creation was aimless and even *cruel*, if produced by an omnipotent and perfect God. But Adam and Eve are shown, even in Genesis, to be created by a class of lower divine Beings, the *Elohim*, who are so jealous of their personal prerogatives as reasonable and intelligent creatures, that they will not allow man to become "as one of us." This is plain, even from the dead-letter meaning of the Bible. The Gnostics, then, were right in regarding the Jewish God as belonging to a class of lower, material and not very holy denizens of the invisible World.

darkness in the realms of truth. Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided.

Nevertheless, as the illusionary distinction exists, it requires a *lower order of creative angels* to "create" inhabited globes—especially ours—or to deal with matter on this earthly plane. The philosophical Gnostics were the first to think so, in the historical period, and to invent various systems upon this theory. Therefore in their schemes of creation, one always finds their *Creators* occupying a place at the very foot of the ladder of spiritual Being. With them, those who created our earth and its mortals were placed on the very limit of *mayavic* matter, and their followers were taught to think—to the great disgust of the Church Fathers—that for the creation of those wretched races, in a spiritual and moral sense, which grace our globe, no high divinity could be made responsible, but only angels of a *low hierarchy*,* to which class they relegated the Jewish God, Jehovah.

Mankinds different from the present are mentioned in all the ancient Cosmogonies. Plato speaks, in the *Phædrus*. of a *winged race of men*. Aristophanes (*in Plato's Banquet*), speaks of a race androgynous and with round bodies. In *Pymander*, all the animal kingdom even is double-sexed. Thus in § 18, it is said: "The circuit having been accomplished, *the knot was loosened*. . . . and all the animals; which were equally androgynous, were *untied* (separated) *together with man*. . . . ." for. . . . "the causes had to produce effects on earth."† Again, in the ancient Quiché Manuscript, the *Popol Vuh*—published by the late Abbé Brasseur de Bourbourg—the first men are described as a race "whose sight was unlimited, and who knew all things at once": thus showing the *divine knowledge of Gods*, not mortals. The Secret Doctrine, correcting the unavoidable exaggerations of popular fancy, gives the facts as they are recorded in the Archaic symbols.

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* In *Isis Unveiled* several of these Gnostic systems are given. One is taken from the *Codex Nazaræus*, the Scriptures of the Nazarenes, who, although they existed long before the days of Christ, and even before the laws of Moses, were Gnostics, and many of them Initiates. They held their "Mysteries of Life" in Nazara (ancient and modern Nazareth), and their doctrines are a faithful echo of the teachings of the Secret Doctrine—some of which we are now endeavouring to explain.

† See the translation from the Greek by François, Monsieur de Foix, Evesque d'Ayre: the work dedicated to Marguerite de France, Reine de Navarre. Edition of 1579, Bordeaux.

(*b*) These "shadows" were born "each of his own colour and kind," each also "inferior to his creator," because the latter was a complete being of his kind. The Commentaries refer the first sentence to the colour or complexion of each human race thus evolved. In *Pymander*, the Seven primitive men, created by Nature from the "heavenly Man," all partake of the qualities of the "Seven *Governors*," or Rulers, who loved Man—their own reflection and synthesis.

In the Norse Legends, one recognizes in Asgard, the habitat of the gods, as also in the *Ases* themselves, the same mystical *loci* and personifications woven into the popular "myths," as in our Secret Doctrine; and we find them in the Vedas, the Purânas, the Mazdean Scriptures and the Kabala. The *Ases* of Scandinavia, the rulers of the world which preceded ours, whose name means literally the "pillars of the world," its "supports," are thus identical with the Greek *Cosmocratores*, the "Seven Workmen or Rectors" of Pymander, the seven Rishis and Pitris of India, the seven Chaldean gods and seven evil spirits, the seven Kabalistic Sephiroth synthesised by the upper triad, and even the seven Planetary Spirits of the Christian mystics. The Ases create the earth, the seas, the sky and the clouds, the whole visible world, from the remains of the slain giant Ymir; but they do not create MAN, but only his form from the *Ask* or ash-tree. It is Odin who endows him with life and soul, after Lodur had given him blood and bones, and finally it is Hönir who furnishes him with his intellect (*manas*) and with his conscious senses. The Norse Ask, the Hesiodic Ash-tree, whence issued the men of the generation of bronze, the Third Root-Race, and the *Tzite* tree of the *Popol-Vuh*, out of which the Mexican *third* race of men was created, are all one.* This may be plainly seen by any reader. But the Occult reason why the Norse Yggdrasil, the Hindu Aswatha, the Gogard, the Hellenic tree of life, and the Tibetan Zampun, are one with the Kabalistic Sephirothal Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden—who among the western scholars can tell?† Nevertheless, the fruits of all those "Trees," whether Pippala or Haoma or yet the more prosaic apple, are the "plants of life," in fact and verity. The prototypes of our races were all enclosed in the microcosmic tree, which grew and developed *within and under* the great mundane macroscosmic tree‡; and the mystery is half revealed in the *Dirghotamas*, where it is said: "Pippala, the sweet fruit of that tree upon which come *spirits who*

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* See Max Müller's review of the *Popol-Vuh*.

† Mr. James Darmesteter, the translator of the Vendidad, speaking of it, says: "*The tree, whatever it is* . . ." (p. 209).

‡ Plato's "*Timæus*."

love the science, and where the gods produce all marvels." As in the Gogard, among the luxuriant branches of all those mundane trees, the "Serpent" dwells. But while the Macroscosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are the Serpents of the manifested Wisdom. One is the One and All; the others are its *reflected* parts. The "tree" is man himself, of course, and the Serpents dwelling in each, the conscious *Manas*, the connecting link between Spirit and Matter, heaven and earth.

Everywhere, it is the same. The *creating* powers produce Man, but fail in their final object. All these logoi strive to endow man with *conscious* immortal spirit, reflected in the Mind *(manas)* alone; they fail, and they are all represented as being punished for the failure, if not for the attempt. What is the nature of the punishment? A sentence of imprisonment in the lower or nether region, which is *our earth; the lowest in its chain;* an "eternity"—meaning the duration of the life-cycle—in the *darkness* of matter, or *within animal Man.* It has pleased the half ignorant and half designing Church Fathers to disfigure the graphic symbol. They took advantage of the metaphor and allegory found in every old religion to turn them to the benefit of the new one. Thus man was transformed into the darkness of a material hell; his divine consciousness, obtained from his indwelling Principle (the Manasa), or the incarnated Deva, became the glaring flames of the infernal region; and our globe that Hell itself. *Pippala*, *Haoma*, the fruit of the Tree of Knowledge, were denounced as the *forbidden* fruit, and the "Serpent of Wisdom," the Voice of reason and consciousness, remained identified for ages with the Fallen Angel, which is the old Dragon, the Devil! (*Vide* Part II., "The Evil Spirit, who, or what?")

The same for the other high symbols. The *Svastica*, the most sacred and mystic symbol in India, the "Jaina-Cross" as it is now called by the Masons, notwithstanding its direct connection, and even identity with the Christian Cross, has become dishonoured in the same manner. It is the "devil's sign," we are told by the Indian missionaries. "Does it not shine on the head of the great *Serpent* of Vishnu, on the thousand headed Sesha-Ananta, in the depths of Pâtâla, the Hindu *Naraka* or Hell"? It does: but what is Ananta? As Sesha, it is the almost endless Manvantaric cycle of time, and becomes *infinite* Time itself, when called Ananta, the great seven-headed Serpent, on which rests Vishnu, the *eternal Deity*, during *Pralayic* inactivity. What has Satan to do with this highly metaphysical symbol? The *Svastica* is the most philosophically scientific of all symbols, as also the most comprehensible. It is the summary in a few lines of the whole work of *creation*, or evolution, as one should rather say, from Cosmo-theogony down to Anthro-

pogony, from the indivisible unknown Parabrahm to the humble *moneron* of materialistic science, whose *genesis is as unknown* to that science as is that of the All-Deity itself. The *Svastica* is found heading the religious symbols of every old nation. It is the "Worker's Hammer" in the Chaldean *Book of Numbers*, the "Hammer" just referred to in the "*Book of Concealed Mystery*" (Ch. I., §§ 1, 2, 3, 4, etc.), "which striketh sparks from the flint" (Space), those sparks becoming worlds. It is "Thor's Hammer," the magic weapon forged by the dwarfs against the Giants, or the *pre-cosmic* Titanic forces of Nature, which rebel and, while alive in the region of matter, will not be subdued by the Gods, the Agents of Universal Harmony, but have first to be destroyed. This is why the world is formed out of the relics of the murdered Ymir. The Svastica is the Miölnir, the "storm-hammer"; and therefore it is said that when the Ases, the holy gods, after having been purified by fire (the fire of passions and suffering in their life-incarnations), become fit to dwell in Ida in eternal peace, then Miölnir will become useless. This will be when the bonds of Hel (the goddess-queen of the region of the Dead) will bind them no longer, for the kingdom of evil will have passed away. "Surtur's flames had not destroyed them, nor yet had the raging waters" of the several deluges. . . . . "Then came the sons of Thor. They brought *Miölnir* with them, no longer as a weapon of war, but as the hammer with which to consecrate the new heaven and the new Earth. . . . ."*

Verily many are its meanings! In the *Macrocosmic* work, the "HAMMER OF CREATION," with its four arms bent at right angles, refers to the continual *motion* and revolution of the invisible Kosmos of Forces. In that of the manifested Kosmos and our Earth, it points to the rotation in the cycles of Time of the world's axes and their equatorial belts; the two lines forming the *Svastica* 卐 meaning Spirit and Matter, the four hooks suggesting the motion in the revolving cycles. Applied to the *Microcosm*, Man, it shows him to be a link between heaven and Earth: the right hand being raised at the end of a horizontal arm, the left pointing to the Earth. In the *Smaragdine Tablet of Hermes*, the uplifted right hand is inscribed with the word "*Solve*," the left with the word "*Coagula*." It is at one and the same time an Alchemical, Cosmogonical, Anthropological, and Magical sign, with seven keys to its inner meaning. It is not too much to say that the compound symbolism of this universal and most suggestive of signs contains the key to the seven great mysteries of Kosmos. Born in the mystical conceptions of the early Aryans, and by them placed at the very threshold of eternity, on the head of the serpent Ananta, it found

* See "*Asgard and the Gods*": "The *renewal of the World*."

its spiritual death in the scholastic interpretations of mediæval Anthropomorphists. It is the *Alpha* and the *Omega* of universal creative Force, evolving from pure Spirit and ending in gross Matter. It is also the key to the cycle of Science, divine and human; and he who comprehends its full meaning is for ever liberated from the toils of *Mahamaya*, the great Illusion and Deceiver. The light that shines from under the divine hammer, now degraded into the mallet or gavel of the Grand Masters of Masonic Lodges, is sufficient to dissipate the darkness of any human schemes or fictions.

How prophetic are the songs of the three Norse Goddesses, to whom the ravens of Odin whisper of the past and the future, as they flutter around in their abode of crystal beneath the flowing river. The songs are all written down in the "*Scrolls* of Wisdom," of which many are lost but some still remain: and they repeat in poetical allegory the teachings of the archaic ages. To summarise from Dr. Wagner's "Asgard and the Gods," the "renewal of the world," which is a prophecy about the seventh Race of our Round told in the past tense.

The Miölnir had done its duty in this Round, and:—

". . . . on the field of Ida, the field of resurrection (for the Fifth Round), the sons of the highest gods assembled, and *in them their fathers rose again* (the *Egos* of all their past incarnations). They talked of the Past and the Present, and remembered the wisdom and prophecies o their ancestor which had all been fulfilled. Near them, but *unseen of them*, was the strong, the mighty One, who rules all things. . . . and ordains the eternal laws that govern the world. They *all knew he was there, they felt his presence and his power, but were ignorant of his name. At his command the new Earth rose out of the Waters of Space.* To the South above the Field of Ida, he made another heaven called Audlang, and further off, a third, Widblain. Over Gimil's cave, a wondrous palace was erected, covered with gold and shining bright in the sun." These are the three gradually ascending planets of our "Chain." There the Gods were enthroned, as *they used to be*. . . . From Gimil's heights (the *seventh* planet or globe, the highest and the purest), they looked down upon the happy descendants of LIF and LIFTHRASIR (the coming Adam and Eve of purified *humanity*), and signed to them to CLIMB *up higher*, to *rise in knowledge and wisdom*, step by step, from one "heaven to another," nntil they were at last fit to be united to the Gods in the house of All-Father (p. 305).

He who knows the doctrines of Esoteric *Budhism* (or Wisdom), though so imperfectly sketched hitherto, will see clearly the allegory contained in the above.

Its more philosophical meaning will be better understood if the reader thinks carefully over the myth of Prometheus. It is examined

further on in the light of the Hindu *Pramanthâ*. Degraded into a purely *physiological* symbol by some Orientalists, and taken in connection with terrestrial fire only, their interpretation is an insult to every religion, including Christianity, whose greatest mystery is thus dragged down to matter. The "friction" of divine Pramanthâ and Arani could suggest itself under this image only to the brutal conceptions of the German materialists—than whom there are none worse. It is true that the Divine babe, *Agni* with the Sanskrit-speaking Race, who became *Ignis* with the Latins, is born from the conjunction of Pramanthâ and Arani (Svastica) during the sacrificial ceremony. But what of that? *Twashtri* (Viswakarman) is the "divine artist and *carpenter*"* and is also the Father of the gods and of *creative fire* in the Vedas. So ancient is the symbol and so sacred, that there is hardly an excavation made on the sites of old cities without its being found. A number of such *terra cotta* discs, called *fusaiolos*, were found by Dr. Schliemann *under* the ruins of ancient Troy. Both these forms and were excavated in great abundance, their presence being one more proof that the ancient Trojans and their ancestors were pure Aryans.

(*c*) Chhaya, as already explained, is the astral image. It bears this meaning in Sanskrit works. Thus Sanjna (Spiritual Consciousness), the wife of Sûrya, the Sun, is shown retiring into the jungle to lead an ascetic life, and leaving behind to her hushand her Chhaya, shadow or image.

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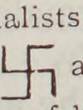
* The "Father of the Sacred Fire," writes Prof. Jolly, "is Twashtri . . . his mother was Maya. He himself was styled *Akta* (anointed, χριστὸς), after the priest had poured upon his head the *spirituous* (?) SOMA, and on his body butter purified by sacrifice"; ("*Man before Metals*," p. 190). The source of his information is not given by the French Darwinist. But the lines are quoted to show that light begins to dawn even upon the materialists. Adalbert Kühn, in his "*Die Herabkunft des Feuers*," identifies the two signs  and with *Arani*, and designates them under this name. He adds: "This process of kindling fire naturally led men to the idea of sexual reproduction," etc. Why could not a more dignified idea, and one more occult, have led man to invent that symbol, in so far as it is connected, in one of its aspects, with human reproduction? But its chief symbolism refers to Cosmogony.

"*Agni*, in the condition of *Akta*, or anointed, is suggestive of Christ," remarks Prof. Jolly. "*Maya*, Mary, his mother; *Twastri*, St. Joseph, the carpenter of the Bible." In the *Rig Veda*, Viswakarman is the highest and oldest of the Gods and their "Father." He is the "carpenter or builder," because God is called even by the monotheists, "the Architect of the Universe." Still, the original idea is purely metaphysical, and had no connection with the later Phallicism.

16. How are the *(real)* manushyas born? The manus with minds, how are they made? (*a*) The fathers (*Barhishad (?)*) call to their help their own fire (*the Kavyavâhana, electric fire*), which is the fire which burns in earth. The spirit of the earth called to his help the solar fire (*Suchi, the spirit in the Sun*). These three (*the Pitris and the two fires*) produced in their joint efforts a good rupa. It (*the form*) could stand, walk, run, recline and fly. Yet it was still but a chhaya, a shadow with no sense (*b*) . . . . .

(*a*) Here an explanation again becomes necessary in the light, and with the help of the exoteric added to the esoteric scriptures. The "*Manushyas*" (men) and the *Manus* are here equivalent to the Chaldean "Adam"—this term not meaning at all the first man, as with the Jews, or one solitary individual, but *mankind* collectively, as with the Chaldeans and Assyrians. It is the four orders or classes of Dhyan Chohans out of the seven, says the Commentary, "who were the progenitors of the *concealed* man," *i.e.*, the subtle inner man. The "Lha" of the Moon, the lunar spirits, were, as already stated, only the *ancestors of his form*, *i.e.*, of the model according to which Nature began her external work upon him. Thus primitive man was, when he appeared, only a senseless Bhûta * or a "phantom." This "creation" was a failure, the reason of which will be explained in the Commentary on Sloka 20.

(*b*) This attempt was again a failure. It allegorizes the vanity of *physical* nature's unaided attempts to construct even a perfect *animal*—let alone man. For the "Fathers," the lower Angels, are all Nature-Spirits and the higher Elementals also possess an intelligence of their own; but this is not enough to construct a THINKING man. "*Living* Fire" was needed, that fire which gives the human mind its self-perception and self-consciousness, or *Manas;* and the progeny of *Pàrvaka* and *Suchi* are the *animal electric* and solar fires, which create animals, and could thus furnish but a physical living constitution to that first astral model of man. The first creators, then, were the Pygmalions of primeval man: they failed to animate the statue—*intellectually*.

This Stanza we shall see is very suggestive. It explains the mystery of, and fills the gap between, the informing principle in man—the

* It is not clear why "*Bhûtas*" should be rendered by the Orientalists as meaning "evil Spirits" in the Purânas. In the *Vishnu Purâna*, Book I, ch. 5, the Sloka simply says: "Bhûtas fiends, frightful from being monkey-coloured and carnivorous"; and the word in India now means *ghosts*, ethereal or *astral* phantoms, while in esoteric teaching it means *elementary* substances, something made of attenuated, non-compound essence, and, specifically, the astral *double* of any man or animal. In this case these primitive men are the *doubles* of the first ethereal Dhyanis or Pitris.

HIGHER SELF or human Monad—and the animal Monad, both one and the same, although the former is endowed with *divine* intelligence, the latter with *instinctual* faculty alone. How is the difference to be explained, and the presence of that HIGHER SELF in man accounted for?

"*The Sons of* MAHAT *are the quickeners of the human Plant. They are the Waters falling upon the arid soil of latent life, and the Spark that vivifies the human animal. They are the Lords of Spiritual Life eternal.*" . . . . "*In the beginning* (in the Second Race) *some* (of the Lords) *only breathed of their essence into Manushya* (men); *and some took in man their abode.*"

This shows that not all men became incarnations of the "divine *Rebels*," but only a few among them. The remainder had their fifth principle simply quickened by the spark thrown into it, which accounts for the great difference between the intellectual capacities of men and races. Had not the "sons of Mahat," speaking allegorically, skipped the intermediate worlds, in their impulse toward intellectual freedom, the animal man would never have been able to reach upward from this earth, and attain through self-exertion his ultimate goal. The cyclic pilgrimage would have to be performed through all the planes of existence half unconsciously, if not entirely so, as in the case of the animals. It is owing to this rebellion of intellectual life against the morbid inactivity of pure spirit, that we are what we are—self-conscious, thinking men, with the capabilities and attributes of Gods in us, for good as much as for evil. Hence the REBELS are our saviours. Let the philosopher ponder well over this, and more than one mystery will become clear to him. It is only by the attractive force of the contrasts that the two opposites—Spirit and Matter—can be cemented on Earth, and, smelted in the fire of self-conscious experience and suffering, find themselves wedded in Eternity. This will reveal the meaning of many hitherto incomprehensible allegories, foolishly called "fables." (*Vide infra*, "*The Secret of Satan.*")

It explains, to begin with, the statement made in Pymander: that the "heavenly MAN," the "Son of the Father," who partook of the nature and essence of the Seven Governors, or *creators* and *Rulers* of the material world, "peeped through the *Harmony* and, breaking through the *Seven Circles of Fire*, made manifest the downward-born nature."* It explains every verse in that Hermetic narrative, as also the Greek allegory of Prometheus. Most important of all, it explains the many allegorical accounts about the "Wars in Heaven," including that of *Revelation* with respect to the Christian dogma of the *fallen angels*. It explains the "rebellion" of the oldest and highest Angels, and the meaning of their being cast down from Heaven into the depths of Hell,

* See "*Pymander*," Bk. II., verses 17 to 29.

i.e., MATTER. It even solves the recent perplexity of the Assyriologists, who express their wonder through the late George Smith.

"My first idea of this part" (of the rebellion), he says, "was that the wars with the powers of Evil *preceded the Creation;* I now think it followed the account of the fall" (*Chaldean Account of Genesis*, p. 92). In this work Mr. George Smith gives an engraving, from an early Babylonian cylinder, of the Sacred Tree, the Serpent, man and woman. The tree has seven branches: *three* on the man's side, *four* on that of the female. These branches are typical of the seven Root-Races, in the *third* of which, at its very close, occurred the separation of the sexes and the so-called FALL into generation. The three earliest Races were sexless, then hermaphrodite; the other four, male and female, as distinct from each other. "The Dragon," says Mr. G. Smith, "which in the Chaldean account of the creation leads man to sin, is the creation of Tiamat, the living principle of the Sea, or Chaos . . . which was opposed to the deities at the creation of the world." This is an error. The Dragon is the male principle, or Phallus, personified, or rather *animalized;* and Tiamat, "the embodiment of the Spirit of Chaos," of the deep, or Abyss, is the female principle, the Womb. The "Spirit of *Chaos* and *Disorder*" refers to the mental perturbation which it led to. It is the sensual, attractive, magnetic principle which fascinates and seduces, the ever living active element which throws the whole world into disorder, chaos, and sin. The Serpent seduces the woman, but it is the latter who seduces man, and both are included in the Karmic curse, though only as a natural result of a cause produced. Says George Smith: "It is clear that the Dragon is included in the curse for the Fall, and that the Gods" (the Elohim, jealous at seeing the man of clay becoming a Creator in his turn, like all the animals,) "invoke on the head of the human Race all the evils which afflict humanity. Wisdom and knowledge shall injure him, he shall have family quarrels, he will anger the gods, he shall submit to tyranny. . . . he shall be disappointed in his desires, he shall pour out *useless prayers*, he shall commit future sin. . No doubt subsequent lines continue this topic, but again our narrative is broken, and it re-opens only where the gods are preparing for war with the powers of evil, which are led by Tiamat (the woman). . . . " (*Babylonian Legend of Creation*, p. 92.)

This account is omitted in *Genesis*, for monotheistic purposes. But it is a mistaken policy—born no doubt of fear, and regard for dogmatic religion and its superstitions—to have sought to restore the Chaldean fragments by *Genesis*, whereas it is the latter, far younger than any of the fragments, which ought to be explained by the former.

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17. THE BREATH (*human Monad*) NEEDED A FORM; THE FATHERS GAVE IT. THE BREATH NEEDED A GROSS BODY; THE EARTH MOULDED IT. THE BREATH NEEDED THE SPIRIT OF LIFE; THE SOLAR LHAS BREATHED IT INTO ITS FORM. THE BREATH NEEDED A MIRROR OF ITS BODY (*astral shadow*); "WE GAVE IT OUR OWN," SAID THE DHYANIS. THE BREATH NEEDED A VEHICLE OF DESIRES (*Kama Rupa*); "IT HAS IT," SAID THE DRAINER OF WATERS (*Suchi, the fire of passion and animal instinct*). THE BREATH NEEDS A MIND TO EMBRACE THE UNIVERSE; "WE CANNOT GIVE THAT," SAID THE FATHERS. "I NEVER HAD IT," SAID THE SPIRIT OF THE EARTH. "THE FORM WOULD BE CONSUMED WERE I TO GIVE IT MINE," SAID THE GREAT (*solar*) FIRE . . . . (*nascent*) MAN REMAINED AN EMPTY, SENSELESS BHÛTA . . . . THUS HAVE THE BONELESS GIVEN LIFE TO THOSE WHO BECAME (*later*) MEN WITH BONES IN THE THIRD (*race*) (*a*).

As a full explanation is found in Stanza V. (*Vide* paragraph (*a*)), a few remarks will now suffice. The "Father" of primitive physical man, or of his body, is the vital electric principle residing in the Sun. The Moon is its Mother, because of that mysterious power in the Moon which has as decided an influence upon human gestation and generation, which it regulates, as it has on the growth of plants and animals. The "Wind" or Ether, standing in this case for the agent of transmission by which those influences are carried down from the two luminaries and diffused upon Earth, is referred to as the "nurse"; while "Spiritual Fire" alone makes of man a divine and perfect entity.

Now what is that "Spiritual Fire"? In alchemy it is HYDROGEN, in general; while in esoteric actuality it is the emanation or the Ray which proceeds from its *noumenon*, the "Dhyan of the first Element." Hydrogen is *gas* only on our terrestrial plane. But even in chemistry hydrogen "would be the only existing form of matter, in our sense of the term,"* and is very nearly allied to *protyle*, which is our *layam*. It is the father and generator, so to say, or rather the *Upadhi* (basis), of both AIR and WATER, and is "fire, air and water," in fact: *one* under three aspects; hence the chemical and alchemical trinity. In the world of manifestation or matter it is the objective symbol and the material emanation from the subjective and purely spiritual entitative Being in the region of *noumena*. Well might Godfrey Higgins have compared Hydrogen to, and even identified it with, the To ON, the "One" of the Greeks. For, as he remarks, Hydrogen is *not* Water, though it generates it; Hydrogen is not fire, though it manifests or creates it; nor is it Air, though air may be regarded as a product of the union of Water and

* See "*Genesis of the Elements*," by Prof. W. Crookes, p. 21.

Fire—since Hydrogen is found in the aqueous element of the atmosphere. It is three in one.

If one studies comparative Theogony, it is easy to find that the secret of these "Fires" was taught in the *Mysteries* of every ancient people, pre-eminently in Samothrace. There is not the smallest doubt that the Kabeiri, the most arcane of all the ancient deities, gods and men, great deities and Titans, are identical with the Kumâras and Rudras headed by Kartikeya — a Kumâra also. This is quite evident even exoterically; and these Hindu deities were, like the Kabeiri, the *personified sacred Fires of the most occult powers of Nature.* The several branches of the Aryan Race, the Asiatic and the European, the Hindu and the Greek, did their best to conceal their true nature, if not their importance. As in the case of the Kumâras, the number of the Kabeiri is uncertain. Some say that there were three or four only; others say seven. Aschieros, Achiosersa, Achiochersus, and Camillus may very well stand for the *alter egos* of the four Kumâras—Sanat-Kumâra, Sananda, Sanaka, and Sanâtana. The former deities, whose reputed father was Vulcan, were often confounded with the Dioscuri, Corybantes, Anaces, etc.; just as the Kumâra, whose reputed father is Brahmâ, (or rather, the "Flame of his Wrath," which prompted him to perform the ninth or Kumâra creation, resulting in Rudra or Nilalohita (Siva) and the Kumâras), were confounded with the Asuras, the Rudras, and the Pitris, for the simple reason that they are all one—*i.e.*, correlative Forces and Fires. There is no space to describe these "fires" and their real meaning here, though we may attempt to do so if the third and fourth volumes of this work are ever published. Meanwhile a few more explanations may be added.

The foregoing are all mysteries which must be left to the personal intuition of the student for solution, rather than described. If he would learn something of the secret of the FIRES, let him turn to certain works of the Alchemists, who very correctly connect fire with every element, as do the Occultists. The reader must remember that the ancients considered religion, and the natural sciences along with philosophy, to be closely and inseparably linked together. Æsculapius was the Son of Apollo—the Sun or FIRE of Life; at once *Helius*, *Pythius*, and the god of oracular Wisdom. In exoteric religions, as much as in esoteric philosophy, the Elements—especially fire, water, and air—are made the progenitors of our *five physical senses*, and hence are directly connected (in an occult way) with them. These physical senses pertain even to a lower creation than the one called in the Purânas *Pratisarga*, or secondary Creation. "Liquid fire proceeds from indiscrete fire," says an Occult axiom.

"The Circle is the THOUGHT; the diameter (or the line) is the WORD;

and their union is LIFE." In the Kabala, Bath-Kol is the daughter of the *Divine Voice*, or primordial light, Shekinah. In the Purânas and Hindu exotericism, Vâch (the Voice) is the female *Logos* of Brahmâ—a permutation of Aditi, *primordial light*. And if Bath-Kol, in Jewish mysticism, is an articulate præter-natural voice from heaven, revealing to the "chosen people" the sacred traditions and laws, it is only because Vâch was called, before Judaism, the "Mother of the Vedas," who entered into the Rishis and inspired them by her revelations; just as Bath-Kol is said to have inspired the prophets of Israel and the Jewish High-Priests. And both exist to this day, in their respective sacred symbologies, because the ancients associated sound or Speech with the Ether of Space, of which Sound is the characteristic. Hence Fire, Water and Air are the primordial Cosmic Trinity. "I am thy Thought, thy God, more ancient than the moist principle, the *light that radiates within Darkness* (Chaos), and the shining *Word* of God (Sound) is the Son of the Deity." ("Pymander," § 6.)*

Thus we have to study well the "Primary creation," before we can understand the Secondary. The first Race had three *rudimentary* elements in it; and *no fire* as yet; because, with the Ancients, the evolution of man, and the growth and development of his spiritual and physical senses, were subordinate to the evolution of the elements on the Cosmic plane of this Earth. All proceeds from *Prabhavâpyaya*, the evolution of the creative and sentient principles in the gods, and even of the so-called creative deity himself. This is found in the names and appellations given to Vishnu in exoteric scriptures. As the *Protologos* (the Orphic), he is called *Pûrvaja*, "pregenetic," and then the other names connect him in their descending order more and more with matter.

The following order on parallel lines may be found in the evolution of the Elements and the Senses; or in Cosmic terrestrial "MAN" or "Spirit," and mortal physical man:—

1.	Ether ...	Hearing...	Sound.
2.	Air ...	Touch ...	Sound and Touch.
3.	Fire, or Light	Sight ...	Sound, Touch and Colour.
4.	Water ...	Taste ...	Sound, Touch, Colour and Taste.
5.	Earth ...	Smell ...	Sound, Touch, Colour, Taste and Smell.

As seen, each Element adds to its own characteristics, those of its

* The opponents of Hinduism may call the above Pantheism, Polytheism, or anything they may please. If Science is not entirely blinded by prejudice, it will see in this account a profound knowledge of *natural Sciences and Physics*, as well as of Metaphysics and Psychology. But to find this out, one has to study the personifications, and then convert them into chemical atoms. It will then be found to satisfy both physical and even purely materialistic *Science*, as well as those who see in evolution the work of the "Great Unknown Cause" in its phenomenal and illusive aspects.

predecessor; as each Root-Race adds the characterizing sense of the preceding Race. The same is true in the *septenary* creation of man, who evolves gradually in seven stages, and on the same principles, as will be shown further on.

Thus, while Gods or Dhyan Chohans (Devas) proceed from the First Cause—which is not Parabrahm, for the latter is the ALL CAUSE, and cannot be referred to as the "*First* Cause,"—which First Cause is called in the Brahmanical Books Jagad-Yoni, "the womb of the world," mankind emanates from these active agents in Kosmos. But men, during the first and the second races, were not physical beings, but merely *rudiments* of the future men: *Bhûtas*, which proceeded from Bhûtadi, "origin," or the "original place whence sprung the Elements.' Hence they proceeded with all the rest from *Prabhavâpyaya*, "the place whence is the origination, and into which is the resolution of all things," as explained by the Commentator. Whence also our physical senses. Whence even the highest "created" deity itself, in our philosophy. As one with the Universe, whether we call him Brahmâ, Iswara, or Purusha, he is a manifested deity,—hence created, or limited and conditioned. This is easily proven, even from the exoteric teachings.

After being called the *incognizable*, eternal Brahma (neuter or abstract), the Punda-Rikaksha, "supreme and imperishable glory," once that instead of *Sadaika-Rupa*, "changeless" or "immutable" Nature, he is addressed as *Ekanaka-Rupa*, "both single and manifold," he, the cause, becomes merged with his own effects; and his names, if placed in esoteric order, show the following descending scale:—

1. Mahapurusha or Paramatman ... Supreme Spirit.
2. Atman or Pûrvaja (Protologos)... The living Spirit of Nature.
3. Indriyâtman, or Hrishikesa ... Spiritual or intellectual soul (One with the senses).
5. Bhutâtman ..... The living, or Life Soul.
6. Kshetrajna ..... Embodied soul, or the Universe of Spirit and Matter.
7. Bhrântidarsanatah ..... False perception — Material Universe.

The last name means something perceived or conceived of, owing to false and erroneous apprehension, as a material form; but, in fact, only *Maya*, illusion, as all is in our physical universe.

It is in strict analogy with ITS attributes in both the spiritual and material worlds, that the evolution of the Dhyan Chohanic Essences takes place; the characteristics of the latter being reflected, in their turn, in *Man*, collectively, and in each of his principles; *every one of which contains in itself, in the same progressive order, a portion of their various "fires" and elements.*

STANZA V.

THE EVOLUTION OF THE SECOND RACE.

§§ (18) The Sons of Yoga. (19) The Sexless Second Race. (20) The Sons of the Sons of Twilight. (21) The "Shadow," or the Astral Man, retires within, and man develops a physical body.

18. THE FIRST (*Race*) WERE THE SONS OF YOGA. THEIR SONS, THE CHILDREN OF THE YELLOW FATHER AND THE WHITE MOTHER.

In the later Commentary, the sentence is translated :—

"*The Sons of the Sun and of the Moon, the nursling of ether* (or the wind) (*a*) . . . . . .

"*They were the shadows of the shadows of the Lords* (*b*). *They* (the shadows) *expanded. The Spirits of the Earth clothed them; the solar Lhas warmed them* (*i.e.* preserved the vital fire in the nascent physical forms). *The Breaths had life, but had no understanding. They had no fire nor water of their own* (*c*).

(*a*) Remember in this connection the *Tabula Smaragdina* of Hermes, the esoteric meaning of which has seven keys to it. The Astro-Chemical is well known to students, the anthropological may be given now. The "One thing" mentioned in it is MAN. It is said: "The Father of THAT ONE ONLY THING is the Sun; its Mother the Moon; the Wind carries it in his bosom, and its nurse is the Spirituous Earth." In the occult rendering of the same it is added: "and *Spiritual* Fire is its instructor (Guru)."

This fire is the higher Self, the Spiritual Ego, or that which is eternally reincarnating under the influence of its lower personal Selves, changing with every re-birth, full of *Tanha* or desire to live. It is a strange law of Nature that, on this plane, the higher (Spiritual) Nature should be, so to say, in bondage to the lower. Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—spiritual, psychic and physical.

That which propels towards, and forces evolution, *i.e.*, compels the growth and development of Man towards perfection, is (a) the MONAD,

or that which acts in it unconsciously through a force inherent in itself; and (b) the lower astral body or the *personal* SELF. The former, whether imprisoned in a vegetable or an animal body, is endowed with, is indeed itself, that force. Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: *e.g.*, the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun—the Monad—the lower *Ego*, or *personal* Self, will have the upper hand in every case. For it is this Ego, with its fierce Selfishness and animal desire to live a Senseless life (*Tanha*), which is "the maker of the tabernacle," as Buddha calls it in *Dhammapada* (153 and 154). Hence the expression, "the Spirits of the Earth clothed the shadows and expanded them." To these "Spirits" belong temporarily the human astral selves; and it is they who give, or build, the physical tabernacle of man, for the Monad and its conscious principle, Manas, to dwell in. But the "Solar" *Lhas*, Spirits, warm them, the shadows. This is physically and literally true; metaphysically, or on the psychic and spiritual plane, it is equally true that the Atman alone *warms* the inner man; *i.e.*, it enlightens it with the ray of divine life and alone is able to impart to the inner man, or the reincarnating Ego, its immortality. Thus, as we shall find, for the first three and a half Root-Races, up to the middle or turning point, it is the astral shadows of the "progenitors," the lunar Pitris, which are the formative powers in the Races, and which build and gradually force the evolution of the physical form towards perfection—this, at the cost of a proportionate loss of spirituality. Then, from the turning point, it is the Higher Ego, or incarnating principle, the *nous* or *Mind*, which reigns over the animal Ego, and rules it whenever it is not caried down by the latter. In short, Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal*, *unnatural* manifestation, at this period of our human evolution—at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon.

The entire scheme is in the "*Chaldean Book of Numbers*," and even in the *Zohar*, if one only understood the meaning of the apocalyptic hints. First comes En-Soph, the "Concealed of the Concealed," then the *Point*, Sephira and the later Sephiroth; then the *Atzilatic* World, a *World of Emanations* that gives birth to three other worlds—called the Throne, the abode of pure Spirits; the second, the *World of Formation*, or Jetzira, the habitat of the Angels who sent forth the Third, or World of Action, the Asiatic *World*, which is the Earth or *our* World; and yet it is said of it that this world, also called *Kliphoth*, containing the (six other) Spheres, כלכלים, and matter, is the residence of the "Prince of Darkness." This is as clearly stated as can be; for *Metatron*, the Angel of the second or *Briatic* World, means Messenger ἄγγελος, Angel, called the great Teacher; and under him are the Angels of the third World, *Jetzira*, whose ten and seven classes are the *Sephiroth*,* of whom it is said that "they inhabit and vivify this world as Essential *Entities* and *Intelligences*, whose *correlatives* and *contraries* inhabit the third or *Asiatic World*." These "Contraries" are called "the *Shells*," כליפדה, or *demons*,† who inhabit the seven habitations called *Sheba Hachaloth*, which are simply the seven zones of our globe. Their prince is called in the Kabala Samael, the Angel of Death, who is also the seducing serpent Satan; but that Satan is also Lucifer, the bright angel of Light, the *Light* and *Life-bringer*, the "Soul" alienated from the Holy *Ones*, the other angels, and for a period, *anticipating the time* when they would have descended on Earth to incarnate in their turn.

"The *Souls* (Monads) are pre-existent in the world of Emanations," (*Book of Wisdom* viii., 20); and the *Zohar* teaches that in the "Soul" "is the *real man*, *i.e.*, the Ego and the conscious I AM: '*Manas*.'"

"They descend from the pure air to be *chained to bodies*," says Josephus repeating the belief of the Essenes (*De Bello Judæo*, II, 12). "The air is full of Souls," states Philo, "*they descend to be tied to mortal bodies, being desirous to live in them*." (*De Gignat*, 222 c.; *De Somniis*, p. 455)‡; because through, and in, the human form they will become *progressive* beings, whereas the nature of the angel is purely *intransitive*, therefore man has in him the potency of transcending the faculties of the Angels. Hence the Initiates in India say that it is the Brahmin, the twice-born, who rules the gods or devas; and Paul repeated it in

* See Vol. I. Part III., "*Gods, Monads and Atoms*." It is symbolised in the Pythagorean Triangle, the 10 dots within, and the seven points of the Triangle and the Cube.

† Whence the Kabalistic name of *Shells* given to the astral form, the body called *Kama Rupa*, left behind by the higher angels in the shape of the higher *Manas*, when the latter leaves for Devachan, forsaking its residue.

‡ Which shows that the Essenes believed in re-birth and many reincarnations on Earth, as Jesus himself did, a fact we can prove from the New Testament itself.

1 *Corinthians* vi., 3: "Know ye not that we (the Initiates) shall judge angels"?

Finally, it is shown in every ancient scripture and Cosmogony that man evolved primarily as a *luminous incorporeal form*, over which, like the molten brass round the clay model of the sculptor, the physical frame of his body was built by, through, and from, the lower forms and types of animal terrestrial life. "The Soul and the *Form* when descending on Earth put on an earthly garment," says the *Zohar*. His protoplastic body was not formed of that matter of which our mortal frames are fashioned. "When Adam dwelt in the garden of Eden, he was clothed in the celestial garment, which is the garment of heavenly light. . . . *light of that light which was used in the garden of Eden*," (*Zohar II.* 229 *B*). "Man (the heavenly Adam) *was created* by the ten Sephiroth of the Jetziric world, and by the *common power* they (the seven angels of a still lower world) *engendered the earthly Adam* . . . . First Samael fell, and then *deceiving* (?) man, caused his fall also."

(*b*) The sentence: "They were the shadows of the shadows of the Lords," *i.e.*, the progenitors created man out of their own astral bodies, explains an universal belief. The *Devas* are credited in the East with having no shadows of their own. "The devas cast no shadows," and this is the sure sign of a *good holy Spirit*.

Why had they "no fire or water of their own"?* Because:—

(*c*) That which Hydrogen is to the elements and gases on the objective plane, its noumenon is in the world of mental or subjective phenomena; since its trinitarian latent nature is mirrored in its three

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* It is corroborated, however, as we have shown, by the esotericism of *Genesis*. Not only are the animals created therein after the "Adam of Dust," but vegetation is shown *in* the Earth before "the heavens and the Earth were created." "Every plant of the field before it (the day that the heavens and the Earth were made, v. 4) was in the Earth" (v. 5). Now, unless the Occult interpretation is accepted, which shows that in this 4th Round the Globe was covered with vegetation, and the first *(astral)* humanity was produced before almost anything could grow and develop thereon, what can the dead letter mean? Simply that the grass was in the earth of the Globe before that Globe was created? And yet the meaning of verse 6, which says that "there went up a mist from the Earth" and watered the whole face of the Earth before it rained, and caused the trees, etc., to grow, is plain enough. It shows also in what geological period it occurred, and further what is meant by "Heaven and Earth." It meant the firmament and dry *incrustated* land, separated and ridden of its vapours and exhalations. Moreover, the student must bear in mind that, as Adam Kadmon, "the male and female being" of *Genesis, ch.* 1., is no physical human being but the host of the Elohim, among which was Jehovah himself—so the animals mentioned in that chapter as "created" before man in the dead letter text, were no animals, but the Zodiacal signs and other sidereal bodies.

active emanations from the three higher principles in man, namely, "Spirit, Soul, and Mind," or *Atma*, *Buddhi*, and *Manas*. It is the spiritual and also the material human basis. Rudimentary man, having been nursed by the "air" or the "wind," becomes the perfect man later on; when, with the development of "Spiritual fire," the *noumenon* of the "Three in One" within his Self, he acquires from his inner Self, or Instructor, the Wisdom of Self-Consciousness, which he does not possess in the beginning. Thus here again divine Spirit is symbolised by the Sun or Fire; divine Soul by Water and the Moon, both standing for the Father and Mother of *Pneuma*, human Soul, or Mind, symbolised by the Wind or air, for *Pneuma*, means "breath."

Hence in the *Smaragdine Tablet*, disfigured by Christian hands :—

"The Superior agrees with the Inferior; and the Inferior with the Superior; to effect that one truly wonderful Work"—which is MAN. For the secret work of Chiram, or King Hiram in the Kabala, "one in Essence, but three in Aspect," is the Universal Agent or *Lapis Philosophorum*. The culmination of the Secret Work is Spiritual Perfect Man, at one end of the line; the union of the three elements is the Occult Solvent in the "Soul of the World," the *Cosmic* Soul or Astral Light, at the other; and, on the material plane, it is *Hydrogen* in its relation to the other gases. The TO ON, truly; the ONE "whom no person has seen except the Son"; this sentence applying both to the metaphysical and physical Kosmos, and to the spiritual and material Man. For how could the latter understand the TO ON the "One Father," if his *Manas*, the "Son," does not become (*as*) "One with the Father," and through this absorption receive enlightenment from the "divine instructor," Guru—*Atma-Buddhi?*

"*If thou would'st understand the SECONDARY* ("Creation," so-called), *oh Lanoo, thou should'st first study its relation to the PRIMARY.*" (Commentary, Book of Dzyan, III. 19.)

The first Race had three elements, but no *living* Fire. Why? Because :—

"We say *four* elements, my Son, but ought to say three," says Hermes Trismegistus. "In the Primary Circle" (creation) that which is marked ⚥ reads "Root," as in the Secondary likewise.

Thus in Alchemy or Western Hermetism (a variant on Eastern Esotericism) we find :—

X.	⚥	X.
Sulphur	Flamma	Spiritus
Hydrargyum	Natura	Aqua
Sal	Mater	Sanguis

And these three are all quaternaries completed by their Root, Fire. The Spirit, beyond manifested Nature, is the fiery BREATH in its absolute Unity. In the manifested Universe, it is the Central Spiritual Sun, the electric Fire of all Life. In our System it is the visible Sun, the Spirit of Nature, the terrestrial god. And in, on, and around the Earth, the fiery Spirit thereof—air, fluidic fire ; *water*, liquid fire ; *Earth*, solid fire. All is fire—*ignis*, in its ultimate constitution, or I, the root of which is O *(nought)* in our conceptions, the All in nature and its mind. *Pro-Mater* is divine fire. It is the Creator, the Destroyer, the Preserver. The primitive names of the gods are all connected with fire, from AGNI, the Aryan, to the Jewish god who "is a consuming fire." In India, God is called in various dialects, *Eashoor*, *Esur*, *Iswur*, and *Is'Vara*, in Sanskrit the Lord, from *Isa*, but this is primarily the name of Siva, the Destroyer; and the three Vedic chief gods are Agni (*ignis*), Vayu, and Sûrya—Fire, Air, and the Sun, three occult degrees of fire. In the Hebrew אזא (*aza*), means to illuminate, and אשא (*asha*) is fire. In Occultism, "to kindle a fire" is synonymous to evoking one of the three great fire-powers, or "to call on God." In Sanskrit *Osch* or *Asch* is fire or heat; and the Egyptian word Osiris is compounded (as shown by Schelling) of the two primitives *aish* and *asr*, or a "fire-enchanter." *Aesar* in the old Etruscan meant a God (being perhaps derived from *Asura* of the Vedas). *Aeswar* and *Eswara* are analogous terms, as Dr. Kenealy thought. In the *Bhagavad Gîtâ* we read, "Iswara resides in every mortal being and puts in motion, by his supernatural power, all things which mount on the Wheel of Time." It is the creator and the destroyer, truly. "The primitive fire was supposed to have an insatiable appetite for devouring. Maximus of Tyre relates that the ancient Persians threw into the fire combustible matter crying: 'Devour, oh Lord!' In the Irish language *Easam*, or *Asam*, means 'to create,' and *Aesar* was the name of an ancient Irish god, meaning 'to light a fire'" (*Kenealy*). The Christian Kabalists and symbologists who disfigured Pymander—prominent among them the Bishop of Ayre, François de Tours, in the 16th century—divide the elements in this way:—

The four elements formed from divine substances and the Spirits of the Salts of Nature represented by—

H	St. Matthew.	Angel-Man	Water	(Jesus-Christ, Angel-Man, *Mikael*)
A-ω	St. Mark.	The Lion	Fire	
E-Y	St. Luke.	The Bull	Earth	
I-O	St. John.	The Eagle	Air*	

* To those who would inquire "What has Hydrogen to do with air or oxygena-

H, THE QUINTESSENCE, Ἡ ΦΛΟΞ, FLAMMA-VIRGO (virgin oil), FLAMMA DURISSIMA, VIRGO, LUCIS ÆTERNA MATER.

The first race of men were, then, simply the images, the astral doubles, of their Fathers, who were the pioneers, or the most progressed Entities from a preceding though *lower* sphere, the shell of which is now our Moon. But even this shell is all-potential, for, having generated the Earth, it is the *phantom* of the Moon which, attracted by magnetic affinity, sought to form its first inhabitants, the pre-human monsters, (*vide supra*, Stanza II.). To assure himself of this, the student has again to turn to the Chaldean Fragments, and read what Berosus says. Berosus obtained his information, he tells us, from *Ea*, the male-female deity of Wisdom. While the gods were generated in its androgynous bosom (Svâbhâvat, Mother-space) its (the Wisdom's) reflections became on Earth the woman Omoroka, who is the Chaldean Thavatth, or the Greek Thalassa, the Deep or the Sea, which esoterically and even exoterically is *the Moon*. It was the Moon (Omoroka) who presided over the monstrous creation of nondescript beings which were slain by the Dyanis. (*Vide Hibbert Lectures*, p. 370 *et seq.*; also in Part II., "Adam-Adami.")

Evolutionary law compelled the lunar "Fathers" to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the Third Round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed Monads, whose turn it was to incarnate. These "Forms" are called "Sons of Yoga," because Yoga (union with Brahmâ exoterically) is the supreme condition of the passive infinite deity, since it contains all the divine energies and is the essence of Brahmâ, who is said (as Brahmâ) to create everything through Yoga power. Brahmâ, Vishnu and Siva are the most powerful energies of God, Brahma, the Neuter, says a

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tion?" it is answered: "Study first the ABC of Occult Alchemy." In their anxiety, however, to identify Pymander, "the mouth of Mystery," with St. John the Baptist prophetically, they thus identified also the 7 *Kabeiri* and the Assyrian Bulls with the Cherubs of the Jews and the Apostles. Having, moreover, to draw a line of demarcation between the *four* and the *three*—the latter being the *Fallen Angels;* and furthermore to avoid connecting these with the "Seven Spirits of the Face," the Archangels, they unceremoniously threw out all they did not choose to recognise. Hence the perversion in the order of the Elements, in order to make them dovetail with the order of the Gospels, and to identify the Angel-Man with Christ. With the Chaldees, the Egyptians, from whom Moses adopted the *Chroub* (Cherubs in their animal form), and the Ophites; with all these, the Angels, the Planets, and the Elements, were symbolized mystically and alchemically by the *Lion* (Mikael); the *Bull* (Uriel); the *Dragon* (Raphael); the *Eagle* (Gabriel); the *Bear* (Thot-Sabaoth); the *Dog* (Erataoth); the *Mule* (Uriel or Thartharaoth). All these have a qualificative meaning.

Purânic text. Yoga here is the same as Dhyâna, which word is again synonymous with Yoga in the Tibetan text, where the "Sons of Yoga" are called "Sons of Dhyâna," or of that abstract meditation through which the Dhyani-Buddhas create their celestial sons, the Dhyani-Bodhisattvas. All the creatures in the world have each a superior above. "This superior, whose inner pleasure it is *to emanate into them*, cannot impart efflux until they have adored"—*i.e.*, meditated as during Yoga. (Sepher *M'bo Sha-arim*, translated by Isaac Myer, *Qabbalah*, pp. 109-111.)

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19. THE SECOND RACE *(was)* THE PRODUCT BY BUDDING AND EXPANSION; THE A-SEXUAL *(form)* FROM THE SEXLESS *(shadow)*. THUS WAS, O LANOO, THE SECOND RACE PRODUCED (*a*).

(*a*) What will be most contested by scientific authorities is this a-sexual Race, the Second, the fathers of the "Sweat-born" so-called, and perhaps still more the Third Race, the "Egg-born" androgynes. These two modes of procreation are the most difficult to comprehend, especially for the Western mind. It is evident that no explanation can be attempted for those who are not students of Occult metaphysics. European language has no words to express things which Nature repeats no more at this stage of evolution, things which therefore can have no meaning for the materialist. But there are analogies. It is not denied that in the beginning of physical evolution there must have been processes in Nature, spontaneous generation, for instance, now extinct, which are repeated in other forms. Thus we are told that microscopic research shows no permanence of any particular mode of reproducing life. For "it shows that the same organism may run through various metamorphoses in the course of its life-cycle, during some of which it may be *sexual*, and in others *a-sexual*; *i.e.*, it may reproduce itself alternately by the co-operation of two beings of opposite sex, and also by fissure or *budding* from one being only, which is of no sex."* "Budding" is the very word used in the Stanza. How could these Chhayas reproduce themselves otherwise; viz., procreate the Second Race, since they were ethereal, a-sexual, and even devoid, as yet, of the vehicle of desire, or Kama Rupa, which evolved only in the Third Race? They evolved the Second Race unconsciously, as do some plants. Or, perhaps, as the *Amœba*, only on a more ethereal, impressive, and larger scale. If, indeed, the cell-theory applies equally to Botany and Zoology, and extends to Morphology, as well as to the Physiology of organisms,

* See Laing's "*Modern Science and Modern Thought*," p. 90.

and if the microscopic cells are looked upon by physical science as independent living beings—just as Occultism regards the "fiery lives"*—there is no difficulty in the conception of the primitive process of procreation.

Consider the first stages of the development of a germ-cell. Its *nucleus* grows, changes, and forms a double cone or spindle, thus, *within* the cell. This spindle approaches the surface of the cell, and one half of it is *extruded* in the form of what are called the "*polar cells*." These polar cells *now* die, and the embryo develops from the growth and segmentation of the remaining part of the nucleus which is *nourished* by the substance of the cell. Then why could not beings have lived thus, and been created in *this* way—at the very beginning of *human and mammalian evolution ?*

This may, perhaps, serve as an analogy to give some idea of the process by which the Second Race was formed from the First.

The astral form clothing the Monad was surrounded, as it still is, by its egg-shaped sphere of *aura*, which here corresponds to the substance of the germ-cell or *ovum*. The astral form itself is the nucleus, now, as then, instinct with the principle of life.

When the season of reproduction arrives, the *sub*-astral "*extrudes*" a miniature of itself from the egg of surrounding aura. This germ grows and feeds on the aura till it becomes fully developed, when it gradually separates from its parent, carrying with it its own sphere of aura ; just as we see living cells reproducing their like by growth and subsequent division into two.

The analogy with the "*polar cells*" would seem to hold good, since their death would *now* correspond to the change introduced by the separation of the sexes, when gestation *in utero*, *i.e.*, *within the cell*, became the rule.

"*The early Second* (Root) *Race were the Fathers of the 'Sweat-born'; the later Second* (Root) *Race were 'Sweat-born' themselves.*"

This passage from the Commentary refers to the work of evolution from the beginning of a Race to its close. The "Sons of Yoga," or the primitive astral race, had seven stages of evolution *racially*, or collectively; as every individual Being in it had, and has now. It is not Shakespeare only who divided the ages of man into a series of seven, but Nature herself. Thus the first sub-races of the Second Race were born at first by the process described on the law of analogy; while the last began gradually, *pari passu* with the evolution of the human body, to be formed otherwise. The process of reproduction had seven stages also

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* See *Book I., Part I., Stanza VII. Commentary* 10.

in each Race, each covering æons of time. What physiologist or biologist could tell whether the present mode of generation, with all its phases of gestation, is older than half a million, or at most one million of years, since their cycle of observation began hardly half a century ago.

Primeval human hermaphrodites are a fact in Nature well known to the ancients, and form one of Darwin's greatest perplexities. Yet there is certainly no impossibility, but, on the contrary, a great probability that hermaphroditism existed in the evolution of the early races; while on the grounds of analogy, and on that of the existence of one universal law in physical evolution, acting indifferently in the construction of plant, animal, and man, it must be so. The mistaken theories of mono-genesis, and the descent of man from the mammals instead of the reverse, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. Occult tradition—if the terms Science and Knowledge are denied in this particular to antiquity—can alone reconcile the inconsistencies and fill the gap. "If thou wilt know the invisible, open thine eye wide on the visible," says a Talmudic axiom.

In the "*Descent of Man*" * occurs the following passage; which shows how near Darwin came to the acceptance of this ancient teaching.

"It has been known that in the vertebrate kingdom one sex bears rudiments of various accessory parts appertaining to the reproductive system, which properly belong to the opposite sex. . . . Some remote progenitor of the whole vertebrate kingdom appears to have been hermaphrodite or androgynous† . . . But here we encounter a *singular difficulty*. In *the mammalian class the males possess rudiments of a uterus with the adjacent passages in the Vesiculæ prostaticæ; they bear also rudiments of mammæ, and some male marsupials have traces of a marsupial sac.* Other analogous facts could be added. Are we then to suppose that some extremely ancient mammal continued androgynous after it had acquired the chief distinctions of its class, and therefore after it had diverged from the lower classes of the vertebrate kingdom? This seems very improbable,‡ for *we have to look to fishes, the lowest of all the classes, to find any still existent androgynous forms.*"

Mr. Darwin is evidently strongly disinclined to adopt the hypothesis which the facts so forcibly suggest, viz., that of a primeval androgynous

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* Second Edition, p. 161.

† And why not all the progenitive first Races, human as well as animal; and why *one* "remote progenitor"?

‡ Obviously so, on the lines of Evolutionism, which traces the mammalia to some amphibian ancestor.

stem from which the mammalia sprang. His explanation runs :—"The fact that various accessory organs proper to each sex, are found in a rudimentary condition in the opposite sex may be explained by such organs having been gradually acquired by the one sex and then transmitted in a more or less imperfect condition to the other." He instances the case of "spurs, plumes, and brilliant colours, acquired for battle or for ornament by male birds" and only *partially* inherited by their female descendants. In the problem to be dealt with, however, the need of a more satisfactory explanation is evident, the facts being of so much more prominent and important a character than the mere superficial details with which they are compared by Darwin. Why not candidly admit the argument in favour of the hermaphroditism which characterises the old fauna? Occultism proposes a solution which embraces the facts in a most comprehensive and simple manner. These relics of a prior androgyne stock must be placed in the same category as the pineal gland, and other organs as mysterious, which afford us silent testimony as to the reality of functions which have long since become atrophied in the course of animal and human progress, but which once played a signal part in the general economy of primeval life.

The occult doctrine, anyhow, can be advantageously compared with that of the most liberal men of science, who have theorised upon the origin of the first man.

Long before Darwin, Naudin, who gave the name of *Blastema* to that which the Darwinists call protoplasm, put forward a theory half occult and half scientifico-materialistic. He made Adam, the *a-sexual*, spring suddenly from the *clay*, as it is called in the Bible, the *Blastema* of Science. "It is from this larval form of mankind that the evolutive force effected the completion of species. For the accomplishment of this great phenomenon, Adam had to pass through a phase of immobility and unconsciousness, very analogous to the nymphal state of animals undergoing metamorphosis," explains Naudin. For the eminent botanist, Adam was not one man, however, but *mankind*, "which remained concealed within a temporary organism . . . . distinct from all others and never contracting alliance with any of these." He shows the differentiation of sexes accomplished by "a process of germination similar to that of Medusæ and Ascidians." Mankind, thus constituted physiologically, "would retain a sufficient evolutive force for the rapid production of the various great human races."

De Quatrefages criticises this position in the "*Human Species*." It is *unscientific*, he says, or, properly speaking, Naudin's ideas "do not form a scientific theory," inasmuch as primordial *Blastema* is connected

in his theory with the *First Cause*, which is credited with having made potentially in the Blastema all past, present, and future beings, and thus of having in reality *created* these beings *en masse*; moreover, Naudin does not even consider the *secondary* Causes, or their action in this evolution of the organic world. Science, which is only occupied with Secondary Causes, has thus "nothing to say to the theory of Naudin" (*p.* 125).

Nor will it have any more to say to the occult teachings, which are to some extent approached by Naudin. For if we but see in his "primordial Blastema" the Dhyan-Chohanic essence, the *Chhaya* or double of the *Pitris*, which contains within itself the potentiality of all forms, we are quite in accord. But there are two real and vital differences between our teachings. M. Naudin declares that evolution has progressed by sudden leaps and bounds, instead of extending slowly over millions of years; and his primordial Blastema is endowed only with blind instincts—a kind of *unconscious* First Cause in the *manifested Kosmos*—which is an absurdity. Whereas it is our Dhyan Chohanic essence—the *causality* of the *primal cause* which creates *physical* man—which is the living, active and potential matter, pregnant *per se* with that animal consciousness of a superior kind, such as is found in the ant and the beaver, which produces the long series of physiological differentiations. Apart from this his "ancient and general process of *creation*" from *proto-organisms* is as occult as any theory of Paracelsus or Khunrath could be.

Moreover, the Kabalistic works are full of the proof of this. The *Zohar*, for instance, says that every type in the visible has its prototype in the invisible Universe. "All that which is in the lower (our) world is found in the upper. The Lower and the Upper act and react upon each other." (*Zohar*, fol. 186.) *Vide infra*, Part II., "*Esoteric Tenets corroborated in every Scripture.*"

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20. Their Fathers were the self-born. The self-born, the Chhaya from the brilliant bodies of the Lords, the Fathers, the Sons of Twilight (*a*).

(*a*) The "shadows," or *Chhayas*, are called the sons of the "self-born," as the latter name is applied to all the gods and Beings born through the will, whether of Deity or Adept. The *Homunculi* of Paracelsus would, perhaps, be also given this name, though the latter process is on a far more material plane. The name "Sons of Twilight" shows that the "Self-born" progenitors of our doctrine are identical with the Pitris

of the Brahmanical system, as the title is a reference to their mode of birth, these Pitris being stated to have issued from Brahmâ's "body of twilight." (*See the Purânas.*)

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21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS (*a*); WHEN THE DROPS BECAME TURBID, THEY VANISHED AND DISAPPEARED, IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE OUTER OF THE FIRST BECAME THE INNER OF THE SECOND. (*b*). THE OLD WING BECAME THE SHADOW, AND THE SHADOW OF THE WING (*c*).

(*a*) The old (primitive) Race merged in the second race, and became one with it.

(*b*) This is the mysterious process of transformation and evolution of mankind. The material of the first forms—shadowy, ethereal, and negative—was drawn or absorbed into, and thus became the complement of the forms of the Second Race. The *Commentary* explains this by saying that, as the First Race was simply composed of the astral shadows of the creative progenitors, having of course neither astral nor physical bodies of their own—this Race *never died.* Its "men" melted gradually away, becoming absorbed in the bodies of their own "sweat-born" progeny, more solid than their own. The old form vanished and was absorbed by, disappeared in, the new form, more human and physical. There was no death in those days of a period more blissful than the Golden Age; but the first, or parent material was used for the formation of the new being, to form the body and even the inner or *lower* principles or bodies of the progeny.

(*c*) When the shadow retires, *i.e.* when the astral body becomes covered with more solid flesh, man develops a physical body. The "wing," or the ethereal form that produced its shadow and image, became the shadow of the astral body and its own progeny. The expression is queer but original.

As there may be no occasion to refer to this mystery later, it is as well to point out at once the dual meaning contained in the Greek myth bearing upon this particular phase of evolution. It is found in the several variants of the allegory of Leda and her two sons Castor and Pollux, which variants have each a special meaning. Thus in Book XI. of the *Odyssey*, Leda is spoken of as the spouse of Tyndarus, who gave birth by her husband "to two sons of valiant heart"—Castor

and Pollux. Jupiter endows them with a marvellous gift and privilege. They are semi-immortal; they live and die, each in turn, and every alternate day; (ἑτερήμεροι*). As the Tyndaridæ, the twin brothers are an astronomical symbol, and stand for *Day* and *Night*; their two wives, Phœbe and Hilasira, the daughters of Apollo or the Sun, personifying the Dawn and the Twilight.† Again, in the allegory where Zeus is shown as the father of the two heroes—born from the egg to which Leda gives birth—the myth is entirely theogonical. It relates to that group of cosmic allegories in which the world is described as born from an egg. For Leda assumes in it the shape of a white swan when uniting herself to the Divine Swan.‡ Leda is the mythical bird, then, to which, in the traditions of various peoples of the Aryan race, are attributed various ornithological forms of birds which all lay golden eggs.§ In the *Kalevala* (the Epic Poem of Finland), the beauteous daughter of the Ether, "the Water Mother," creates the world in conjunction with a "Duck" (another form of the Swan or Goose, Kalahansa), who lays six golden eggs, and the seventh, "an egg of iron," in her lap. But the variant of the Leda allegory which has a direct reference to mystic man is found in Pindar|| only, with a slighter reference to it in the Homeric hymns.¶ Castor and Pollux are in it no longer the *Dioscuri* (of *Apollodorus* III. 10, 7); but become the highly significant symbol of the dual man, the Mortal and the Immortal. Not only this, but as will now be seen, they are also the symbol of the Third Race, and its transformation from the animal man into a god-man with only an animal body.

Pindar shows Leda uniting herself in the same night to her husband and also to the father of the gods—Zeus. Thus Castor is the son of the Mortal, Pollux the progeny of the Immortal. In the allegory made up for the occasion, it is said that in a riot of vengeance against the *Apherides*** Pollux kills Lynceus—"of all mortals he whose sight is the most penetrating"—but Castor is wounded by *Idas*, "he who sees and knows." Zeus puts an end to the fight by hurling his thunderbolt and killing the last two combatants. Pollux finds his brother dying.†† In

* "*Odyssey*," xi. 298 to 305; "*Iliad*," iii., 243.

† *Chants Cypriaques, Hyg. Tal.*, 80. *Ovid*, "*Fasti*," etc. See *Decharme's* "*Mythologie de la Grèce Antique*."

‡ See Brahma Kalahamsa in Book I. Stanza III., p. 78.

§ See *Decharme's* "*Mythologie*," etc., p. 652.

|| *Nem.*, x., 80 *et seq.* *Theocras*, xxiv., 131.

¶ xxxiv., v. 5; *Theocritus*, xxii., 1.

** *Apollodorus, III.* ii., 1.

†† Castor's tomb was shown in Sparta, in days of old, says Pausanias (III., 13, 1); and Plutarch says that he was called at Argos the demi-mortal or demi-hero μιξαρχαγέτας. (See Plutarch, *Quæstiones Græcæ*, 23.)

his despair he calls upon Zeus to slay him also. "Thou canst not die altogether," answers the masters of the Gods; "thou art of a divine race." But he gives him the choice: Pollux will either remain immortal, living eternally in Olympus; or, if he would share his brother's fate in all things, he must pass half his existence underground, and the other half in the golden heavenly abodes. This semi-immortality, which is also to be shared by Castor, is accepted by Pollux.* *And thus the twin brothers live alternately, one during the day, and the other during the night.*†

Is this a poetical fiction only? An allegory, one of those "solar myth" interpretations, higher than which no modern Orientalist seems able to soar? Indeed, it is much more. Here we have an allusion to the "Egg-born," *Third* Race; the first half of which is mortal, *i.e.*, unconscious in its personality, and having nothing within itself to survive‡; and the latter half of which becomes immortal in its individuality, by reason of its fifth principle being called to life by the *informing gods*, and thus connecting the Monad with this Earth. This is Pollux; while Castor represents the *personal*, mortal man, an animal of not even a superior kind, when unlinked from the divine individuality. "Twins" truly; yet divorced by death forever, unless Pollux, moved by the voice of twinship, bestows on his less favoured mortal brother a share of his own divine nature, thus associating him with his own immortality.

Such is the occult meaning of the metaphysical aspect of the allegory. The widely spread modern interpretation of it—so celebrated in antiquity, Plutarch tells us,§ as symbolical of brotherly devotion—namely, that it was an image borrowed from the spectacle of Nature—is weak and inadequate to explain the secret meaning. Besides the fact that the Moon, with the Greeks, was feminine in exoteric mythology, and could therefore hardly be regarded as Castor—and at the same time be identified with Diana—ancient symbologists who held the Sun, the King of all sidereal orbs, as the visible image of the highest deity, would not have personified it by Pollux, a demi-god only.||

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* *Pindar. Nem.* x., 60, *Dissen.*

† *Schol. Eurip.* "*Orestes,*" 463, *Dindorf.* See *Decharme's* "*Mythol.,*" etc., p. 654.

‡ The *Monad* is impersonal and a god *per se*, albeit unconscious on this plane. For, divorced from its third (often called fifth) principle, Manas, which is the horizontal line of the first manifested triangle or trinity, it can have no consciousness or perception of things on this earthly plane. "The highest sees through the eye of the lowest" in the manifested world; *Purusha* (Spirit) remains blind without the help of Prakrit (matter) in the material spheres; and so does Atma-Buddhi without Manas.

§ "*Morals,*" *p.* 484 *f.*

|| This strange idea and interpretation are accepted by Decharme in his "*Mythologie de la Grèce Antique.*" "Castor and Pollux," he says, "are nothing but the Sun and

If from Greek mythology we pass to the Mosaic allegories and symbolism, we shall find a still more striking corroboration of the same tenet under another form. Unable to trace in *Genesis* the "Egg-born," we shall still find there unmistakably the androgynes, and the first three races of the Secret Doctrine hidden under most ingenious symbology in the first four chapters of *Genesis*.

The Divine Hermaphrodite.

An impenetrable veil of secrecy was thrown over the occult and religious mysteries taught, after the submersion of the last remnant of the Atlantean race, some 12,000 years ago, lest they should be shared by the unworthy, and so desecrated. Of these sciences several have now become exoteric—such as Astronomy, for instance, in its purely mathematical and physical aspect. Hence their dogmas and tenets, being all symbolised and left to the sole guardianship of parable and allegory, have been forgotten, and their meaning has become perverted. Nevertheless, one finds the hermaphrodite in the scriptures and traditions of almost every nation; and why such unanimous agreement if the statement is only a fiction?

It is this secrecy which led the Fifth Race to the establishment, or rather the re-establishment of the religious mysteries, in which ancient truths might be taught to the coming generations under the veil of allegory and symbolism. Behold the imperishable witness to the evolution of the human races from the divine, and especially from the androgynous Race—the Egyptian Sphinx, that riddle of the Ages! Divine wisdom incarnating on earth, and forced to taste of the bitter fruit of personal experience of pain and suffering, generated under the shade of the tree of the knowledge of Good and Evil—a secret first known only to the Elohim, the SELF-INITIATED, "*higher gods*"—on earth only.*

In the Book of Enoch we have Adam,† the first divine androgyne,

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Moon, conceived as twins. . . . The Sun, the immortal and powerful being that disappears every evening from the horizon and descends under the Earth, as though he would make room for the fraternal orb which comes to life with night, is Pollux, who sacrifices himself for Castor; Castor, who, inferior to his brother, owes to him his immortality: for the Moon, says Theophrastus, is only another, but feebler Sun." (*De Ventis* 17. *See Decharme, p.* 655.)

* See "*Book of Enoch.*"

† Adam (Kadmon) is, like Brahmâ and Mars, the symbol of the *generative* and *creative power* typifying Water and Earth—an alchemical secret. "It takes Earth and Water to create a human soul," said Moses. Mars is the Hindu *Mangala*, the planet Mars, identical with *Kartikeya*, the "War-God," born of *Gharma-ja* (Siva's *sweat*) and of the

separating into man and woman, and becoming JAH-HEVA in one form, or *Race*, and Cain and Abel* (male and female) in its other form or *Race*—the double-sexed Jehovah† — an echo of its Aryan prototype, Brahmâ-Vâch. After which come the Third and Fourth Root-Races of mankind‡—that is to say, Races of men and women, or individuals of opposite sexes, no longer sexless semi-spirits and androgynes, as were the two Races which precede them. This fact is hinted at in every Anthropogony. It is found in fable and allegory, in myth and *revealed* Scriptures, in legend and tradition. Because, of all the great Mysteries, inherited by Initiates from hoary antiquity, this is *one of the greatest*. It accounts for the bi-sexual element found in every creative deity, in Brahmâ-Virâj-Vâch, as in Adam-Jehovah-Eve, also in "Cain-Jehovah-Abel." For "The Book of the Generations of Adam" does not even mention Cain and Abel, but says only: "Male and female created he them. . . and called their name Adam" (ch. v. 5). Then it proceeds to say: "And Adam begat a son in *his own likeness*, after his image, and called his name Seth" (v. 3); after which he begets other sons and daughters, thus proving that Cain and Abel are his own allegorical permutations. Adam stands for the primitive *human* race, especially in its cosmo-sidereal sense. Not so, however, in its theo-anthropological meaning. The compound name of Jehovah, or *Jah-Hovah*, meaning *male life* and female life—first androgynous, then separated into sexes—is used in this sense in *Genesis* from ch. v. onwards. As the author of "The Source of Measures" says (*p.* 159): "The two words of which Jehovah is composed make up the original idea of male-female, as the birth originators"; for the Hebrew letter *Jod* was the *membrum virile* and *Hovah* was Eve, the mother of all living, or the procreatrix, Earth and Nature. The author believes, therefore, that "It is seen that the *perfect one*" (the perfect female circle or *Yoni*, 20612, *numerically*), "as *originator of measures*, takes also the form of *birth*-origin, as *Hermaphrodite one;* hence the phallic form and use."

Precisely; only "the phallic form and use" came long ages later; and the first and original meaning of Enos, the son of Seth, was the First *Race* born in the present usual way from man and woman—for Seth is no man, but a *race*. Before him humanity was hermaphrodite.

Earth. He is *Lohita*, the red, like Brahmâ also and Adam. The Hindu Mars is, like Adam, born from no woman and mother. With the Egyptians, Mars was the *primeval generative Principle*, and so are Brahmâ, in exoteric teaching, and Adam, in the Kabala.

* Abel is Chebel, meaning "Pains of Birth," conception.

† See "*Isis Unveiled*," Vol. II., p. 398, where Jehovah is shown to be Adam and Eve blended, and *Hevah*, and Abel, the *feminine serpent*.

‡ See "*Isis Unveiled*," Vol. I., 305: "The union of the two create a *third* Race, etc."

While Seth is the first result (physiologically) after the FALL, he is also the *first man;* hence his son Enos is referred to as the "Son of man." (*Vide infra.*) Seth represents the *later* Third Race.

To screen the real mystery name of AIN-SOPH—the Boundless and Endless *No-Thing*—the Kabalists have brought forward the compound *attribute*-appellation of one of the personal creative Elohim, whose name was *Yah* and *Jah*, the letters *i* or *j* or *y* being interchangeable, or *Jah-Hovah, i.e. male* and *female;* * *Jah-Eve* an *hermaphrodite*, or the *first form of humanity*, the original Adam of Earth, not even *Adam Kadmon*, whose "mind-born son" is the earthly Jah-Hovah, mystically. And knowing this, the crafty Rabbin-Kabalist has made of it a name so secret, that he could not divulge it later on without exposing the whole scheme; and thus he was obliged to make it *sacred*.

How close is the identity between Brahmâ-Prajâpati and Jehovah-Sephiroth, between Brahmâ-Virâj and Jehovah-Adam, the Bible and the Purânas compared can alone show. Analysed and read in the same light, they afford cogent evidence that they are two copies of the same original—made at two periods far distant from each other. Compare once more in relation to this subject *Genesis* ch. 4. verses 1 and 26 and *Manu* I., and they will both yield their meaning, In *Manu* (*Book* I. 32) Brahmâ, who is also both man and god, and divides his body into male and female, stands in his esoteric meaning, as does Jehovah or Adam in the Bible, for the symbolical personification of creative and *generative* power, both divine and human. The Zohar affords still more convincing proof of identity, while some Rabbins repeat word for word certain original Purânic expressions; *e.g.*, the "creation" of the world is generally considered in the Brahmanical books to be the Lilâ, delight or sport, the amusement of the Supreme Creator, "Vishnu being thus discrete and indiscrete substance, spirit, and time, sports like a playful boy in frolics." (Vishnu Purâna, Book I., ch. ii.) Now compare this with what is said in the Book, "Nobeleth' Hokhmah": "The Kabalists say that the entering into existence of the worlds happens through *delight*, in that Ain-Soph (? !) *rejoiced* in Itself, and flashed and beamed from Itself to Itself . . . . which are all called delight," etc. (Quoted in Myer's "*Qabbalah*," p. 110). Thus it is not a "curious idea of the Qabbalists," as the author just quoted remarks, but a purely Purânic, Aryan idea. Only, why make of Ain-Soph a Creator?

The "Divine Hermaphrodite" is then Brahmâ-Vâch-Virâj; and that of the Semites, or rather of the Jews, is Jehovah-Cain-Abel. Only the "Heathen" were, and are, more sincere and frank than were the

* *Jod* in the Kabala has for symbol the hand, the forefinger and the *lingham*, while numerically it is the perfect one; but it is also the number 10, male and female, when divided.

later Israelites and Rabbis, who undeniably knew the real meaning of their exoteric deity. The Jews regard the name given to them—the Yah-oudi—as an insult. Yet they have, or would have if they only wished it, as undeniable a right to call themselves the ancient Yah-oudi, "Jah-hovians," as the Brahmins have to call themselves Brahmins, *after their national deity*. For Jah-hovah is the generic name of that group or hierarchy of creative planetary angels, under whose star their nation has evolved. He is one of the planetary *Elohim* of the regent group of Saturn. Verse 26 of *Genesis*, ch. iv., when read correctly, would alone give them such a right, for it calls the new race of men sprung from Seth and Enos, *Jehovah*, something quite different from the translation adopted in the Bible:—"To him also, was born a son, Enos; then began men to call themselves *Jah* or Yah-hovah," to wit *men and women*, the "lords of creation." One has but to read the above-mentioned verse in the original Hebrew text and by the light of the Kabala, to find that, instead of the words as they now stand translated, it is:—"Then began men to *call themselves Jehovah*," which is the correct translation, and not "Then began men to call upon the name of the Lord"; the latter being a mistranslation, whether deliberate or not. Again the well-known passage: "I have gotten a man from the Lord," should read: "I have gotten a man, even Jehovah."* Luther translated the passage one way, the Roman Catholics quite differently. Bishop Wordsworth renders it: "Cain—*I have gotten* Kain, from *Kânithi*, I have gotten." Luther: "I have gotten a man—even the Lord" (Jehovah); and the author of "The Source of Measures": "I have *measured a man*, even *Jehovah*." The last is the correct rendering, because (*a*) a famous Rabbin, a Kabalist, explained the passage to the writer in precisely this way, and (*b*) because this rendering is identical with that in the Secret Doctrine of the East with regard to Brahmâ. In "*Isis Unveiled*,"† it was explained by the writer that "Cain . . . is the son of the 'Lord' not of Adam (*Genesis* iv. 1.)" The "Lord" is Adam Kadmon, the "father" of *Yodcheva*, "Adam-Eve," or Jehovah, the son of sinful thought, not the progeny of flesh and blood. Seth, on the other hand, is the *leader and the progenitor of the Races of the Earth;* for he is the son of Adam, exoterically, but esoterically he is the progeny of Cain and Abel, since Abel or Hebel is a female, the counterpart and female half of the male Cain, and Adam is the collective name for man and woman: "male and female *(Zachar va Nakobeh)* created he them . . . and called *their* name Adam." The verses in *Genesis* from chs. i. to v., are purposely mixed up for Kabalistic reasons. After MAN of

* See "*Source of Measures*," p. 227. † Vol. II., p. 264, *et seq.*

Genesis ch. i. 26 and *Enos*, Son of Man of ch. iv. *v.* 26, after Adam, the rst androgyne, after Adam Kadmon, the sexless (the first) *Logos*, Adam and Eve once separated, come finally Jehovah-Eve and Cain-Jehovah. These represent distinct Root-Races, for millions of years elapsed between them.

Hence the Aryan and the Semitic Theo-anthropographies are two leaves on the same stem; their respective personifications and symbolic personages standing in relation to each other in this way.

I. The *Unknowable*, referred to in various ways in *Rig Vedic* verse, such as "*Nought* Was," called, later on "Parabrahm;" the אין (*Ain*, nothing, or the "Ain-Soph" of the Kabalists), and again, the "Spirit" (of God) that moves upon the face of the waters, in *Genesis*. All these are *identical*. Moreover, in *Genesis*, ch. i., v. 2, is placed as verse 1 in the *secret* Kabalistic texts, where it is followed by the *Elohim* "creating the Heaven and the Earth." This deliberate shifting of the order of the verses was necessary for *monotheistic* and Kabalistic purposes. Jeremiah's curse against those Elohim (gods) who *have not created* the Heavens and the Earth, ch. x., *v.* 11, shows that there were other Elohim who had.

II. The "Heavenly" *Manu-Swâyambhuva*, who sprang from Swâyambhu-Narayana, the "Self-existent," and Adam Kadmon of the Kabalists, and the androgyne MAN of *Genesis* ch. 1 are also identical.

III. Manu-swâyambhuva is Brahmâ, or the Logos; and he is Adam Kadmon, who in Genesis iv., 5, separates himself into two halves, male and female, thus becoming Jah-Hovah or Jehovah-Eve; as Manu Swâyambhûva or Brahmâ separates himself to become "Brahmâ-Virâj and Vâch-Virâj," male and female; all the rest of the texts and versions being *blinds*.

IV. Vâch is the daughter of Brahmâ and is named *Sata-Rupa*, "the hundred-formed," and *Savitri*, "*generatix*," the mother of the gods and of all living. She is identical with Eve, "the mother (of all the lords or gods or) of all living." Besides this there are many other occult meanings.

What is written in "*Isis*," although scattered about and very cautiously expressed at the time, is correct:

Explaining esoterically Ezekiel's wheel,* it is said of *Jodhevah* or Jehovah:—

"When the ternary is taken in the beginning of the Tetragram, it expresses the divine creation *spiritually*, without any carnal sin; taken at its opposite end it expresses the latter: it is feminine. The name of Eva is composed of three letters, that of the primitive or heavenly

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"*Isis Unveiled*," Vol. II., p. 462.

Adam, is written with one letter, Jod or Yodh; therefore it must not be read Jehovah but Ieva, or Eve. The Adam of the first chapter is the spiritual, therefore pure, androgyne Adam Kadmon. When woman issues from the rib of the second Adam (of dust), the pure *Virgo* is separated, and falling "into generation," or the downward cycle, becomes *Scorpio*, emblem of sin and matter. While the ascending cycle points to the purely spiritual races, or the ten prediluvian patriarchs, the Prajâpatis and Sephiroth are led on by the creative Deity itself, who is Adam Kadmon or Yod-cheva. Spiritually, the lower one (Jehovah) is that of the terrestrial races, led on by Enoch or *Libra*, the seventh; who, because he is half-divine, half-terrestrial, is said to have been taken by God alive. Enoch, Hermes, and Libra, are one."

This is only one of the several meanings. No need to remind the scholar that *Scorpio* is the astrological sign of the organs of reproduction. Like the Indian Rishis, the Patriarchs are all convertible in their numbers, as well as interchangeable. According to the subject to which they relate they become ten, twelve, seven or five, and even *fourteen*, and they have the same esoteric meaning as the *Manus* or Rishis.

Moreover, Jehovah, as may be shown, has a variety of etymologies, but only those are *true* which are found in the Kabala. יהוה (*Ieve*) is the Old Testament term, and was pronounced *Ya-va*. Inman suggests that it is contracted from the two words יהויה *Yaho-Iah*, *Jaho-Jah*, or *Jaho is Jah*. Punctuated it is יהוֹה which is, however, a Rabbinical caprice to associate it with the name *Adoni* or אֲדֹנָי, which has the same points. It is curious, and indeed hardly conceivable, that the Jews anciently read the name יהוה (*Adoni*), when they had so many names of which *Jeho* and *Jah* and *Iah* constituted a part. But so it was; and Philo Byblus, who gives us the so-called fragment of Sanchoniathon, spelt it in Greek letters ΙΕΥΩ, *Javo* or *Jevo*. Theodoret says that the Samaritans pronounced *Yahva*, and the Jews *Yaho*. Prof. Gibbs, however, suggests its punctuation thus: יהוה (*Ye-hou-vih*); and he cut the Gordian knot of its true occult meaning. For in this last form, as a Hebrew verb, it means "he will—be."* It was also derived from the Chaldaic verb הוא or הוה *eue* (*eva*) or *eua* (*Eva*) "to be." And so it was, since from *Enosh*, the "Son of Man," only, were the truly human races to begin and "to be," as males and females. This statement receives further corroboration, inasmuch as Parkhurst makes the verb הוה to mean: (1) "To

* See for comparison *Hosea*, xii. 6, where it is so punctuated.

fall down" (*i.e.* into generation or matter); and (2) "*To be, to continue*" —as a *race*. The aspirate of the word *eua* (*Eva*) "to be" being הה *Heve* (*Eve*), which is the feminine of יהוה and the same as Hebe, the Grecian goddess of youth and the Olympian bride of Heracles, makes the name Jehovah appear still more clearly in its primitive double-sexed form.

Finding in Sanskrit such syllables as *Jah* and *Yah*, *e.g.*, *Jah* (*navi*) "Ganges" and *Jagan-nâtha*, "Lord of the World," it becomes clear why Mr. Rawlinson is so very confident in his works of an *Aryan* or *Vedic* influence on the early mythology of Babylon. Nor is it to be much wondered at that the alleged ten tribes of Israel disappeared during the captivity period, without leaving a trace behind them, when we are informed that the Jews had *de facto* but two tribes—those of *Judah* and of *Levi*. The *Levites*, moreover, were not a tribe at all, but a priestly caste. The descendants have only followed their progenitors, the various patriarchs, into thin, sidereal air. There were *Brahms* and *A-brahms*, in days of old, truly, and before the first Jew had been born. Every nation held its first god and gods to be androgynous; nor could it be otherwise, since they regarded their distant primeval progenitors, their dual-sexed ancestors, as divine Beings and Gods, just as do the Chinese to this day. And they were divine in one sense, as also were their first human progeny, the "mind-born" primitive humanity, which were most assuredly bi-sexual, as all the more ancient symbols and traditions show. "Under the emblematical devices and peculiar phraseology of the priesthood of old, lie latent hints of sciences as yet undiscovered during the present cycle. Well acquainted as may be a scholar with the hieratic writing and hieroglyphical system of the Egyptians, he must first of all learn to sift their records. He has to assure himself, compasses and rule in hand, that the picture writing he is examining fits, to a line, *certain fixed geometrical figures* which are the hidden keys to such records, before he ventures on an interpretation."

"But there are myths which speak for themselves. In this class we may include the double-sexed first creators of every Cosmogony. The Greek Zeus-Zēn (Æther), and Chthonia (the chaotic earth) and Metis (water), his wives; Osiris and Isis-Latona—the former god also representing Æther, the first emanation of the Supreme Deity, Amun, the primeval source of Light; the goddess Earth and Water again; Mithras, the rock-born god, the symbol of the male mundane fire, or the personified primordial light, and Mithra, the fire goddess, at once his mother and his wife; the pure element of fire (the active, or male principle) regarded as light and heat, in conjunction with Earth and Water, or Matter, the female or passive element of cosmical generation"—all these are records of the primeval divine Hermaphrodite.

STANZA VI.

THE EVOLUTION OF THE "SWEAT-BORN."

§§ (22) The evolution of the three races continued. (23) The second race create the Third and perishes.

22. THEN THE SECOND EVOLVED THE SWEAT-BORN, THE THIRD (*Race*). THE SWEAT GREW, ITS DROPS GREW, AND THE DROPS BECAME HARD AND ROUND. THE SUN WARMED IT; THE MOON COOLED AND SHAPED IT; THE WIND FED IT UNTIL ITS RIPENESS. THE WHITE SWAN FROM THE STARRY VAULT (*the Moon*), OVERSHADOWED THE BIG DROP. THE EGG OF THE FUTURE RACE, THE MAN-SWAN (*Hamsa*) OF THE LATER THIRD (*a*). FIRST MALE-FEMALE, THEN MAN AND WOMAN (*b*).

(*a*) The text of the Stanza clearly implies that the human embryo was nourished *ab extra* by Cosmic forces, and that the "Father-Mother" furnished apparently the germ that ripened: in all probability a "sweat-born egg," to be hatched out, in some mysterious way, disconnected from the "double" parent. It is comparatively easy to conceive of an oviparous humanity, since even now man is, in one sense, "egg-born." Magendie, moreover, in his *Précis Elémentaire de Physiologie*, citing "a case where the umbilical cord was ruptured and perfectly cicatrized," yet the infant was born alive, pertinently asks, "How was the circulation carried on in this organ?" On the next page he says: "Nothing is at present known respecting the use of digestion in the fœtus;" and respecting its nutrition, propounds this query: "What, then, can we say of the nutrition of the fœtus? Physiological works contain only *vague conjectures* on this point." "Ah, but," the sceptic may urge, "Magendie's book belongs to the last generation, and Science has since made such strides that his stigma of ignorance can no longer be fixed upon the profession." Indeed; then let us turn to a very great authority upon Physiology, viz., Sir M. Foster (*Text-Book of Physiology*, third edition, 1879, p. 623); and to the disadvantage of modern Science we shall find him saying, "Concerning the rise and development of the functional activities of the embryo, our knowledge is almost a blank. We know scarcely anything about the various steps by which the primary fundamental qualities of the protoplasm of the ovum are differentiated into the complex phenomena which we have attempted in

this book to explain." The students of Trin. Coll. Cantab. will now kindly draw a veil before the statue of Hygeia and bandage the eyes of the busts of Galen and Hippocrates, lest they look reproachfully at their degenerate descendants. One further fact we must note. Sir M. Foster is discreetly silent about the case of the ruptured umbilical cord cited by his great French *confrère*.

This is a very curious statement as explained in the Commentaries. To make it clear: The First Race having created the Second by "budding," as just explained, the Second Race gives birth to the Third—which itself is separated into three distinct divisions, consisting of men differently procreated. The first two of these are produced by an oviparous method, presumably unknown to modern Natural History. While the early sub-races of the Third Humanity procreated their species by a kind of exudation of moisture or vital fluid, the drops of which coalescing formed an oviform ball—or shall we say egg?—which served as an extraneous vehicle for the generation therein of a *fœtus* and child, the mode of procreation by the later races changed, in its results at all events. The little ones of the earlier races were entirely sexless—shapeless even for all one knows*; but those of the later races were born androgynous. It is in the Third Race that the separation of sexes occurred. From being previously a-sexual, Humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to Beings in which one sex predominated over the other, and, finally, to distinct men and women. And now let us search for corroboration of these statements in the religious legends of East and West. Let us take the "Egg-born Race" first. Think of Kasyapa, the Vedic sage, and the most prolific of creators. He was the son of Marichi, Brahmâ's mind-born son; and he is made to become the father of the *Nagas*, or Serpents, among other beings. Exoterically, the *Nagas* are semi-divine beings which have a human face and the tail of a serpent. Yet there was a race of *Nagas*, said to be a thousand in number only, born or rather sprung from Kadra, Kasyapa's wife, for *the purpose of peopling Pâtâla*, which is undeniably America, as will be shown; and there was a NAGA-Dwipa, one of the seven divisions of Bhârata-Varsha, India, inhabited by a people bearing the same name, who are allowed, even by some Orientalists, to be *historical*, and to have left many a trace behind them to this day.

Now the point most insisted upon at present is that, whatever origin be claimed for man, his evolution took place in this order: (1) Sexless, as all the earlier forms are; (2) then, by a natural transition, he became,

* See the "Timæus."

"a solitary hermaphrodite," a bi-sexual being; and (3) finally separated and became what he is now. Science teaches us that all the primitive forms, though sexless, "still retained the power of undergoing the processes of A-Sexual multiplication;" why, then, should man be excluded from that law of Nature? Bi-sexual reproduction is an evolution, a specialized and perfected form on the scale of matter of the fissiparous act of reproduction. Occult teachings are pre-eminently panspermic, and the early history of humanity is hidden only "from ordinary mortals;" nor is the history of the primitive Races buried from the Initiates in the tomb of time, as it is for profane science. Therefore, supported on the one hand by that science which shows to us progressive development and an internal cause for every external modification, as a law in Nature; and, on the other hand, by an implicit faith in the wisdom—we may say pansophia even—of the universal traditions gathered and preserved by the Initiates, who have perfected them into an almost faultless system—thus supported, we venture to state the doctrine clearly.

In an able article, written some fifteen years ago, our learned and respected friend Prof. Alex. Wilder, of New York, shows the absolute logic and necessity of believing "The Primeval Race Double-Sexed," and gives a number of scientific reasons for it.* He argues firstly, "that a large part of the vegetable creation exhibits the phenomenon of bisexuality . . . the Linnaean classification enumerating thus almost all plants. This is the case in the superior families of the vegetable kingdoms as much as in the lower forms, from the Hemp to the Lombardy Poplar and Ailanthus. In the animal kingdom, in insect life, the moth generates a worm, as in the *Mysteries* the great secret was expressed: "*Taurus Draconem genuit, et Taurum Draco.*" The coral-producing family, which, according to Agassiz, 'has spent many hundreds of thousands of years, during the present geological period, in building out the peninsula of Florida . . . . .produce their offspring from themselves like the buds and ramifications in a tree.' Bees are somewhat in the same line . . . . The Aphides or plant lice keep house like Amazons, and *virgin parents* perpetuate the Race for ten successive generations."

What say the old sages, the philosopher-teachers of antiquity. Aristophanes speaks thus on the subject in Plato's "*Banquet*": "Our nature of old was not the same as it is now. It was *androgynous*, the form and name partaking of, and being common to both the male and female. . . . Their bodies were round, and the manner of their running

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* See Extracts from that Essay in "*The Theosophist*," of February, 1883.

circular.* They were terrible in force and strength and had prodigious ambition. Hence Zeus *divided each of them into two*, making them weaker; Apollo, under his direction, closed up the skin."

Meshia and Meshiane were but a single individual with the old Persians. "They also taught that man was the product of the tree of life, growing in androgynous pairs, till they were separated at a subsequent modification of the human form.†"

In the *Toleduth* (generation) of Adam, the verse "God created (*bara*, brought forth) man in his image, in the image of God created he him, male and female created he them," if read esoterically will yield the true sense, viz.: "The *Elohim* (Gods) brought forth from themselves (by modification) man in their image . . . . created they *him* (collective humanity, or *Adam*), male and female created *he* (collective deity) them."‡ This will show the esoteric point. The *sexless* Race was their first production, a modification *of* and *from* themselves, the pure spiritual existences; and this was Adam *solus*. Thence came the *second* Race: Adam-Eve or *Jod-Heva*, inactive androgynes; and finally the *Third*, or the "*Separating* Hermaphrodite," Cain and Abel, who produce the Fourth, Seth-Enos, etc. It is that Third, the last semi-spiritual *race*, which was also the last vehicle of the divine and innate Wisdom, ingenerate in the Enochs, the Seers of that Mankind. The *Fourth*, which had tasted from the fruit of the Tree of Good and Evil—Wisdom united already to earthy, and therefore *impure*, intelligence§—had consequently to acquire that Wisdom by initiation and great struggle. And the union of Wisdom and Intelligence, the former *ruling* the latter, is called in the Hermetic books "the God possessing the double fecundity of the two sexes." Mystically Jesus was held to be man-woman. See also in the *Orphich ymns*, sung during the Mysteries, we find:

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* Compare Ezekiel's vision (chap. i.) of the four divine beings who "had the likeness of a man" and yet had the appearance of a wheel, "when they went they went upon their four sides . . . . for the spirit of the living creature was in the wheel."

† See Prof. Wilder's Essay "*The Primeval Race Double-Sexed.*"

‡ Eugibinus, a Christian, and the Rabbis Samuel, Manasseh ben Israel, and Maimonides taught that "Adam had *two* faces and *one* person, and from the beginning he was both male and female—male on one side and female on the other (like Manu's Brahmâ), but afterwards the parts were separated." The one hundred and thirty-ninth Psalm of David recited by Rabbi Jeremiah ben Eliazar is evidence of this. "Thou hast *fashioned* me behind and before," not *beset* as in the Bible, which is absurd and meaningless, and this shows, as Prof. Wilder thinks, "that the primeval form of mankind was androgynous."

§ See the union of *Chochmah*, Wisdom, with *Binah*, Intelligence, or Jehovah, the *Demiurge*, called *Understanding* in the *Proverbs of Solomon, ch. vii.* Unto men *Wisdom* (divine occult Wisdom) crieth: "Oh, ye simple, understand Wisdom; and ye *fools*, be *of an understanding heart.*" It is *spirit* and *matter*, the *nous* and the *psyche*; of the latter of which St. James says that it is "earthly, sensual, and devilish."

"Zeus is a male, Zeus is an immortal maid." The Egyptian Ammon was the goddess Neïth, in his other half. Jupiter has female breasts, Venus is bearded in some of her statues, and Ila, the goddess, is also Su-Dyumna, the god, as Vaivasvata's progeny.

"The name *Adam*," says Professor A. Wilder, "or man, itself implies this double form of existence. It is identical with *Athamas*, or *Thomas* (Tamil *Tam*), which is rendered by the Greek *Didumos*, a twin; if, therefore, the first woman was formed subsequently to the first man, she must, as a logical necessity, be 'taken out of man' . . . and the *side* which the *Elohim* had taken from man, 'made he a woman' (*Gen. ii.*). The Hebrew word here used is *Tzala*, which bears the translation we have given. It is easy to trace the legend in Berosus, who says that *Thalatth* (the *Omoroca*, or Lady of Urka) was the beginning of creation. She was also Melita, the queen of the Moon. . . . The two twin births of *Genesis*, that of Cain and Abel, and of Esau and Jacob, shadow the same idea. *The name 'Hebel' is the same as Eve*, and its characteristic seems to be feminine," continues the author. "Unto thee shall be his desire," said the Lord God to Cain, "and thou shalt rule over him." The same language had been uttered to Eve: "Thy desire shall be to thy husband, and he shall rule over thee." . . .

Thus the pristine bi-sexual unity of the human *Third* Root-Race is an axiom in the Secret Doctrine. Its virgin individuals were raised to "Gods," because that Race represented their "divine Dynasty." The moderns are satisfied with worshipping the male heroes of the Fourth Race, who created gods after their own sexual image, whereas the gods of primeval mankind were "male and female."

As stated in Book I., the humanities developed coördinately, and on parallel lines with the four Elements, every new Race being physiologically adapted to meet the additional element. Our Fifth Race is rapidly approaching the Fifth Element—call it interstellar ether, if you will—which has more to do, however, with psychology than with physics. We men have learned to live in every climate, whether frigid or tropical, but the first two Races had nought to do with climate, nor were they subservient to any temperature or change therein. And thus, we are taught, men lived down to the close of the Third Root-Race, when eternal spring reigned over the whole globe, such as is now enjoyed by the inhabitants of Jupiter; a "world," says M. Flammarion, "which is not subject like our own to the vicissitudes of seasons nor to abrupt alternations of temperature, but which is enriched with all the treasures of eternal spring." ("*Pluralité des Mondes*," p. 69.) Those astronomers who maintain that Jupiter is in a molten condition, in our sense of the term, are invited to settle their dispute with this learned French

Astronomer.* It must, however, be always borne in mind that the "eternal spring" referred to is only a condition *cognised as such by the Jovians.* It is not "spring" *as we know it.* In this reservation is to be found the reconciliation between the two theories here cited. Both embrace *partial* truths.

It is thus a universal tradition that mankind has evolved gradually into its present shape from an almost transparent condition of texture, and neither by miracle nor by sexual intercourse. Moreover, this is in full accord with the ancient philosophies; from those of Egypt and India with their Divine Dynasties down to that of Plato. And all these universal beliefs must be classed with the "presentiments" and "obstinate conceptions," some of them ineradicable, in popular faiths. Such beliefs, as remarked by Louis Figuier, are "frequently the outcome of the wisdom and observation of an infinite number of generations of men." For, "*a tradition which has an uniform and universal existence,*

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* An hypothesis evolved in 1881 by Mr. Mattieu Williams seems to have impressed Astronomers but little. Says the author of "*The Fuel of the Sun,*" in *Knowledge,* Dec. 23, 1881: "Applying now the researches of Dr. Andrews to the conditions of Solar existence . . . I conclude that the Sun has *no nucleus,* either solid, liquid, or gaseous, but is composed of dissociated matter in the critical state, surrounded, first, by a flaming envelope, due to the recombination of the dissociated matter, and outside of this, by another envelope of vapours due to this combination."

This is a novel theory to be added to other hypotheses, *all scientific and orthodox.* The meaning of the "*critical* state" is explained by Mr. M. Williams in the same journal (*Dec.* 9, 1881), in an article on "Solids, Liquids, and Gases." Speaking of an experiment by Dr. Andrews on carbonic acid, the scientist says that "when 88° is reached, the boundary between liquid and gas vanished; *liquid and gas have blended into one mysterious intermediate fluid; an indefinite fluctuating something is there filling the whole of the tube—an etherealised liquid or a visible gas.* Hold a red-hot poker between your eye and the light; you will see an upflowing wave of movement of what appears like liquid air. The appearance of the *hybrid* fluid in the tube resembles this, but is sensibly denser, and evidently stands between the liquid and gaseous states of matter, as pitch or treacle stands between solid and liquid."

The *temperature at which this occurs has been named by Dr. Andrews the "critical temperature"*; here the gaseous and the liquid states are "*continuous,*" and it is probable that *all other substances capable of existing* in both states have their own particular critical temperatures.

Speculating further upon this "critical" state, Mr. Mattieu Williams emits some quite *occult* theories about Jupiter and other planets. He says: "*Our notions of solids, liquids, and gases are derived from our experiences of the state of matter here upon this Earth. Could we be removed to another planet, they would be curiously changed.* On Mercury water would rank as one of the condensible gases; on Mars, as a fusible solid; but what on Jupiter?"

"Recent observations justify us in regarding this as a miniature sun, with an external envelope of cloudy matter, apparently of partially-condensed water, but red-hot, or probably still hotter within. His vaporous atmosphere is evidently of enormous depth, and the force of gravitation being on his visible outer surface two-and-a-half

has all the weight of scientific testimony."* And there is more than one such tradition in the Purânic allegories, as has been shown. Moreover, the doctrine that the first Race of mankind was formed out of the *chhayas* (astral images) of the Pitris, is fully corroborated in the *Zohar.* "In the *Tzalam* (shadow image) of Elohim (the Pitris), was made Adam (man). (Cremona, Ed. iii., 76*a*; Brody, Ed. iii , 159*a*; "Qabbalah," Isaac Myer, p. 420.)

It has been repeatedly urged as an objection that, however high the degree of metaphysical thought in ancient India, yet the old Egyptians had nothing but crass idolatry and zoolatry to boast of; Hermes, as alleged, being the work of mystic Greeks who lived in Egypt. To this, one answer can be given—a direct proof that the Egyptians believed in the Secret Doctrine is, that it was taught to them at Initiation. Let the objectors open the "*Eclogæ Physicæ et Ethicæ*" of *Stobæus*, the Greek compiler of ancient fragments, who lived in the fifth century, A.D. The following is a transcription by him of an old Hermetic fragment, showing the Egyptian theory of the Soul. Translated word for word, it says :—

"From one Soul, that of ALL, spring all the Souls, which spread themselves as if purposely distributed through the world. These souls undergo many transformations; those which are already creeping creatures turn into aquatic animals; from these aquatic animals are derived land animals; and from the latter the birds. From the beings who live aloft in the air (heaven) men are born. On reaching that

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times greater than that on our Earth's surface, the atmospheric pressure, in descending below this visible surface, must soon reach that at which the vapour of water would be brought to its critical condition. Therefore we may infer that *the oceans of Jupiter are neither of frozen, liquid, nor gaseous water, but are oceans or atmospheres of critical water. If any fish or birds swim or fly therein, they must be very critically organized.*"

As the whole mass of Jupiter is 300 times greater than that of the Earth, and its compressing energy towards the centre proportional to this, its materials, if similar to those of the Earth, and no hotter, would be considerably more dense, and the whole planet would have a higher specific gravity; but we know by the movement of its satellites that, instead of this, its specific gravity is less than a fourth of that of the Earth. This justifies the conclusion that it is intensely hot; for even hydrogen, if cold, would become denser than Jupiter under such pressure.

"As all elementary substances may exist as solids, liquids, or gases, or, critically, according to the conditions of temperature and pressure, I am justified in hypothetically concluding that *Jupiter is neither a solid, a liquid, nor a gaseous planet, but a critical planet, or an orb composed internally of associated elements in the critical state, and surrounded by a dense atmosphere of their vapours* and those of some of their compounds such as water. The same reasoning applies to Saturn and other large and rarified lanets."

It is gratifying to see how *scientific imagination* approaches every year more closely to the borderland of our occult teachings.

* "*The Day After Death*," p. 23.

status of men, the Souls receive the principle of (conscious) immortality, become Spirits, then pass into the choir of gods."

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23. THE SELF-BORN WERE THE CHHAYAS, THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT. NEITHER WATER NOR FIRE COULD DESTROY THEM. THEIR SONS WERE (*so destroyed*) (*a*).

(*a*) This verse cannot be understood without the help of the Commentaries. It means that the First Root-Race, the "Shadows" of the Progenitors, could not be injured, or destroyed by death. Being so ethereal and so little human in constitution, they could not be affected by any element—flood or fire. But their "Sons," the Second Root-Race, could be and were so destroyed. As the "progenitors" merged wholly in their own astral bodies, which were their progeny; so that progeny was absorbed in its descendants, the "Sweat-born." These were the second Humanity—composed of the most heterogeneous gigantic semi-human monsters—the first attempts of material nature at building human bodies. The ever-blooming lands of the Second Continent (Greenland, among others) were transformed, in order, from Edens with their eternal spring, into hyperborean Hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the Second Race perished in this first great throe of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four.* And we may expect a fifth for ourselves in due course of time.

A FEW WORDS ABOUT "DELUGES" AND "NOAHS."

The accounts in the various Purânas about our Progenitors are as contradictory *in their details* as everything else. Thus while, *in the Rig Veda*, Ida (or Ila) is called the Instructress of Vaivasvata Manu, Sayana makes of her a goddess presiding over the Earth, and the Sathapatha Brâhmana shows her to be the Manu's daughter, an *offering of his sacrifice*, and, later on, his (Vaivasvata's) *wife, by whom he begat the race of Manus*. In the Purânas, again, she is Vaivasvata's daughter, yet the wife of Budha (Wisdom), the illegitimate son of the Moon (Soma) and the planet Jupiter's (*Brihaspati's*) wife, Tara. All this, which seems a jumble to the profane, is full of philosophical meaning to the Occultist. On the very face of the narrative a secret and sacred meaning is per-

* The first occurred when what is now the North Pole was separated from the later Continents,

ceivable, all the details, however, being so purposely mixed up that the experienced eye of an Initiate alone can follow them and place the events in their proper order.

The story as told in the "Mahabhârata" strikes the key-note, and yet it needs to be explained by the secret sense contained in the Bhagavad Gîtâ. It is the *prologue to the drama* of our (Fifth) Humanity. While Vaivasvata was engaged in devotion on the river bank, a fish craves his protection from a bigger fish. He saves and places it in a jar, where, growing larger and larger, it communicates to him the news of the forthcoming deluge. It is the well-known "Matsya Avatar," the first Avatar of Vishnu, the *Dagon** of the Chaldean Xisuthrus, and many other things besides. The story is too well known to need repetition. Vishnu orders a ship to be built, in which Manu is said to be saved along with the seven Rishis, the latter, however, being absent from other texts. Here the seven Rishis stand for the *seven Races*, the seven principles, and various other things; for there is again a double mystery involved in this manifold allegory.

We have said elsewhere that the great Flood had several meanings, and that it referred, as also does the FALL, to both spiritual and physical, cosmic and terrestrial, events: as above, so it is below. The ship or ark—*navis*—in short, being the symbol of the female generative principle, is typified in the heavens by the Moon, and on Earth by the Womb: both being the vessels and bearers of the seeds of life and being, which the sun, or Vishnu, the male principle, vivifies and fructifies.† The First Cosmic Flood refers to primordial creation, or the formation of Heaven and the Earths; in which case Chaos and the great Deep stand for the "Flood," and the Moon for the "Mother," from whom proceed all the life-germs.‡ But the terrestrial Deluge and

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* We must remember that at the head of all the Babylonian gods were *Ea*, Anu, and the primeval Bel; and that *Ea*, the first, was the God of Wisdom, the great "God of Light" and of the DEEP, and that he was identified with Oannes, or the Biblical Dagon —the man-fish who rose out of the Persian Gulf.

† See Part. II. § "*The Holy of Holies.*"

‡ It is far later on that the Moon became a male god; with the Hindus it was Soma, with the Chaldeans Nannak or Nannar, and Sin, the son of Mulil, the older Bel. The "Akkadians" called him the "Lord of Ghosts"; and he was the god of Nipoor (Niffer) in northern Babylonia. It is Mulil who caused the waters of the Flood to fall from heaven on Earth, for which Xisuthrus would not allow him to approach his altar. As the modern Assyriologists have now ascertained, it is the northern Nipoor which is the centre whence Chaldean (black) magic spread; and Eridu (the Southern) which was the primitive seat of the worship of the culture god, the god of divine wisdom—the Sun-God being the supreme deity everywhere. With the Jews, the Moon is connected with Israel's Jehovah and his seed, because Ur was the chief seat of the worship of the Moon-god, and because Abraham is said to have come from Ur, when from A-bra(h)m, he becomes Abraham.

its story has also its dual application. In one case it has reference to that mystery when mankind was saved from utter destruction, by the mortal woman being made the receptacle of the human seed at the end of the Third Race,* and in the other to the real and historical Atlantean submersion. In both cases the "Host"—or the Manu which saved the *seed*—is called Vaivasvata Manu. Hence the diversity between the Purânic and other versions; while in the Sathapatha Brâhmana, Vaivasvata produces a daughter and begets from her the race of Manu; which is a reference to the first human *Manushyas*, who had to create women by will *(Kriyasakti)*, before they were naturally born from the hermaphrodites as an independent sex, and who were, therefore, regarded as their creator's *daughters*. The Purânic accounts make of her (*Ida* or *Ila*) the wife of Budha (Wisdom), the latter version referring to the events of the Atlantean flood, when Vaivasvata, the great Sage on Earth, saved the Fifth Root-race from being destroyed along with the remnants of the Fourth.

This is shown very clearly in the *Bhagavad Gîtâ*, where Krishna is made to say:—

"The Seven great Rishis, the *four preceding Manus*, partaking of my essence, were born from my mind: from them sprung (were born) the human races and the world." (*Chapter X., verse* 6).

Here the four preceding "Manus," out of the seven, are the four Races† which have already lived, since Krishna belongs to the Fifth Race, his death having inaugurated the Kali Yuga. Thus Vaivasvata

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* When Narada, the virgin-ascetic, threatened to put an end to the human race by preventing Daksha's sons from procreating it.

† This is corroborated by a learned Brahmin. In his most excellent lectures on the Bhagavad Gîtâ (*see* "*Theosophist*," *April*, 1887, *p.* 444) the lecturer says: "There is a peculiarity to which I must call your attention. He (Krishna) speaks here of four Manus. Why does he speak of four? We are now in the seventh Manvantara, that of Vaivasvata. If he is speaking of the past Manus, he ought to speak of six, but he only mentions four. In some commentaries an attempt has been made to interpret this in a peculiar manner. The word 'Chatvaraha' is separated from the word 'Manavaha,' and is made to refer to Sanaka, Sanandana, Sanatkumâra, and Sanatsujata, who are also included among the mind-born sons of Prajâpati. But this interpretation will lead to a most absurd conclusion, and make the sentence contradict itself. The persons alluded to in the text have a qualifying clause in the sentence. It is well known that Sanaka and the other three refused to create, though the other sons had consented to do so; therefore, in speaking of those persons from whom humanity has sprung into existence, it would be absurd to include those four also in the list. The passage must be interpreted without splitting the compound into two nouns. The number of Manus will then be four, and the statement would then contradict the Purânic account, though it would be in harmony with the occult theory. You will recollect that it is stated (in Occultism) that we are now in the Fifth Root-Race. Each Root-Race is considered as the *Santhathi* of a particular Manu. Now, the Fourth Race has passed, or, in other words, there have been four past Manus. . . . ."

Manu, the son of Sûrya (the Sun), and the saviour of our Race, is connected with the *Seed of Life*, both physically and spiritually. But, at present, while speaking of all, we have to concern ourselves only with the first two.

The "Deluge" is undeniably an *universal tradition*. "Glacial periods" were numerous, and so were the "Deluges," for various reasons. Stockwell and Croll enumerate some half dozen Glacial Periods and subsequent Deluges—the earliest of all being dated by them 850,000, and the last about 100,000 years ago.* But which was *our* Deluge? Assuredly the former, the one which to this date remains recorded in the traditions of all the peoples, from the remotest antiquity; the one that finally swept away the last peninsulas of Atlantis, beginning with Ruta and Daitya and ending with the (comparatively) small island mentioned by Plato. This is shown by the agreement of certain details in all the legends. It was the last of its gigantic character. The little deluge, the traces of which Baron Bunsen found in Central Asia, and which he places at about 10,000 years B.C., had nothing to do with either the *semi*-universal Deluge, or Noah's flood—the latter being a purely mythical rendering of old traditions—nor even with the submersion of the last Atlantean island; at least, only a moral connection.

Our Fifth Race (the non-initiated portions), hearing of many deluges, confused them, and now know of but one. This one altered the whole aspect of the globe in its interchange and shifting of land and sea.

We may compare the traditions of the Peruvians:—"The Incas, *seven* in number, have repeopled the Earth after the deluge," they say (*Coste* 1, *IV.*, *p.* 19); Humboldt mentions the Mexican version of the same legend, but confuses somewhat the details of the still-preserved legend concerning the American Noah. Nevertheless, the eminent Naturalist mentions *twice seven* companions and the *divine bird* which preceded the boat of the Aztecs, and thus makes fifteen elect instead of the seven and the fourteen. This was written probably under some involuntary reminiscence of Moses, who is said to have mentioned fifteen grandsons of Noah, who escaped with their grandsire. Then again Xisuthrus, the Chaldean Noah, is saved and translated *alive* to heaven—like Enoch—with the seven gods, the *Kabirim*, or the seven divine Titans; again the Chinese *Yao* has *seven* figures which sail with him and which he will *animate* when he lands, and use for "human seed." Osiris, when he enters the ark, or solar boat, takes *seven* Rays with him, etc., etc.

Sanchoniathon makes the *Aletæ* or Titans (the Kabirim) contemporary

* "*Smithsonian Contributions to Knowledge*," xviii.; "*American Journal of Science*," III., xi., 456; and Croll's "*Climate and Time*." Lemuria was not submerged by a flood, but was destroyed by volcanic action, and afterwards sank.

with Agruerus, the great Phœnician god (whom Faber sought to identify with Noah*); further, it is suspected that the name of "Titan" is derived from *Tit-Ain*—"the fountains of the chaotic abyss"† (Tit-Theus, or Tityus is "the *divine deluge*"); and thus the Titans, who are *seven*, are shown to be connected with the Flood and the seven Rishis saved by Vaivasvata Manu.‡

They are the sons of Kronos (Time) and Rhea (the Earth); and as Agruerus, Saturn and Sydyk are one and the same personage, and as the seven Kabiri are said to be the sons of Sydyk or Kronos-Saturn, the Kabiri and Titans are identical. For once the pious Faber was right in his conclusions when he wrote: "I have no doubt of the seven Titans and Kabiri being the same as the seven Rishis of the Hindu *mythology* (?), who are said to have escaped in a boat along with Manu, the head (?) of the family."

But he is less fortunate in his speculations when he adds "The Hindoos, in their *wild* legends have *variously perverted the history of the Noachidae* (?!), yet it is remarkable that they seem to have religiously adhered to the number seven." § Hence Captain (Col.) Wilford very judiciously observes: that perhaps the seven Manus, the seven Brahmadicas and the seven Rishis are the same, and make only seven individual persons. ‖ The seven Brahmadicas were Prajâpatis, or lords 'of the prajas or creatures.' From them mankind was born, and they are probably the same with the seven Manus . . . . These seven grand ancestors of the human race were created for the purpose of replenishing the Earth with inhabitants." (*Asiatic Researches, Vol. V. p.* 246); and Faber adds that:—"the mutual resemblance of the Kabirs, the Titans, the Rishis, and the Noetic family, is too striking to be the effect of mere accident." ¶

Faber was led into this mistake, and subsequently built his entire theory concerning the Kabiri, on the fact that the name of the scriptural

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* Agruerus is *Kronos*, or Saturn, and the prototype of the Israelitish Jehovah. As connected with *Argha*, the Moon or Ark of salvation, Noah is mythologically one with Saturn. But then this cannot relate to the terrestrial flood. (*But see Faber's "Kabiri," Vol. I., pp.* 35, 43, *and* 45.)

† See *ibid.*, Vol. II., p. 240.

‡ Sanchoniathon says that the Titans were the sons of Kronos, and seven in number; and he calls them fire-worshippers, Aletæ (sons of Agni?), and diluvians. Al-ait is the god of fire.

§ Of which *seven*, let us remark, the Aryans, and not the Semites, were the originators, while the Jews got that number from the Chaldeans.

‖ Seven individual sons of God, or Pitars and Pitris; also in this case the sons of Kronos or Saturn (*Kâla* "time") and *Arkites*, like the Kabiri and Titans, as their name —"*lunar* ancestors"—shows, the Moon being the Ark, or *Argha*, on the watery abyss of space.

¶ See "*Kabiri*," Vol. I., p. 131.

Japhet is on the list of the Titans contained in a verse of the Orphic hymns. According to Orpheus the names of the seven "Arkite" Titans (whom Faber refuses to identify with the *impious* Titans, their descendants) were Kœus, Krœus, Phorcys, Kronos, Oceanus, Hyperion, and *Iapetus* :—

> Κοῖὸν τε, Κροῖὸν τε μέλαν, Φορκύν τε κραταιὸν,
> Καὶ Κρόνον, Ὠκεανὸν δ', Ὑπερίοα τε, Ἰαπετόντε.
> —(*Orph. apud Proclum. In Tim. lib. v. p.* 295.

But why could not the Babylonian Ezra have adopted the name of *Iapetos* for one of Noah's sons? The Kabiri, who are the Titans, are also called Manes and their mother Mania, according to Arnobius. (*Adversum Gentes, lib. III., p.* 124.) The Hindus can therefore claim with far more reason that the Manes mean their Manus, and that Mania is the *female* Manu. (See *Ramayana.*) Mania is Ila or Ida, the wife and daughter of Vaivasvata Manu, from whom "he begat the race of Manus." Like *Rhea*, the mother of the Titans, she is the Earth (Sayana making her the goddess of the Earth), and she is but the second edition and repetition of Vâch. Both *Ida* and *Vâch* are turned into males and females; Ida becoming Sudyumna, and Vâch, "the female Virâj," turning into a woman in order to punish the Gandharvas; one version referring to cosmic and divine theogony, the other to the later period. The *Manes* and Mania of Arnobius are names of Indian origin, appropriated by the Greeks and Latins and disfigured by them.

Thus it is no accident, but the result of one archaic doctrine common to all, of which the Israelites, through Ezra, the author of the modernised Mosaic books, were the latest adapters. So unceremonious were they with other people's property, that Berosus (*Antiquitates Libyæ* 1, *fol.* 8), shows that *Titea*—of whom Diodorus makes the mother of the Titans or *Diluvians (See Bibl. lib. III. p.* 170)—was the *wife of Noah.* For this Faber calls him the "*pseudo-Berosus*," yet accepts the information in order to register one proof more that the pagans have borrowed all their gods from the Jews, by transforming patriarchal material. According to our humble opinion, this is one of the best proofs possible of exactly the reverse. It shows as clearly as facts can show, that it is the Biblical *pseudo*-personages which are all borrowed from pagan myths, if myths they must be. It shows, at any rate, that Berosus was well aware of the source of *Genesis*, and that it bore the same cosmic astronomical character as the allegories of Isis-Osiris, and the Ark, and other older "Arkite" symbols. For, Berosus says that "Titea magna" was afterwards called *Aretia*,* and worshipped with the Earth; and this

* Aretia is the female form of Artes (Egyptian Mars). Thence the Chaldean (and now Hebrew) word ארע *(Aretz)* "Earth." The author of "*Beiträge zur Kenntniss*" *(Art. under "Artes" Mars)* quotes: "*Addit Cedrenus* (*Salem I.*, 3): *Stella Martis ab*

identifies "Titea," Noah's consort, with *Rhea*, the mother of the Titans, and with *Ida*—both being goddesses who preside over the Earth, and the mothers of the Manus and Manes (or Tit-an-Kabiri). And "Titea-Aretia" was worshipped as *Horchia*, says the same Berosus, and this is a title of Vesta, goddess of the Earth. "*Sicanus deificavit Aretiam, et nominavit eam linguâ Janigenâ Horchiam.*" *(Ibid. lib. V. fol.* 64.*)*

Scarce an ancient poet of historic or prehistoric days who failed to mention the sinking of the two continents—often called isles—in one form or another. Hence the destruction, besides Atlantis, of the Phlegyae. (See Pausanius and Nonus, who both tell how :

> "From its deep-rooted base the Phlegyan isle
> Stern Neptune shook, and plunged beneath the waves
> Its impious inhabitants . . . . . ."
>
> —*Dionysius lib xviii. p.* 319).

Faber felt convinced that the "insulæ Phlegyæ" were Atlantis. But all such allegories are more or less distorted echoes of the Hindu tradition about that great Cataclysm, which befell the Fourth, really human, though gigantic, Race, the one which preceded the Aryan. Yet, as just said, like all other legends, that of "the Deluge has more than one meaning. It refers in Theogony, to *pre-cosmic transformations*, to *spiritual correlations*—however absurd the term may sound to a scientific ear—and also to subsequent Cosmogony; to the great FLOOD of WATERS (matter) in CHAOS, awakened and fructified by those Spirit-Rays which were swamped by, and *perished* in, the mysterious differentiation—a pre-cosmic mystery, the Prologue to the drama of Being. Anu, Bel, and Noah preceded Adam Kadmon, Adam the Red, and Noah; just as Brahmâ, Vishnu, and Siva preceded Vaivasvata and the rest." (See "*Isis Unveiled.*," Vol. II., pp. 420 *et seq.*, where one or two of the seven meanings are hinted at.)

All this goes to show that the *semi*-universal deluge known to geology (first glacial period) must have occurred just at the time allotted to it by the Secret Doctrine: namely, 200,000 years (in round numbers) after the commencement of our FIFTH RACE, or about the time assigned by Messrs. Croll and Stockwell for the first glacial period: *i.e.*, about 850,000 years ago. Thus, as the latter disturbance is attributed by geologists and astronomers to "an extreme eccentricity of the Earth's

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Egyptiis vocatur Ertosi (plantare, generare). Significat autem hoc omnis generis procreationem et vivificationem, omnisque substantiæ et materiæ naturam et vim ordinantem atqne procreantem." It is Earth as "source of being;" or, as explained by the author of "The Source of Measures," Arts is the same in *Hebrew* and *Egyptian*, and both combine the primeval idea of *Earth as source;* precisely as in the Hebrew itself, under another form, *Adam* and *Madim* (Mars) are the same, and combine the idea of Earth with Adam under the form of *H-Adam-H*.

orbit," and as the Secret Doctrine attributes it to the same source, but with the addition of another factor, the shifting of the Earth's axis—a proof of which may be found in the *Book of Enoch*,* if the veiled language of the Purânas is not understood—all this should tend to show that the ancients knew something of the "modern discoveries" of Science. Enoch, when speaking of "the great inclination of the Earth," which "is in travail," is quite significant and clear.

Is not this evident? Nuah is Noah, *floating* on the waters in his ark; the latter being the emblem of the Argha, or Moon, the feminine principle; Noah is the "spirit" falling into matter. We find him, as soon as he descends upon the Earth, planting a vineyard, drinking of the wine, and getting drunk on it, *i.e.*, the pure spirit becomes intoxicated as soon as it is finally imprisoned in matter. The seventh chapter of *Genesis* is only another version of the First. Thus, while the latter reads: "and darkness was upon the face of the deep. And the spirit of God moved upon the face of the waters," in ch. 7 it is said ". . . and the waters prevailed . . . and the ark went (with Noah, the spirit) upon the face of the waters." Thus Noah, if identical with the Chaldean Nuah, is the spirit vivifying *matter*, which latter is Chaos, represented by the DEEP, or the Waters of the Flood. In the Babylonian legend (the pre-cosmical blended with the terrestial event) it is Istar (Astaroth or Venus, the lunar goddess) who is shut up in the ark and sends out "a *dove* in search of dry land." ("*Isis Unveiled*" *Vol.* II, *pp.* 423 *and* 424).

George Smith notes in the "*Tablets*," first the creation of the moon, and then that of the sun: "Its beauty and perfection are extolled, and the regularity of its orbit, which led to its being considered the type of a judge and the regulator of the world." If this story related simply to a cosmogonical cataclysm—even were this latter universal—why should the goddess Ishtar or Astoreth, the Moon, speak of the *creation of the sun* after the deluge? The waters might have reached as high as the mountain of *Nizir* (Chaldean version), or Jebel Djudi (the deluge mountains of the Arabian legend), or yet Ararat (of the Biblical narrative), and even the Himalaya (of the Hindu tradition), and yet not reach the sun: the Bible itself stopped short of such a miracle! It is evident that the deluge of the people who first recorded it had another meaning, less problematical and far more philosophical than that of an *universal* deluge, of which there are no geological traces whatever.

As all such Cataclysms are periodical and cyclical, and as Manu Vaivasvata figures as a *generic* character, under various circumstances and events (*vide infra*: "*The Seven Manus of Humanity*"), there seems to be no

* Chap. lxiv., Sect. xi.

serious objection to the supposition that the first "great flood" had an allegorical, as well as a cosmic meaning, and that it happened at the end of the Satya Yuga, the "age of Truth," when the *Second* Root Race, "The Manu with bones," made its primeval appearance as "the Sweat-Born."*

The Second Flood—the so-called "universal"—which affected the Fourth Root Race (now conveniently regarded by theology as "the accursed race of giants," the CAINITES, and "the sons of Ham") is that flood which was first perceived by geology. If one carefully compares the accounts in the various legends of the Chaldees and other exoteric works of the nations, it will be found that all of them agree with the orthodox narratives given in the Brahmanical books. And it may be perceived that while, in the first account, "there is no God or mortal yet on Earth," when Manu Vaivasvata lands on the Himavan; in the second, the Seven Rishis are allowed to keep him company: thus showing that whereas some accounts refer to the sidereal and cosmic FLOOD before the so-called creation, the others treat, one of the Great Flood of Matter on Earth, and the other of a real watery deluge. In the *Satapatha Brâhmana*, Manu finds that "the Flood had swept away all living creatures, and he alone was left"—*i.e.*, *the seed of life* alone remained from the previous dissolution of the *Universe*, or *Mahapralaya*, after a "Day of Brahmâ"; and the *Mahabhârata* refers simply to the geological cataclysm which swept away nearly all the Fourth Race to make room for the Fifth. Therefore is Vaivasvata Manu shown under three distinct attributes in our esoteric Cosmogony:† (*a*) as the "Root-Manu"

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* All such expressions are explained in the "*Anthropogenesis*" of this Book, and elsewhere.

† One has to remember that, in the Hindu philosophy, every differentiated unit is such only through the cycles of Maya, being one in its essence with the Supreme or One Spirit. Hence arises the seeming confusion and contradiction in the various Purânas, and at times in the same Purâna, about the same individual. Vishnu—as the many-formed Brahmâ, and as Brahma (neuter)—is one, and yet he is said to be all the 28 Vyasas (*Vishnu Purâna*). "In every Dvapara (third) age, *Vishnu, in the person of Vyasa*, divides the Veda, which is one, into four and many portions. Twenty-eight times have the Vedas been arranged by the great Rishis in the Vaivasvata Manvantara, in the Dvapara Yuga . . . and, consequently, twenty-eight Vyasas have passed away . . . they who were all *in the form of Veda-Vyasas*, who were the Vyasas of their respective eras. . . ." (*Book III., Ch. III.*) "This world is Brahmâ in Brahmâ, from Brahmâ . . . nothing further to be known." Then, again . . . "There were in the First Manvantara seven celebrated sons of Vasishta, who in the *Third* Manvantara, were sons of Brahmâ (*i.e.*, Rishis), the illustrious progeny of Urja." This is plain: the Humanity of the First Manvantara is that of the seventh and of all the intermediate ones. The mankind of the First Root-Race is the mankind of the *second*, *third*, *fourth*, *fifth*, etc. To the last it forms a cyclic and constant reincarnation of the Monads belonging to the Dhyan Chohans of our Planetary chain.

on Globe A in the First Round; (*b*) as the "*seed* of life" on Globe D in the Fourth Round; and (*c*) as the "Seed of Man" at the beginning of every Root-Race—in our Fifth Race especially. The very commencemen of the latter witnesses, during the Dvapara Yuga,* the destruction of the accursed sorcerers; "of that island (Plato speaking only of its last island) beyond the Pillars of Hercules, in the Atlantic Ocean, from which there was an easy transition to other islands in the neighbourhood of another *large Continent*" (America). It is this "Atlantic" land which was connected with the "*White Island*," and this White Island was Ruta; but it was not the Atala and the "*White Devil*" of Colonel Wilford (*see* "*Asiatic Researches*," *Vol. VIII.*, *p.* 280), as already shown. It may well be remarked here that the Dvapara Yuga lasts 864,000 years, according to the Sanskrit texts; and that, if the *Kali Yuga* began only about 5,000 years ago, that it is just 869,000 since that destruction took place. Again, these figures are not very widely different from those given by the geologists, who place their "glacial period" 850,000 years ago.

Then "a woman was produced who came to Manu and declared *herself his daughter, with whom he lived and begat the offspring of Manu.*" This refers to the physiological transformation of sexes during the Third Root-Race. And the allegory is too transparently clear to need much explanation. Of course, as already remarked, in the separation of sexes an androgyne being was supposed to divide his body into two halves (as in the case of Brahmâ and Vâch, and even of Adam and Eve), and thus the female is, in a certain sense, his daughter, just as he will be her son, "the flesh of his (and her) flesh and the bone of his (and her) bone." Let it be also well remembered that not one of our Orientalists have yet learned to discern in those "contradictions and amazing nonsense," as some call the Purânas, that a reference to a Yuga may mean a Round, a Root-Race, and often a *Sub-Race*, as well as form a page torn out of pre-cosmic theogony. This double and triple meaning is proved by various references to one and the same individual apparently, under an identical name, while it refers, in fact, to events divided by entire Kalpas. A good instance is that of Ila. She is first represented as one thing and then as another. In the exoteric legends it is said that Manu Vaivasvata, desiring to create sons, instituted a sacrifice to Mitra and Varuna; but, through a mistake of the officiating

* The Dvapara Yuga differs for each Race. All races have their own cycles, which fact causes a great difference. For instance, the Fourth Sub-Race of the Atlanteans was in its Kali-Yug, when destroyed, whereas the Fifth was in its Satya or *Krita* Yuga. The Aryan Race is now in its Kali Yuga, and will continue to be in it for 427,000 years longer, while various "family Races," called the Semitic, Hamitic, etc., are in their own special cycles. The forthcoming 6th Sub Race—which may begin very soon—will be in its Satya (golden) age while we reap the fruit of our iniquity in our Kali Yuga.

Brahman, a daughter only was obtained—Ila. Then, "through the favour of the gods," her *sex is changed* and she becomes a man, *Su-dyumna*. Then she is again turned into a woman, and so on; the fable adding that Siva and his consort were pleased that "she would be male one month and female another." This has a direct reference to the Third Root-Race, whose men were androgynes. But some very learned Orientalists think (*see* "*Hindu Classical Dictionary*") and have declared that "Ila was primarily food, nourishment, or a libation of milk; thence a stream of praise, personified as the goddess of speech." The "profane" are not told, however, the reason why "a libation of milk," or "a stream of praise," should be *male* and *female* by turn: unless, indeed there is some "internal evidence" which the occultists fail to perceive.

In their most mystical meanings, the union of Swâyambhûva Manu with Vâch-Sata-Rupa, his own daughter (this being the first "euhemerization" of the dual principle of which Vaivasvata Manu and Ila are a secondary and a third form), stands in Cosmic symbolism as the Root-life, the germ from which spring all the Solar Systems, the worlds, angels and the gods. For, as says Vishnu:—

"From Manu all creation, gods, Asuras, man must be produced,
By him the world must be created, that which moves and moveth not. . . ."

But we may find worse opponents than even the Western Scientists and Orientalists. If, on the question of figures, Brahmins may agree with our teaching, we are not so sure that some of them, orthodox conservatives, may not raise objections to the modes of procreation attributed to their *Pitar Devatas*. We shall be called upon to produce the works from which we quote, while they will be invited by us to read their own Purânas a little more carefully and with an eye to the esoteric meaning. And then, we repeat again, they will find, under the veil of more or less transparent allegories, every statement made herein corroborated by their own works. One or two instances have already been given as regards the appearance of the Second Race, which is called the "Sweat-Born." This allegory is regarded as a fairy-tale, and yet it conceals a psycho-physiological phenomenon, and one of the greatest mysteries of Nature.

But in view of the chronological statements made herein, it is natural to ask:—

Could Men Exist 18,000,000 Years Ago?

To this Occultism answers in the affirmative, notwithstanding all scientific objectors. Moreover, this duration covers only the Vaivasvata-Manu *Man*, *i.e.*, the male and female entity already separated into

distinct sexes. The two and a half Races that preceded that event may have lived 300,000,000 years ago for all that science can tell. For the geological and physical difficulties in the way of the theory could not exist for the *primeval, ethereal* man of the Occult teachings. *The whole issue of the quarrel between the profane and the esoteric sciences depends upon the belief in, and demonstration of, the existence of an astral body within the physical*, the former independent of the latter. Paul d'Assier, the Positivist, seems to have proven the fact pretty plainly,* not to speak of the accumulated testimony of the ages, and that of the modern spiritualists and mystics. It will be found difficult to reject this fact in our age of proofs, tests, and ocular demonstrations.

The Secret Doctrine maintains that, notwithstanding the general cataclysms and disturbances of our globe, which—owing to its being the period of its greatest physical development, for the Fourth Round is the middle-point of the life allotted to it—were far more terrible and intense than during any of the three preceding Rounds (the cycles of its earlier psychic and spiritual life and of its semi-ethereal conditions) physical Humanity has existed upon it for the last 18,000,000 years.† This period was preceded by 300,000,000 years of the mineral and vegetable development. To this, all those who refuse to accept the theory of a "boneless," purely ethereal, man, will object. Science, which knows only of physical organisms, will feel indignant; and materialistic theology still more so. The first will object on logical and reasonable grounds, based on the preconception that all animate organisms have always existed on the same plane of materiality in all the ages; the last on a tissue of most absurd fictions. The ridiculous claim usually brought forward by theologians, is based on the virtual assumption that mankind (read Christians) on this planet have the honour of being the only human beings in the whole Kosmos, who dwell on a globe, and that they are consequently, the best of their kind.‡

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* "*Posthumous Humanity*"—translated by H. S. Olcott, London, 1887.

† Professor Newcomb says: "The heat evolved by contraction would last only 18,000,000 years" ("*Popular Astronomy*," *p.* 500); but "a temperature permitting the existence of water could not be reached earlier than 10,000,000 years ago" (*Winchell's* "*World-Life*," *p.* 356). But Sir W. Thomson says that the whole age of the incrustation of the Earth is 18,000,000 years, though, this year, he has again altered his opinion and allows only 15,000,000 years as the age of the Sun. As will be shown in the Addenda, the divergence of scientific opinions is so great that no reliance can ever be placed upon *scientific* speculation.

‡ The essay on "*The Plurality of Worlds*" (1853)—an anonymous work, yet well known to have been the production of Dr. Whewell—is a good proof of this. No Christian ought to believe in either the plurality of worlds or the geological age of the globe, argues the Author; because, if it is asserted that this world is only one among the many of its kind, which are all the work of God, as it is itself; that all are the seat

The Occultists, who believe firmly in the teachings of the mother-philosophy, repel the objections of both theologians and scientists. They maintain, on their side, that, during those periods when there must have been insufferable heat, even at the two poles, successive floods, upheaval of the valleys and constant shifting of the great waters and seas, none of these circumstances could form an impediment to human life and organization, such *as is assigned by them to the early mankind*. Neither the heterogeneity of ambient regions, full of deleterious gases, nor the perils of a crust hardly consolidated, could prevent the First and Second Races from making their appearance even during the Carboniferous, or the Silurian age itself.

Thus the *Monads* destined to animate future Races were ready for the new transformation. They had passed their phases of immetalization, of plant and animal life, from the lowest to the highest, and were waiting for their human, more intelligent form. Yet, what could the plastic modellers do but follow the laws of evolutionary Nature? Could they, as claimed by the Biblical dead-letter, form "Lord-God"-like, or as Pygmalion in the Greek allegory, Adam-Galatea out of volcanic dust, and breathe a *living soul* into Man? No: because the soul was already there, latent in its *Monad*, and needed but a *coating*. Pygmalion, who fails to *animate his statue*, and Bahak-Zivo of the Nazarean Gnostics, who fails to construct "a human soul in the creature," are, as conceptions, far more philosophical and scientific than Adam, taken in the dead-letter sense, or the Biblical Elohim-Creators. Esoteric philosophy, which teaches spontaneous generation—after the Sishta and Prajâpati have thrown the seed of life on the Earth—shows the lower angels able to *construct physical* man only, even with the help of Nature, after having evolved the ethereal form out of themselves, and leaving the physical form to evolve gradually from its ethereal, or what would now be called, *protoplasmic* model.

This will again be objected to: "Spontaneous Generation" is an exploded theory, we shall be told. Pasteur's experiments disposed of it twenty years ago, and Professor Tyndall is against it. Well, suppose he is? He ought to know that, should spontaneous generation

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of life, all the realm and dwelling of intelligent creatures endowed with will, subject to law and capable of free-will; then, it would become extravagant to think that *our* world should have been the subject of God's favours and His special interference, of His communications and His *personal visit*. . . . . Can the Earth presume to be considered the centre of the moral and religious Universe, he asks, if it has not the slightest distinction to rely upon in the physical Universe? Is it not as absurd to uphold such an assertion (of the plurality of inhabited worlds), as it would be to-day to uphold the old hypothesis of Ptolemy, who placed Earth in the centre of our system?. . . . The above is quoted from memory, yet *almost textually*. The author fails to see that he is bursting his own soap-bubble with such a defence.

be indeed proven impossible in our present world-period and actual conditions—which the Occultists deny—still it would be no demonstration that it could not have taken place under different cosmic conditions, not only in the seas of the Laurentian period, but even on the then convulsed Earth. It would be interesting to know how Science could ever account for the appearance of species and life on Earth, especially of *Man*, once that she rejects both the Biblical teachings and spontaneous generation. Pasteur's observations, however, are far from being perfect or proven. Blanchard and Dr. Lutaud reject their importance and show that they have none. The question is so far left *sub judice*, as well as that other one "when, at what period, life appeared on the Earth?" As to the idea that Hæckel's Moneron—a pinch of salt!—has solved the problem of the origin of life, it is simply absurd. Those materialists, who feel inclined to pooh-pooh the theory of the "Self-existent," the "Self-born heavenly man," represented as an ethereal, astral man, must excuse even a tyro in Occultism laughing, in his turn, at some speculations of modern thought. After proving most learnedly that the primitive speck of *protoplasm* (moneron) is neither animal nor plant, but both, and that it *has no ancestors* among either of these, since it is that moneron which serves as a point of departure for all organized existence, we are finally told that *the Monera are their own ancestors*. This may be very scientific, but it is very metaphysical also; too much so, even for the Occultist.

If spontaneous generation has changed its methods now, owing perhaps to accumulated material on hand, so as to almost escape detection, it was in full swing in the genesis of terrestrial life. Even the simple physical form and the evolution of species show how Nature proceeds. The scale-bound, gigantic sauria, the winged pterodactyl, the Megalosaurus, and the hundred-feet long Iguanodon of the later period, are the transformations of the earliest representatives of the animal kingdom found in the sediments of the primary epoch. There was a time when all those above enumerated "antediluvian" monsters appeared as filamentoid infusoria without shell or crust, with neither nerves, muscles, organs nor sex, and reproduced their kind by gemmation: as do microscopical animals also, the architects and builders of our mountain ranges, agreeably to the teachings of science. Why not man in this case? Why should he not have followed the same law in his growth, *i.e.*, gradual condensation? Every unprejudiced person would prefer to believe that primeval humanity had at first an ethereal—or, if so preferred, a huge filamentoid, jelly-like form, evolved by gods or natural "forces," which grew, condensed throughout millions of ages, and became gigantic in its physical impulse and tendency, until it settled into the huge, physical form of the Fourth Race Man,—rather

than believe him created of the dust of the Earth (*literally*), or from some unknown anthropoid ancestor.

Nor does our esoteric theory clash with scientific data, except on first appearance, as Dr. A. Wilson, F.R.S., says, in a letter to "*Knowledge*," (*Dec.* 23, 1881). "Evolution—rather Nature, in the light of evolution—has only been studied for some *twenty-five years or so*. That is, of course, a mere fractional space in the history of human thought." And just because of that we do not lose all hope that materialistic science will amend its ways, and will gradually accept the esoteric teachings—if even at first divorced from their (to science) too metaphysical elements.

Has the last word on the subject of human evolution yet been said? "Each . . . . answer to the great Question (Man's Real Place in Nature), invariably asserted by the followers of its propounder, if not by himself, to be *complete and final*, remains in high authority and esteem, *it may be for one century*, it may be for twenty," writes Prof. Huxley; "but, as invariably, time proves each reply to have been a *mere approximation to the truth—tolerable chiefly on account of the ignorance of those by whom it was accepted, and wholly intolerable when tested by the larger knowledge of their successors*" ! ! Will this eminent Darwinian admit the possibility of his *pithecoid ancestry* being assignable to the list of "wholly intolerable beliefs," in the "larger knowledge" of Occultists? *But whence the savage?* Mere "rising to the civilized state" does not account for the evolution of form.

In the same letter, "The Evolution of Man," Dr. Wilson makes other strange confessions. Thus, he observes, in answer to the queries put to "*Knowledge*" by "G. M.":—

"'Has evolution effected any change in man? If so, what change? If not, why not?' . . . If we refuse to admit (as science does) that man was created a perfect being, and then became degraded, there exists only another supposition—that of evolution. If man has arisen from a savage to a civilized state, that surely is evolution. *We do not yet know, because such knowledge is difficult to acquire, if the human frame is subject to the same influences as those of lower animals.* But there is little doubt that elevation from savagery to civilized life means and implies 'evolution,' and that of considerable extent. Mentally, man's evolution cannot be doubted; the ever-widening sphere of thought has sprung from small and rude beginnings, like language itself. But man's ways of life, his power of adaptation to his surroundings, and countless other circumstances, have made the facts and course of his 'evolution' very difficult to trace."

This very difficulty ought to make the Evolutionists more cautious in their affirmations. But why is evolution *impossible*, if "man was created a perfect being, and then became degraded?" At best it can only apply

to the *outward, physical man.* As remarked in "*Isis Unveiled,*" Darwin's evolution begins at the middle point, instead of commencing for man, as for everything else, from the universals. The Aristotle-Baconian method may have its advantages, but it has undeniably already demonstrated its defects. Pythagoras and Plato, who proceeded from the Universals downwards, are now shown more learned, in the light of modern science, than was Aristotle. For he opposed and denounced the idea of the revolution of the earth and even of its rotundity. "Almost all those," he wrote, "who affirm that they have studied heaven in its uniformity, claim that the earth is in the centre, but the philosophers of the Italian School, otherwise called the Pythagoreans, teach entirely the contrary. . . ." Because (*a*) the Pythagoreans were Initiates, and (*b*) they followed the deductive method. Whereas, Aristotle, the father of the inductive system, complained of those who taught that "the centre of our system was occupied by the Sun, and the earth was only a star, which by a rotatory motion around the same centre, produces night and day" (*Vide De Cœlo*, Book II., c. 13.) The same with regard to man. The theory taught in the Secret Doctrine, and now expounded, is the only one, which can—without falling into the absurdity of a "miraculous" man created out of the dust of the Earth, or the still greater fallacy of man evolving from a pinch of lime-salt, (the ex-protoplasmic moneron)—account for his appearance on Earth.

Analogy is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries. Nature, as a creative potency, is infinite, and no generation of physical scientists can ever boast of having exhausted the list of her ways and methods, however uniform the laws upon which she proceeds. If we can conceive of a ball of Fire-mist becoming gradually—as it rolls through æons of time in the interstellar spaces—a planet, a self-luminous globe, to settle into a *man-bearing* world or Earth, thus having passed from a soft plastic body into a rock-bound globe; and if we see on it everything evolving from the non-nucleated jelly-speck that becomes the sarcode * of the *moneron*, then passes from its *protistic* state† into the form of an animal, to grow into a gigantic reptilian monster of the Mesozoic times; then dwindles again into the (comparatively) dwarfish crocodile, now confined solely to tropical

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* Or what is more generally known as *Protoplasm.* This substance received its name of "*Sarcode*" from Prof. Dujardin Beaumetz far earlier.

† The Monera are indeed *Protista.* They are neither animals "nor plants," writes Hæckel; ". . . the whole body of the Moneron represents nothing more than a single thoroughly homogeneous particle of albumen in a firmly adhesive condition." ("*Journal of Microscopical Science,*" *Jan.*, 1869, *p.* 28.)

regions, and the universally common lizard*—how can man alone escape the general law? "There were giants on earth in those days," says *Genesis*, repeating the statement of all the other Eastern Scriptures; and the *Titans* are founded on anthropological and physiological fact.

And, as the hard-shelled crustacean was once upon a time a jelly-speck, "a thoroughly homogeneous particle of albumen in a firmly adhesive condition," so was the outward covering of primitive man, his early "coat of skin," *plus* an immortal spiritual monad, and a psychic temporary form and body within that shell. The modern, hard, muscular man, almost impervious to any climate, was, perhaps, some 25,000,000 years ago, just what the Hæckelian Moneron is, strictly "an organism without organs," an entirely homogeneous substance with a structureless albumen body within, and a human form only outwardly.

No man of science has the right, in this century, to find the figures of the Brahmins preposterous in the question of Chronology; for their own calculations often exceed by far the claims made by esoteric science. This may easily be shown.

Helmholtz calculated that the cooling of our Earth from a temperature of 2,000° to 200° Cent. must have occupied a period of no less than 350,000,000 years. Western science (including geology) seems generally to allow our globe an age of about 500,000,000 years altogether. Sir W. Thomson, however, limits the appearance of the earliest vegetable life to 100,000,000 years ago — a statement respectfully contradicted by the archaic records. Speculations, furthermore, vary daily in the domains of science. Meanwhile, some geologists are very much opposed to such limitation. "Volger . . . . calculates, that the time requisite for the deposit of the strata known to us must at least have amounted to 648 millions of years . . . ." Both time and space are infinite and eternal. "The Earth, as a material existence, is indeed infinite; the changes only which it has undergone can be determined by finite periods of time" (*Burmeister*). "We must therefore assume that the starry heaven is not merely in space, what no astronomer doubts, but also in time, without beginning or end; that it never was created, and is imperishable." (See *Czolbe*).†

Czolbe repeats exactly what the Occultists say. But the Aryan Occultists, we may be told, knew nothing of these later speculations. "They were even ignorant of the globular form of our earth."

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* Behold the *Iguanodon* of the Mesozoic ages—the monster 100 feet long—now transformed into the small Iguana lizard of South America. Popular traditions about *giants* in days of old, and their mention in every mythology, including the Bible, may some day be shown to be founded on fact. In nature, the logic of analogy alone ought to make us accept these *traditions* as scientific verities.

† "*Force and Matter*"; by L. Büchner, edited by J. F. Collingwood, F.R.S.L., p. 61.

(Coleman.) To this the Vishnu Purâna contains a reply, which has forced certain Orientalists to open their eyes very widely.

. . . "The Sun is stationed, for all time, in the middle of the day, and over against midnight, in all the *Dwipas* (continents), Maitreya! But the rising and the setting of the *Sun* being perpetually *opposite to each other*—and in the same way, all the cardinal points, and so the cross-points, Maitreya; people speak of the rising of the Sun where they see it; and where the Sun disappears, there, to them, is his setting. Of the Sun, which is always in *one and the same place*, there is neither setting nor rising, for what is called rising and *setting* are only the seeing and the *not* seeing the Sun." (*Vishnu Purâna, Book II., ch. viii.*)

To this Fitzedward Hall remarks, "The Heliocentricism taught in this passage is remarkable. It is contradicted, however, a little further on." Contradicted *purposely*, because it was a secret temple-teaching. Martin Haug remarked the same teaching in another passage. It is useless to calumniate the Aryans any longer.

To return to the Chronology of the geologists and anthropologists. We are afraid Science has no reasonable grounds on which she could oppose the views of the Occultists in this direction. Except that "of man, the highest organic being of creation, not a trace was found in the primary strata; only in the uppermost, the so-called alluvial layer," is all that can be urged, so far. That man was *not the last member in the mammalian family*, but the first in *this Round*, is something that science will be forced to acknowledge one day. A similar view also has already been mooted in France on very high authority.

That man can be shown to have lived in the mid-Tertiary period, and in a geological age *when there did not yet exist one single specimen of the now known species of mammals*, is a statement that science *cannot* deny and which has now been proven by de Quatrefages.* But even supposing his existence in the Eocene period is not yet demonstrated, what period of time has elapsed since the Cretaceous period? We are aware of the fact that only the boldest geologists dare to place man further back than the Miocene age. But how long, we ask, is the duration of those ages and periods since the Mesozoic time? On this, after a good deal of speculation and wrangling, science is silent, the greatest authorities upon the subject being compelled to answer to the question: "We do not know." This ought to show that the men of science are no greater authorities in this matter than are the profane. If, according to Prof. Huxley, "the time represented by the coal formation would be six millions of years,† how many more millions would be required to cover

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* "*Introduction à l'Etude des Races Humaines.*"

† "*Modern Science and Modern Thought,*" by S. Laing, p. 32.

the time from the Jurassic period, or the middle of the so-called "Reptilian" age (when the Third Race appeared), up to the Miocene, when the bulk of the Fourth Race was submerged? *

The writer is well aware that those specialists, whose computations of the ages of the globe and man are the most liberal, always had the shyer majority against them. But this proves very little, since the majority rarely, if ever, turns out to be right in the long run. Harvey stood alone for many years. The advocates for crossing the Atlantic with steamers were in danger of ending their days in a lunatic asylum. Mesmer is classed to this day (in the Encyclopædias) along with Cagliostro and St. Germain, as a charlatan and impostor. And now that Messrs. Charcot and Richet have vindicated Mesmer's claims, and that "Mesmerism" under its new name of Hypnotism—a false nose on a very old face—is accepted by science, it does not strengthen one's respect for that majority, when one sees the ease and unconcern with which its members treat of "Hypnotism," "Telepathic Impacts," and its other phenomena. They speak of it, in short, as if they had believed in it since the days of Solomon, and had never called its votaries, only a few years ago, "lunatics and impostors!" †

The same revulsion of thought is in store for the long period of years, claimed by esoteric philosophy as the age of sexual and physiological mankind. Therefore even the Stanza which says:—

"The mind-born, the boneless, gave being to the will-born with bones"; adding that this took place in the middle of the *Third* Race 18,000,000 years ago—has yet a chance of being accepted by future scientists.

As far as XIXth century thought is concerned, we shall be told, even by some personal friends who are imbued with an abnormal respect for the shifting conclusions of science, that such a statement is absurd. How much more improbable will appear our further assertion, to the effect that the antiquity of the *First* Race dates back millions of years beyond this again. For, although the exact figures are withheld, and it is out of the question to refer the incipient evolution of the primeval Divine

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* "*Esoteric Buddhism*," p. 70.

† The same fate is in store for spiritualistic phenomena and all the other psychological manifestations of the *inner* Man. Since the days of Hume, whose researches culminated in a nihilistic idealism, Psychology has gradually shifted its position to one of crass *materialism*. Hume is regarded as a psychologist, and yet he denied *a priori* the possibility of phenomena in which millions now believe, including many men of science. The Hylo-idealists of to-day are rank *Annihilationists*. The schools of Spencer and Bain are respectively positivist and materialist, and not metaphysical at all. It is *psychism* and not *psychology*; it reminds one as little of the Vedantic teaching as the pessimism of Schopenhauer and von Hartmann recalls the esoteric philosophy, the heart and soul of true Buddhism.

Races with *certainty* to either the early Secondary, or the Primary ages of geology, one thing is clear: that the figures 18,000,000 of years, which embrace the duration of *sexual*, *physical*, man, have to be enormously increased if the whole process of spiritual, astral and physical development is taken into account. Many geologists, indeed, consider that the duration of the Quaternary and Tertiary Ages demands the concession of such an estimate; and it is quite certain that no terrestrial conditions whatever negative the hypothesis of an Eocene Man, if evidence for his reality is forthcoming. Occultists, who maintain that the above date carries us far back into the secondary or "Reptilian" age, may refer to M. de Quatrefages in support of the possible existence of man in that remote antiquity. But with regard to the earliest Root-Races the case is very different. If the thick agglomeration of vapours, charged with carbonic acid, that escaped from the soil or was held in suspension in the atmosphere since the commencement of sedimentation, offered a fatal obstacle to the life of human organisms as now known, how, it will be asked, could the primeval men have existed? This consideration is, in reality, out of court. Such terrestrial conditions as were then operative had no touch with the plane .on which the evolution of the *ethereal astral* races proceeded. Only in relatively recent geological periods, has the spiral course of cyclic law swept mankind into the lowest grade of physical evolution—the plane of gross material causation. In those early ages, *astral* evolution was alone in progress, and the two planes, the astral and the physical,* though developing on parallel lines, had no direct point of contact with one another. It is obvious that a shadow-like *ethereal* man is related by virtue of his organization—if such it can be called—only to that plane from which the substance of his *Upadhi* is derived.

There are things, perhaps, that may have escaped the *far-seeing*—but not *all-seeing*—eyes of our modern naturalists; yet it is Nature herself who undertakes to furnish the missing links. Agnostic speculative thinkers have to choose between the version given by the Secret Doctrine of the East, and the hopelessly materialistic Darwinian and Biblical accounts of the origin of man; between no soul and no spiritual evolution, and the Occult doctrine which repudiates "Special creation" and the "Evolutionist" Anthropogenesis equally.

Again, to take up the question of "Spontaneous generation"; life—as science shows—has not always reigned on this terrestrial plane.

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* It must be noted that, though the astral and physical planes of matter ran parallel with one another even in the earliest geological ages, yet they were not in the same phases of manifestation in which they are *now*. The Earth did not reach its present *grade of density* till 18,000,000 years ago. Since then *both* the physical and astral planes have become grosser.

There was a time when even the Haeckelian Moneron—that simple globule of Protoplasm—had not yet appeared at the bottom of the seas. Whence came the *Impulse* which caused the molecules of Carbon, Nitrogen, Oxygen, etc., to group themselves into the *Urschleim* of Oken, that organic "slime," now christened protoplasm. What were the prototypes of the Monera? They, at least, could not have fallen in meteorites from other globes already formed, Sir W. Thomson's wild theory to this effect, notwithstanding. And if *they have* so fallen; if our Earth got its supply of life-germs from other planets; who, or *what*, had carried them into those planets? Here, again, unless the Occult teaching is accepted, we are compelled once more to face a *miracle;* to accept the theory of a *personal, anthropomorphic Creator*, the attributes and definitions of whom, as formulated by the Monotheists, clash as much with philosophy and logic, as they degrade the ideal of an infinite Universal deity, before whose incomprehensible awful grandeur the highest human intellect feels dwarfed. Let not the modern philosopher, while arbitrarily placing himself on the highest pinnacle of human intellectuality hitherto evolved, show himself spiritually and intuitionally so far below the conceptions of even the ancient Greeks, themselves on a far lower level, in these respects, than the philosophers of Eastern Aryan antiquity. Hylozoism, when philosophically understood, is the highest aspect of Pantheism. It is the only possible escape from idiotic atheism based on lethal materiality, and the still more idiotic anthropomorphic conceptions of the monotheists; between which two it stands on its own entirely neutral ground. Hylozoism *demands* absolute Divine Thought, which would *pervade* the numberless active, creating Forces, or "Creators"; which *entities* are moved by, and have their being in, from, and through that Divine Thought; the latter, nevertheless, having no more personal concern in them or *their* creations, than the Sun has in the sun-flower and its seeds, or in vegetation in general. Such active "Creators" are known to exist and are believed in, because perceived and sensed by the *inner* man in the Occultist. Thus the latter says that an ABSOLUTE Deity, having to be unconditioned and unrelated, cannot be thought of at the same time as an active, creating, one living god, without immediate degradation of the ideal.* A Deity that manifests in *Space* and *Time*—these two being simply the forms of THAT which is the Absolute ALL—can be but a fractional part of the

* The conception and definition of the *Absolute* by Cardinal Cusa may satisfy only the Western mind, prisoned, so unconsciously to itself, and entirely degenerated by long centuries of scholastic and theological sophistry. But this "Recent philosophy of the Absolute," traced by Sir W. Hamilton to Cusa, would never satisfy the more acutely metaphysical mind of the Hindu Vedantin.

whole. And since that "all" cannot be divided in its absoluteness, therefore that *sensed* creator (we say *Creators*) can be at best but the mere *aspect* thereof. To use the same metaphor—inadequate to express the full idea, yet well adapted to the case in hand—these creators are like the numerous rays of the solar orb, which remains unconscious of, and unconcerned in, the work; while its mediating agents, the rays, become the instrumental media every spring—the Manvantaric dawn of the Earth—in fructifying and awakening the dormant vitality inherent in Nature and its differentiated matter. This was so well understood in antiquity, that even the moderately religious Aristotle remarked that such work of direct creation would be quite *unbecoming* to God—ἀπρεπὲς τῷ Θεῷ. Plato and other philosophers taught the same: deity cannot set its own hand to creation,—αὐτουργεῖν ἅπαντα. This Cudworth calls "Hylozoism." As old Zeno is credited by Laertius with having said, "Nature is a habit moved from itself, according to seminal principles; perfecting and containing those several things which in determinate times are produced from it, and acting agreeably to that from which it was secreted."*

Let us return to our subject, pausing to think over it. Indeed, if there was vegetable life during those periods that could feed on the then deleterious elements; and if there was even animal life whose aquatic organization could be developed, notwithstanding the supposed scarcity of Oxygen, why could there not be human life also, in its incipient physical form, *i.e.*, in a race of beings adapted for that geological period and its surroundings? Besides, science confesses that it knows nothing of the real length of "geological periods."

But the chief question before us is, whether it is quite certain that, from the time of that which is called the "Azoic" age, there ever was such an atmosphere as that hypothesised by the Naturalists. Not all the physicists agree with this idea. Were the writer anxious to corroborate the teachings of the Secret Doctrine by exact science, it would be easy to show, on the admission of more than one physicist, that the atmosphere has changed little, if at all, since the first condensation of the oceans—*i.e.*, since the Laurentian period, the *Pyrolithic* age. Such, at any rate, is the opinion of Blanchard, S. Meunier, and even of Bischof—as the experiments of the latter scientist with basalts have shown. For were we to take the word of the majority of scientists as to the quantity of deadly gases, and of elements entirely saturated with carbon and nitrogen, in which the vegetable and animal kingdoms are shown to have lived, thriven, and developed, then one would have to come to the curious conclusion that there were, in those days, oceans

* Cudworth's "*Intellectual System*," I. p. 328.

of *liquid carbonic acid*, instead of water. With such an element, it becomes doubtful whether the Ganoids, or even the Primitive Trilobites themselves could live in the oceans of the primary age—let alone in those of the Silurian, as shown by Blanchard.

The conditions that were neccessary for the earliest race of mankind, however, require no elements, whether simple or compound. That which was stated at the beginning is maintained. The spiritual ethereal Entity which lived in Spaces unknown to Earth, before the first sidereal "jelly-speck" evolved in the ocean of crude Cosmic Matter,—billions and trillions of years before our globular speck in infinity, called Earth, came into being and generated the *Moneron* in its drops, called Oceans—needed no "elements." The "Manu with soft bones" could well dispense with calcic phosphate, as he had no bones, save in a figurative sense. And while even the Monera, however homogeneous their organism, still required physical conditions of life that would help them toward further evolution, the being which became primitive Man and the "Father of man," after evolving on planes of existence undreamt of by science, could well remain impervious to any state of atmospheric conditions around him. The primitive ancestor, in Brasseur de Bourbourg's "*Popul-Vuh*," who—in the Mexican legends—could act and live with equal ease under ground and water as upon the Earth, answers only to the Second and early Third Races in our texts. And if the three kingdoms of Nature were so different in *pre*-diluvian ages, why should not man have been composed of materials and combinations of atoms now entirely unknown to physical science? The plants and animals now known, in almost numberless varieties and species, have all developed, according to scientific hypotheses, from primitive and far fewer organic forms. Why should not the same have occurred in the case of man, the elements, and the rest? "Universal Genesis starts from the one, breaks into three, then five, and finally culminates into seven, to return into four, three, and one." (Commentary.)

For additional proofs consult Part II. of this Volume, "The Septenary in Nature."

STANZA VII.

FROM THE SEMI-DIVINE DOWN TO THE FIRST HUMAN RACES.

§§ (24) The higher creators reject in their pride the forms evolved by the "Sons of Yoga." (25) They will not incarnate in the early "Egg-born." . . (26) They select the later androgynes. (27) The first man endowed with mind.

24. THE SONS OF WISDOM, THE SONS OF NIGHT (*issued from the body of Brahmâ when it became Night*), READY FOR RE-BIRTH, CAME DOWN. THEY SAW THE (*intellectually*) VILE FORMS OF THE FIRST THIRD (*still senseless Race*) (*a*). "WE CAN CHOOSE," SAID THE LORDS, "WE HAVE WISDOM." SOME ENTERED THE CHHAYAS. SOME PROJECTED A SPARK. SOME DEFERRED TILL THE FOURTH (*Race*). FROM THEIR OWN ESSENCE THEY FILLED (*intensified*) THE KAMA (*the vehicle of desire*). THOSE WHO RECEIVED BUT A SPARK REMAINED DESTITUTE OF (*higher*) KNOWLEDGE. THE SPARK BURNT LOW (*b*). THE THIRD REMAINED MINDLESS. THEIR JIVAS (*Monads*) WERE NOT READY. THESE WERE SET APART AMONG THE SEVEN (*primitive human species*). THEY (*became the*) NARROW-HEADED. THE THIRD WERE READY. IN THESE SHALL WE DWELL, SAID THE LORDS OF THE FLAME AND OF THE DARK WISDOM (*c*).

This Stanza contains, in itself, the whole key to the mysteries of evil, the so-called Fall of the angels, and the many problems that have puzzled the brains of the philosophers from the time that the memory of man began. It solves the secret of the subsequent inequalities of intellectual capacity, of birth or social position, and gives a logical explanation to the incomprehensible Karmic course throughout the æons which followed. The best explanation which can be given, in view of the difficulties of the subject, shall now be attempted.

(*a*) Up to the Fourth Round, and even to the later part of the Third Race in this Round, *Man*—if the ever-changing forms that clothed the Monads during the first three Rounds and the first two and a half races of the present one can be given that misleading name—is, so far, only an animal intellectually. It is only in the actual *midway* Round that he develops in himself entirely the fourth principle as a fit vehicle for the

fifth. But Manas will be relatively *fully* developed only in the following Round, when it will have an opportunity of becoming entirely divine until the end of the Rounds. As Christian Schœttgen says in *Horæ Hebraicæ*, etc., the first terrestrial Adam "had only the breath of life," *Nephesh, but not the living Soul.*

(*b*) Here the *inferior* Races, of which there are still some analogues left—as the Australians (now fast dying out) and some African and Oceanic tribes—are meant. "*They were not ready*" signifies that the *Karmic* development of these Monads had not yet fitted them to occupy the forms of men destined for incarnation in higher intellectual Races. But this is explained later on.

(*c*) The *Zohar* speaks of "Black Fire," which is *Absolute* Light-Wisdom. To those who, prompted by old theological prejudice, may say: "But the *Asuras* are the rebel Devas, the *opponents of the Gods*—hence devils, and the spirits of Evil," it is answered: Esoteric philosophy admits neither good nor evil *per se*, as existing independently in nature. The cause for both is found, as regards the Kosmos, in the necessity of contraries or contrasts, and with respect to man, in his human nature, his ignorance and passions. There is no *devil* or the utterly depraved, as there are no Angels absolutely perfect, though there may be spirits of Light and of Darkness; thus LUCIFER—the spirit of Intellectual Enlightenment and Freedom of Thought—is metaphorically the guiding beacon, which helps man to find his way through the rocks and sand-banks of Life, for Lucifer is the LOGOS in his highest, and the "Adversary" in his lowest aspect—both of which are reflected in our *Ego*. Lactantius, speaking of the Nature of Christ, makes the LOGOS, the *Word, the first-born brother of Satan*, the "*first of all creatures.*" (*Inst. div.* Book II., c. viii., "Qabbalah," 116.)

The *Vishnu Purâna* describes these primeval creatures (the *Arvaksrota*) with *crooked* digestive canals: They were "endowed with inward manifestations, but mutually in ignorance about *their kind and nature.*" The twenty-eight kinds of *Badha*, or imperfections, do not apply, as Wilson thought, to the animals now known and specified by him,* for these did not exist in those geological periods. This is quite plain in the said work, in which the first created (on this globe) are the "five-fold immovable creation," minerals and vegetables; then come those fabulous animals, *Tiryaksrota*, (the monsters of the abyss slain by the "Lords," see Stanzas II. and III.); then the *Urdhwasrotas*, the happy celestial beings, which feed on ambrosia; then lastly, the *Arvaksrotas*, human beings—Brahmâ's

* See Book I., chap. v., p. 71.

seventh creation so-called. But these "creations," including the latter, did not occur on this globe, wherever else they may have taken place. It is not Brahmâ who creates things and men on this Earth, but the chief and Lord of the Prajâpati, the Lords of Being and terrestrial Creation.* Obeying the command of Brahmâ, Daksha (the synthesis; or the aggregate, of the terrestrial creators and progenitors, Pitris included) made superior and inferior (*vara* and *avara*) things "referring to *putra*" progeny, and "*bipeds* and *quadrupeds*, and subsequently by his will (the Sons of Will and Yoga) made females," *i.e.*, separated the androgynes. Here again, we have "bipeds" or men, created before the "quadrupeds" as in the esoteric teachings. (*Vide supra and Stanza XII. as explained.*)

Since, in the exoteric accounts, the *Asuras* are the first beings created from the "body of night," while the *Pitris* issue from that of *Twilight;* the "gods" being placed by Parâsara (*Vishnu Purâna*) between the two, and shown to evolve from the "body of the day," it is easy to discover a determined purpose to veil the order of creation. Man is the *Arvaksrota* coming from the "Body of the Dawn"; and elsewhere, man is again referred to, when the creator of the world, Brahmâ, is shown "creating fierce beings, denominated Bhûtas and eaters of flesh," or as the text has it, "fiends frightful from being monkey-coloured and carnivorous."† Whereas the Rakshasas are generally translated by "Evil Spirits" and "the enemies of the gods," which identifies them with the *Asuras*. In the Ramâyana, when Hanuman is reconnoitering the enemy in Lanka, he finds there Rakshasas, some hideous, "while some were beautiful to look upon," and, in *Vishnu Purâna*, there is a direct reference to their becoming the Saviours of "Humanity," or of Brahmâ.

The allegory is very ingenious. Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. At all events, the absence of self-consciousness and intellect will make of man an idiot, a brute in human form. Brahmâ is *Mahat*—the universal Mind—hence the too-selfish among the Rakshasas showing the desire to become possessed of it all—to "devour" Mahat. The allegory is transparent.

At any rate, esoteric philosophy identifies the pre-Brahmanical

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* "*Vishnu Purâna*," Book I., chap. xv. of vol. 2.

† *Ibid.*, Book I., chap. v.

Asuras, Rudras,* Râkshasas and all the "Adversaries" of the Gods in the allegories, with the Egos, which, by incarnating in the still witless man of the Third Race, made him *consciously* immortal. They are, then, during the cycle of Incarnations, the true *dual Logos*—the conflicting and two-faced divine Principle in Man. The Commentary that follows, and the next Stanzas may, no doubt, throw more light on this very difficult tenet, but the writer does not feel competent to give it out fully. Of the succession of Races, however, they say:—

"*First come the SELF-EXISTENT on this Earth. They are the 'Spiritual Lives' projected by the absolute WILL and LAW, at the dawn of every rebirth of the worlds. These LIVES are the divine 'Sishta,'* (the seed-Manus, or the Prajâpati and the Pitris)."

From these proceed—

1. *The First Race, the "Self-born," which are the* (astral) *shadows of their Progenitors.*† *The body was devoid of all understanding* (mind, intelligence, and will). *The inner being* (the higher self or Monad), *though within the earthly frame, was unconnected with it. The link, the Manas, was not there as yet.*

2. *From the First* (race) *emanated the second, called the "Sweat-born"*‡ *and*

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* Whom Manu calls "our paternal grandfathers" (III., 284). The Rudras are the seven manifestations of Rudra-Siva, "the destroying god," and *also* the grand Yogi and ascetic.

† See § II., §§ 1, Commentary.

‡ To speak of *life* as having arisen, and of the human race as having originated, in this *absurdly unscientific* way, in the face of the modern Pedigrees of Man, is to court instantaneous annihilation. The esoteric doctrine risks the danger, nevertheless, and even goes so far as to ask the impartial reader to compare the above hypothesis (if it is one) with Hæckel's theory—now fast becoming an axiom with science—which is quoted verbatim:—

". . . How did life, the living world of organisms, arise? And, secondly, the special question: How did the human race originate? The first of these two inquiries, that as to the first appearance of living beings, can only be decided empirically (! !) by proof of the so-called Archebiosis, or equivocal generation, or the spontaneous production of organisms of the simplest conceivable kind. Such are the Monera (Protogenes, Protamoeba, etc), exceedingly simple microscopic masses of protoplasm without structure or organisation, which take in nutriment and *reproduce themselves by division.* Such a Moneron as that primordial organism *discovered* by the renowned English zoologist Huxley, and named Bathybius Hæckelii, appears as a continuous thick protoplasmic covering at the greatest depths of the ocean, between 3,000 and 30,000 feet. *It is true that the first appearance of such Monera has not up to the present moment been actually observed;* but there is nothing intrinsically improbable in such an evolution." *(The "Pedigree of Man," Aveling's translation. p.* 33.)

The Bathybius protoplasm having recently turned out to be no organic substance at all, there remains little to be said. Nor, after reading this, does one need to consume further time in refuting the further assertion that . . . . "in that case man also

the "Boneless." This is the Second Root-Race, endowed by the preservers (Râkshasas) * *and the incarnating gods* (Asuras and the Kumâras) *with the first primitive and weak spark* (the germ of intelligence) . . *And from these in turn proceeds :—*

3. *The Third Root-Race, the "Two-fold"* (Androgynes). *The first Races hereof are shells, till the last is "inhabited"* (i.e., informed) *by the Dhyanis.*

The Second Race, as stated above, being also sexless, evolved out of itself, at its beginning, the Third Androgyne Race by an analogous, but already more complicated process. As described in the *Commentary*, the very earliest of that race were :—

"*The 'Sons of Passive Yoga.'* † *They issued from the second Manushyas*

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has *beyond a doubt* (to the minds of Hæckel and his like) arisen from the lower mammalia, apes and the earlier simian creatures, the still earlier Marsupialia, Amphibia, Pisces, by progressive transformations," all produced by "a series of *natural forces working blindly*, ... *without aim, without design*" (*p.* 36)

The above-quoted passage bears its criticism on its own face. Science is made to teach that which, up to the present time, "*has never been actually observed.*" She is made to deny the phenomenon of an *intelligent* nature and a vital force independent of form and matter, and to find it more scientific to teach the miraculous performance of "natural forces *working blindly without aim or design.*" If so, then we are led to think that the *physico-mechanical* forces of the brains of certain eminent Scientists are leading them on as blindly to sacrifice logic and common sense on the altar of mutual admiration. Why should the protoplasmic *Moneron* producing the first living creature through *self-division* be held as a very scientific hypothesis, and an ethereal *pre-human* race generating the primeval men in the same fashion be tabooed as *unscientific* superstition? Or has materialism obtained a sole monopoly in Science?

* The *Râkshasas*, regarded in Indian popular theology as demons, are called the "Preservers" beyond the Himalayas. This double and contradictory meaning has its origin in a philosophical allegory, which is variously rendered in the Purânas. It is stated that when Brahmâ created the demons, Yakshas (from *Yaksh*, to eat) and the Râkshasas, both of which kinds of demons, as soon as born, wished to devour their creator, those among them that called out "Not so! oh, let him be saved (preserved)" were named Râkshasas (*Vishnu Purâna Book I. ch. v*) The *Bhagavata Purâna* (*III*, 20, 19-21) renders the allegory differently. Brahmâ transformed himself into night (or ignorance) invested with a body, upon which the Yakshas and Râkshasas seized, exclaiming "Do not spare it; devour it." Brahmâ then cried out, "Do not devour me, spare me." This has an inner meaning of course. The "body of Night" is the darkness of ignorance, and it is the darkness of silence and secrecy. Now the Râkshasas are shown in almost every case to be Yogis, pious Saddhus and Initiates, a rather unusual occupation for *demons*. The meaning then is that while we have power to dispel the darkness of ignorance, "*devour it*," we have to preserve the sacred truth from profanation. "Brahmâ is for the Brahmins alone," says that proud caste. The moral of the *fable* is evident.

† The gradual evolution of man in the Secret Doctrine shows that all the later (to the profane the earliest) Races have their *physical* origin in the early Fourth Race. But it is the sub-race, which preceded the one that separated sexually, that is to be

(human race), *and became oviparous. The emanations that came out of their bodies during the seasons of procreation were ovulary; the small spheroidal nuclei developing into a large soft, egg-like vehicle, gradually hardened, when, after a period of gestation, it broke and the young human animal issued from it unaided, as the fowls do in our race.*"

This must seem to the reader ludicrously absurd. Nevertheless, it is strictly on the lines of evolutionary analogy, which science perceives in the development of the living animal species. First the *moneron*-like procreation by self-division *(vide Hæckel)*; then, after a few stages, the oviparous, as in the case of the reptiles, which are followed by the birds; then, finally, the mammals with their *ovoviviparous* modes of producing their young ones.

If the term *ovoviviparous* is applied to some fish and reptiles, which hatch their eggs within their bodies, why should it not be applied to female mammalians, including woman? The ovule, in which, after impregnation, the development of the foetus takes place, is an egg.

At all events, this conception is more philosophical than that of Eve with a suddenly created placenta giving birth to Cain, because of the Apple, when even the marsupial, the earliest of mammals, *is not placental* yet.

Moreover, the *progressive* order of the methods of reproduction, as unveiled by science, is a brilliant confirmation of esoteric Ethnology. It is only necessary to tabulate the data in order to prove our assertion. (Cf. *especially Schmidt's "Doctrine of Descent and Darwinism," p.* 39, *et. seq., and Laing's "A Modern Zoroastrian," pp.* 102-111.)

I. *Fission*:—

(a) As seen in the division of the homogeneous speck of protoplasm, known as Moneron or Amœba, into two.

(b) As seen in the division of the nucleated cell, in which the cell-nucleus splits into two sub-nuclei, which either develop within the original cell-wall or burst it, and multiply outside as independent entities. *(Cf., the First Root-Race.)*

II. *Budding*:—

A small portion of the parent structure swells out at the surface and finally parts company, growing to the size of the original organism; *e.g.*, many vegetables, the sea-anemone, etc. *(Cf., the Second Root-Race.)* *

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regarded as the *spiritual* ancestors of our present generations, and especially of the Eastern Aryan Races. Weber's idea that the Indo-Germanic Race preceded the Aryan *Vedic* Race is, to the Occultist, grotesque to the last degree.

* Every process of healing and cicatrization in the higher animal groups—even in the case of reproduction of mutilated limbs with the Amphibians—is effected by *fission* and *gemmation* of the elementary morphological elements.

III. *Spores :—*

A single cell thrown off by the parent organism, which develops into a multicellular organism reproducing the features of the latter, *e.g.*, bacteria and mosses.

IV. *Intermediate Hermaphroditism :—*

Male and female organs inhering in the same individual ; *e.g.*, the majority of plants, worms, and snails, etc. ; allied to budding. (Cf. *Second and early Third Root-Races.*)

V. *True sexual union :—*

(Cf. *later Third Root-Race.*)

We now come to an important point with regard to the double evolution of the human race. The Sons of Wisdom, or the *spiritual* Dhyanis, had become " intellectual " through their contact with matter, because they had already reached, during previous cycles of incarnation, that degree of intellect which enabled them to become independent and self-conscious entities, *on this plane* of matter. They were reborn only by reason of Karmic effects. They *entered* those who were " ready," and became the Arhats, or *sages*, alluded to above. This needs explanation.

It does not mean that *Monads* entered forms in which other Monads already were. They were " Essences," " Intelligences," and *conscious spirits ;* entities seeking to become still more conscious by uniting with more developed matter. Their essence was too pure to be distinct from the universal essence ; but their " Egos," or *Manas* (since they are called *Manasaputra*, born of " Mahat," or Brahmâ) had to pass through earthly human experiences to become *all-wise*, and be able to start on the returning ascending cycle. The *Monads* are not *discrete* principles, limited or conditioned, but rays from that one universal *absolute* Principle. The entrance into a dark room through the same aperture of one ray of sunlight following another will not constitute *two* rays, but one ray intensified. It is not in the course of natural law that man should become a *perfect* septenary being, before the seventh race in the seventh Round. Yet he has all these principles latent in him from his birth. Nor is it part of the evolutionary law that the Fifth principle (*Manas*), should receive its complete development before the *Fifth* Round. All such prematurely developed intellects (on the *spiritual* plane) in our Race are *abnormal ;* they are those whom we call the " Fifth-Rounders." Even in the coming seventh Race, at the close of this Fourth Round, while our four lower principles will be fully developed, that of *Manas* will be only proportionately so. This limitation, however, refers solely to the spiritual development. The intellectual, on the physical plane, was reached during the Fourth Root-Race. Thus, those who were " half ready," who received " but a spark," constitute the average humanity which has to acquire its intellectuality during the present Manvantaric evolution,

after which they will be ready in the next for the full reception of the "Sons of Wisdom." While those which "were not ready" at all, the latest Monads, which had hardly evolved from their last transitional and lower animal forms at the close of the Third Round, remained the "narrow-brained" of the Stanza. This explains the otherwise unaccountable degrees of intellectuality among the various races of men—the savage Bushman and the European—even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think—nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready:* which have to evolve during the present Round, as on the three remaining globes (hence on four different planes of being) so as to arrive at the level of the average class when they reach the Fifth Round. One remark may prove useful, as food for thought to the student in this connection. The MONADS of the lowest specimens of humanity (the "narrow-brained"* savage South-Sea Islander, the African, the Australian) *had no Karma to work out when first born as men, as their more favoured brethren in intelligence had.* The former are spinning out Karma only now; the latter are burdened with past, present, and future Karma. In this respect the poor savage is more fortunate than the greatest genius of *civilised countries.*

Let us pause before giving any more such strange teachings. Let us try and find out how far any ancient Scriptures, and even Science, permit the possibility of, or even distinctly corroborate, such wild notions as are found in our Anthropogenesis.

Recapitulating that which has been said we find:—That the Secret Doctrine claims for man, (1) a polygenetic origin. (2) A variety of modes of procreation before humanity fell into the ordinary method of generation. (3) That the evolution of animals—of the mammalians at any rate—follows that of man instead of preceding it. And this is diametrically opposed to the now generally accepted theories of evolution and the descent of man from an animal ancestor.

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* The term here means neither the dolicho-cephalic nor the brachyo-cephalic, nor yet skulls of a smaller volume, but simply brains devoid of intellect generally. The theory which would judge of the intellectual capacity of a man according to his cranial capacity, seems absurdly illogical to one who has studied the subject. The skulls of the stone period, as well as those of African Races (Bushmen included) show that the first are above rather than below the average of the brain capacity of the modern man, and the skulls of the last are on the whole (as in the case of Papuans and Polynesians generally) larger by one cubic inch than that of the average Frenchman. Again, the cranial capacity of the Parisian of to-day represents an average of 1437 cubic centimètres compared to 1523 of the Auvergnat.

Let us, by giving to Cæsar what is Cæsar's, examine, first of all, the chances for the polygenetic theory among the men of science.

Now the majority of the Darwinian evolutionists incline to a polygenetic explanation of the origin of Races. On this particular question, however, scientists are, as in many other cases, at sixes and sevens; they agree to disagree.

"Does man descend from one *single couple* or from *several groups*—monogenism or polygenism? As far as one can venture to pronounce on what in the absence of witnesses (?) will never be known (?), the second hypothesis is far the most probable."* Abel Hovelacque, in his "Science of Language," comes to a similar conclusion, arguing from the evidence available to a linguistic enquirer.

In an address delivered before the British Association, Professor W. H. Flower remarked on this question:—

"The view which appears best to accord with what is now known of the characters and distribution of the races of man . . . . is a modification of the monogenistic hypothesis (!). Without entering into the difficult question of the method of man's first appearance upon the world, we must assume for it a vast antiquity, at all events as measured by any historical standard. *If we had any approach to a complete palæontological record, the history of Man could be re-constructed, but nothing of the kind is forthcoming.*"

Such an admission must be regarded as fatal to the dogmatism of the physical Evolutionists, and as opening a wide margin to occult speculalations. The opponents of the Darwinian theory were, and still remain, polygenists. Such "intellectual giants" as John Crawford and James Hunt discussed the problem and favoured polygenesis, and in their day there was a far stronger feeling in favour of than against this theory. It is only in 1864 that Darwinians began to be wedded to the theory of unity, of which Messrs. Huxley and Lubbock became the first *coryphæi*.

As regards that other question, of the priority of man to the animals in the order of evolution, the answer is as promptly given. If man is really the Microcosm of the Macrocosm, then the teaching has nothing so very impossible in it, and is but logical. For, man becomes that Macrocosm for the three lower kingdoms under him. Arguing from a physical standpoint, all the lower kingdoms, save the mineral—which is light itself, crystallised and immetallised—from plants to the creatures which preceded the first mammalians, all have been consolidated in their physical structures by means of the "cast-off dust" of those minerals, and *the refuse of the human matter, whether from living or dead*

* A. Lefèvre, "Philosophy," p. 498.

bodies, on which they fed and which gave them their outer bodies. In his turn, man grew more physical, by re-absorbing into his system that which he had given out, and which became transformed in the living anima crucibles through which it had passed, owing to Nature's alchemical transmutations. There were animals in those days of which our modern naturalists have never dreamed; and the stronger became physical material man, the giants of those times, the more powerful were his emanations. Once that Androgyne "humanity" separated into sexes, transformed by Nature into child-bearing engines, it ceased to procreate its like through drops of vital energy oozing out of the body. But while man was still ignorant of his procreative powers on the human plane, (before his Fall, as a believer in Adam would say,) all this vital energy, scattered far and wide from him, was used by Nature for the production of the first mammal-animal forms. Evolution is *an eternal cycle of becoming*, we are taught; and nature never leaves an atom unused. Moreover, from the beginning of the Round, all in Nature tends to become Man. All the impulses of the dual, centripetal and centrifugal Force are directed towards one point—MAN. The progress in the succession of beings, says Agassiz, "consists in an increasing similarity of the living fauna, and, among the vertebrates, especially, in the increasing resemblance to man. Man is the end towards which all *animal* creation has tended from the first appearance of the first palæozoic fishes."*

Just so; but "the palæozoic fishes" being at the lower curve of the arc of the evolution of *forms*, this Round began with astral man, the *reflection of the Dhyan Chohans, called the "Builders."* Man *is the alpha and the omega of objective creation.* As said in "*Isis Unveiled*," "all things had their origin in spirit—evolution having originally begun from above and proceeding downwards, instead of the reverse, as taught in the Darwinian theory."† Therefore, the tendency spoken of by the eminent naturalist above quoted, is one inherent in every atom. Only, were one to apply it to both sides of the evolution, the observations made would greatly interfere with the modern theory, which has now almost become (Darwinian) law.

But in citing the passage from Agassiz' work with approval, it must not be understood that the occultists are making *any concession* to the theory, which derives man from the animal kingdom. The fact that in this Round he preceded the mammalia is obviously not impugned by the consideration that the latter (mammalia) follow in the wake of man.

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* "*Principles of Zoology*," p. 206. † Vol. I., p. 154.

25. How did the Manasa, the Sons of Wisdom act? They rejected the Self-born, *(the boneless)*. They are not ready. They spurned the *(First)* Sweat-Born.* They are not quite ready. They would not enter the *(First)* egg-born.†

To a Theist or a Christian this verse would suggest a rather theological idea: that of the Fall of the Angels through Pride. In the Secret Doctrine, however, the reasons for the refusal to incarnate in *half-ready* physical bodies seem to be more connected with physiological than metaphysical reasons. Not all the organisms were sufficiently ready. The incarnating powers chose the ripest fruits and spurned the rest.‡

By a curious coincidence, when selecting a familiar name for the continent on which the first androgynes, the Third Root-Race, separated, the writer chose, on geographical considerations, that of "Lemuria," invented by Mr. P. L. Sclater. It is only later, that reading Hæckel's "Pedigree of Man," it was found that the German "Animalist" had chosen the name for his late continent. He traces, properly enough, the centre of human evolution to "Lemuria," but with a slight scientific variation. Speaking of it as that "cradle of mankind," he pictures the gradual transformation of the anthropoid mammal into the primeval savage!! Vogt, again, holds that in America Man sprang from a branch of the platyrrhine apes, *independently* of the origination of the African and Asian root-stocks from the old world catarrhinians. Anthropologists are, as usual, at loggerheads on this question, as on many others. We shall examine this claim in the light of esoteric philosophy in Stanza VIII. Meanwhile, let us give a few moments of attention to the various consecutive modes of procreation according to the laws of Evolution.

Let us begin by the mode of reproduction of the later sub-races of the Third human race, by those who found themselves endowed with the *sacred fire* from the spark of higher and then independent Beings, who were the psychic and spiritual parents of Man, as the lower *Pitar Devata* (the *Pitris*) were the progenitors of his physical body. That Third and holy Race consisted of men who, at their zenith, were described

* This is explained in the section which follows this series of Stanzas in the allegory from the Purânas concerning Kandu, the holy sage, and Pramlochâ, the nymph alleged to have hypnotised him, (Vide §§ II., Commentary after St. I.), a suggestive allegory, scientifically, as the drops of perspiration, which she exuded, are the symbols of the spores of science (*Vide infra*).

† This will be explained as we proceed. This unwillingness to fashion men, or create, is symbolized in the Purânas by Daksha having to deal with his opponent Narada, the "strife-making ascetic."

‡ *Vide* Verse 24.

as, "towering giants of godly strength and beauty, and the depositaries of all the mysteries of Heaven and Earth." Have they likewise *fallen*, if, then, incarnation was the *Fall?*

Of this presently. The only thing now to be noted of these is, that the chief gods and heroes of the Fourth and Fifth Races, as of later antiquity, are the *deified images of these men of the Third.* The days of their physiological purity, and those of their so-called Fall, have equally survived in the hearts and memories of their descendants. Hence, the dual nature shown in those gods, both virtue and sin being exalted to their highest degree, in the biographies composed by posterity. They were the *pre-Adamite* and the divine Races, with which even theology, in whose sight they are all "the accursed Cainite Races," now begins to busy itself.

But the action of "spiritual progenitors" of that Race has first to be disposed of. A very difficult and abstruse point has to be explained with regard to Stanzas 26 and 27. These say:—

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26. WHEN THE SWEAT-BORN PRODUCED THE EGG-BORN, THE TWO-FOLD *(androgyne Third Race*)*, THE MIGHTY, THE POWERFUL WITH BONES, THE LORDS OF WISDOM SAID: "NOW SHALL WE CREATE" (*a*).

Why "now"—and not earlier? This the following sloka explains.

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27. (*Then*) THE THIRD (*race*) BECAME THE VAHAN (*vehicle*) OF THE LORDS OF WISDOM. IT CREATED SONS OF "WILL AND YOGA," BY KRIYASAKTI (*b*), IT CREATED THEM, THE HOLY FATHERS, ANCESTORS OF THE ARHATS. . . .

(*a*) How did they *create*, since the "Lords of Wisdom" are identical with the Hindu Devas, who refuse "to create"? Clearly they are the

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* The evolutionist Professor Schmidt alludes to "the fact of the separation of sexes, as to the derivation of which from species *once hermaphrodite* all (the believers in creation naturally excepted) are assuredly of one accord." Such indeed is the incontestable evidence drawn from the presence of rudimentary organs. (*Cf., his "Doctrine of Descent and Darwinism,"* p. 159.) Apart from such palpable traces of a primeval hermaphroditism, the fact may be noted that, as Laing writes, "a study of embryology. . . . shows that in the *human higher animal* species the distinction of sex is not developed until a *considerable progress* has been made in the growth of the embryo." (*"A Modern Zoroastrian,"* p. 106.) The Law of Retardation—operative alike in the case of human races, animal species, etc., when a higher type has once been evolved—still preserves hermaphroditism as the reproductive method of the majority of plants and many lower animals.

Kumâras of the Hindu Pantheon and Purânas, those elder sons of Brahmâ, "Sanandana and the other sons of *Vedhas*," who, previously created by him "without desire or passion, remained chaste, full of holy wisdom and undesirous of progeny?" *

The power, by which they first created, is just that which has since caused them to be degraded from their high status to the position of evil spirits, of Satan and his Host, created in their turn by the unclean fancy of exoteric creeds. It was by *Kriyasakti*, that mysterious and divine power latent in the will of every man, and which, if not called to life, quickened and developed by Yogi-training, remains dormant in 999,999 men out of a million, and gets atrophied. This power is explained in the "Twelve Signs of the Zodiac," † as follows:—

(*b*) "*Kriyasakti*—the mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one's attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of Itchasakti (Will-power) and Kriyasakti."

The Third Race had thus created the so-called SONS OF WILL AND YOGA, or the "ancestors" (the *spiritual* forefathers) of all the subsequent and present Arhats, or Mahatmas, in a truly *immaculate* way. They were indeed *created*, not *begotten*, as were their brethren of the Fourth Race, who were generated sexually after the separation of sexes, the *Fall of Man*. For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine *Light* and eternal *Life*. They were the "holy seed-grain" of the future Saviours of Humanity.

Here we have to make again a break, in order to explain certain difficult points, of which there are so many. It is almost impossible to avoid such interruptions. For explanations and a philosophical account of the nature of those beings, which are now viewed as the "Evil" and rebellious Spirits, the creators by Kriyasakti, the reader is referred to the chapters on "The Fallen Angels" and "The Mystic Dragons," in Part II. of this Volume.

The order of the evolution of the human Races stands thus in the Fifth Book of the Commentaries, and was already given:—

The First men were Chhayas (1); *the second, the "Sweat-born"* (2), *the Third, "Egg-born," and the holy Fathers born by the power of Kriyasakti* (3); *the Fourth were the children of the Padmapani* (Chenresi) (4).

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* See "*Vishnu Purâna.*" Book I., ch. 7, para. 1.

† See "*Five Years of Theosophy*," p. 777.

Of course such primeval modes of procreation—by the evolution of one's image, through drops of perspiration, after that by Yoga, and then by what people will regard as magic (Kriyasakti)—are doomed beforehand to be regarded as fairy-tales. Nevertheless, beginning with the first and ending with the last, there is really nothing miraculous in them, nor anything which could not be shown natural. This must be proven.

1. *Chhaya-birth*, or that primeval mode of *sexless* procreation, the first Race having *oozed out*, so to say, from the bodies of the Pitris, is hinted at in a Cosmic allegory in the Purânas.* It is the beautiful allegory and story of Sanjnâ, the daughter of Viswakarman—married to the Sun, who, "unable to endure the fervours of her lord," gave him her *chhaya* (shadow, image, or *astral* body), while she herself repaired to the jungle to perform religious devotions, or *Tapas*. The Sun, supposing the "chhaya" to be his wife begat by her children, like Adam with Lilith—an *ethereal shadow* also, as in the legend, though an actual living female monster millions of years ago.

But, perhaps, this instance proves little except the exuberant fancy of the Purânic authors. We have another proof ready. If the materialised forms, which are sometimes seen oozing out of the bodies of certain mediums could, instead of vanishing, be fixed and made solid—the *creation* of the first Race would become quite comprehensible. This kind of procreation cannot fail to be suggestive to the student. Neither the mystery nor the *impossibility* of such a mode is certainly any greater—while it is far more comprehensible to the mind of the true metaphysical thinker—than the mystery of the conception of the foetus, its gestation and birth as a child, as we now know it.

Now to the curious and little understood corroboration in the Purânas about the "Sweat-born."

2. Kandu is a sage and a Yogi, eminent in holy wisdom and pious austerities, which, finally, awaken the jealousy of the gods, who are represented in the Hindu Scriptures as being in never-ending strife with the ascetics. Indra, the "King of the Gods,"† finally sends one of his female Apsarasas to tempt the sage. This is no worse than Jehovah sending Sarah, Abraham's wife, to tempt Pharoah; but in truth it is those gods (and god), who are ever trying to disturb ascetics and thus make them lose the fruit of their austerities, who ought to be regarded as "tempting demons," instead of applying the term to the Rudras, Kumâras, and Asuras, whose great sanctity and chastity seem a standing reproach to the Don Juanic gods of the Pantheon. But it is

* *Vide* "*Vishnu-Purâna*" Book III., chap. 2.

† In the oldest MS. of "*Vishnu-Purâna*" in the possession of an Initiate in Southern India, the god is not Indra, but Kama, the god of love and desire. See text further on.

the reverse that we find in all the Purânic allegories, and not without good esoteric reason.

The king of the gods (or Indra) sends a beautiful Apsarasas (nymph) named Pramlochâ to seduce Kandu and disturb his penance. She succeeds in her unholy purpose and "907 years six months and three days"* spent in her company seem to the sage as one day. When this psychological or hypnotic state ends, the Muni curses bitterly the creature who seduced him, thus disturbing his devotions. "Depart, begone!" he cries, "vile bundle of illusions!" . . . And Pramlochâ, terrified, flies away, *wiping the perspiration from her body* with the leaves of the trees as she passes through the air. She went from tree to tree, and as, with the dusky shoots that crowned their summits, she dried her limbs, the child she had conceived by the Rishi came forth from the pores of her skin in drops of perspiration. The trees received the living dews; and the winds collected them into one mass. "This," said Soma (the Moon), "I matured by my rays; and gradually it increased in size, till the exhalation that had rested on the tree tops became the lovely girl named Mârishâ."†

Now Kandu stands here for the *First Race*. He is a son of the Pitris, hence one *devoid of mind*, which is hinted at by his being unable to discern a period of nearly one thousand years from one day; therefore he is shown to be so easily deluded and blinded. Here is a variant of the allegory in *Genesis*, of Adam, born an image of clay, into which the "Lord-god" breathes the *breath of life* but not of intellect and discrimination, which are developed only after he had tasted of the fruit of the Tree of Knowledge; in other words when he has acquired the first development of Mind, and had implanted in him *Manas*, whose terrestrial aspect is of the Earth earthy, though its highest faculties connect it with Spirit and the *divine Soul*. Pramlochâ is the Hindu Lilith of the Aryan Adam; and Mârishâ, the daughter born of the perspiration from her pores, is the "sweat-born," and stands as a symbol for the Second Race of Mankind.

As remarked in the foot note (*vide supra*) it is not Indra, who now figures in the Purânas, but Kamadeva, the god of love and desire, who sends Pramlochâ on Earth. Logic, besides the esoteric doctrine, shows that it must be so. For Kama is the king and lord of the Apsarasas, of whom Pramlochâ is one; and, therefore, when Kandu, in cursing her,

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* These are the exoteric figures given in a purposely reversed and distorted way, being the figure of the duration of the cycle between the first and second human race. All Orientalists to the contrary, there is not a word in any of the Purânas that has not a special esoteric meaning.

† "*Vishnu Purâna*," Book I., ch. 15. Cf. also Vivien's temptation of Merlin (Tennyson), the same legend in Irish tradition.

exclaims "Thou hast performed the office assigned by the monarch of the gods, go!" he must mean by that monarch Kama and not Indra, to whom the Apsarasas are not subservient. For Kama, again, is in the Rig Veda (*x.* 129) the personification of that feeling which leads and propels to creation. He was the *first movement* that stirred the ONE, after its manifestation from the purely abstract principle, to create, "Desire first arose in It, which was the *primal germ of mind;* and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity." A hymn in the *Atharva Veda* exalts Kama into a supreme God and Creator, and says: "Kama was born the first. Him, neither gods nor fathers (Pitara) nor men have equalled." . . . . The Atharva Veda identifies him with *Agni*, but makes him superior to that god. The *Taittarîya Brâhmana* makes him allegorically the son of Dharma (moral religious duty, piety and justice) and of Sraddha (faith). Elsewhere Kama is born from the heart of Brahmâ; therefore he is *Atma-Bhu* "Self-Existent," and *Aja*, the "unborn." His sending Pramlochâ has a deep philosophical meaning; sent by Indra—the narrative has none. As Eros was connected in early Greek mythology with the world's creation, and only afterwards became the sexual Cupid, so was Kama in his original Vedic character, (Harivansa making him a son of Lakshmi, who is Venus). The allegory, as said, shows the psychic element developing the physiological, before the birth of *Daksha, the progenitor of real physical men*, made to be born from Mârishâ and before whose time living beings and men were procreated "by the will, by sight, by touch and by Yoga," as will be shown.

This, then, is the allegory built on the mode of procreation of the *Second* or the "Sweat-born." The same for the *Third Race* in its final development.

Mârishâ, through the exertions of Soma, the Moon, is taken to wife by the *Prachetasas*, the production of the "Mind-born" sons of Brahmâ also*, from whom they beget the Patriarch Daksha, a son of Brahmâ

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* The text has:—"From Brahmâ were born mind-engendered progeny, with forms and faculties derived from his corporeal nature, *embodied spirits* produced from the limbs (*gâtra*) of *Dhimat* (all-wise deity). These beings were the abode of the three qualities of *deva-sarga* (divine creation, which, as the five-fold creation, is *devoid of clearness of perception, without reflection*, dull of nature). But as they *did not multiply themselves*, Brahmâ created "other mind-born sons like himself," namely, the Brahmâ-rishis, or the Prajâpati (ten and seven). Sanandana and the other sons of Vedhas (Brahmâ) were previously created, but, as shown elsewhere, they were "*without desire or passion*, inspired with holy wisdom, estranged from the universe and undesirous of progeny" (*Book I., ch.* 7). These Sanandana and other Kumâras are then the Gods, who after refusing to "create progeny" are forced to incarnate in senseless men. The reader must pardon unavoidable repetitions in view of the great number of the facts given.

also, in a former *Kalpa* or life, explain and add the Purânas, in order to mislead, yet speaking the truth.

(3.) The early Third Race, then, is formed from drops of "sweat," which, after many a transformation, grow into human bodies. This is not more difficult to imagine or realise than the growth of the fœtus from an imperceptible germ, which fœtus develops into a child, and then into a strong, heavy man. But this race again changes its mode of procreation according to the Commentaries. It is said to have emanated a *vis formativa*, which changed the drops of perspiration into greater drops, which grew, expanded, and became ovoid bodies—huge eggs. In these the human fœtus gestated for several years. In the Purânas, Mârishâ, the daughter of Kandu, the sage, becomes the wife of the *Prachetasas* and the mother of Daksha. Now Daksha is the father of the first *human-like* progenitors, having been born in this way. He is mentioned later on. The evolution of man, the microcosm, is analogous to that of the Universe, the macrocosm. His evolution stands between that of the latter and that of the animal, for which man, in his turn, is a macrocosm.

Then the race becomes :—

(4.) The androgyne, or hermaphrodite. This process of men-bearing explains, perhaps, why Aristophanes* describes the nature of the old race as *androgynous*, the form of every individual being rounded, "having the back and sides as *in a circle*," whose "manner of running was circular . . . . terrible in force and strength and with prodigious ambition." Therefore, to make them weaker, "Zeus divided them (in the Third Root-Race) into two, and Apollo (the Sun), under his direction, closed up the skin." The Madagascans (the island belonged to Lemuria) have a tradition about the first man, who lived at first without eating, and, having indulged in food, a swelling appeared in his leg ; this bursting, there emerged from it a female, who became the mother of their race. Truly . . . "We have our sciences of *Heterogenesis* and *Parthenogenesis*, showing that the field is yet open. . . . . The polyps . . . . produce their offspring from themselves, like the buds and ramifications of a tree. . . ." Why not the primitive *human* polyp ? The very interesting polyp *Stauridium* passes alternately from gemmation into the sex method of reproduction. Curiously enough, though it grows merely as a polyp on a stalk, it produces gemmules, which ultimately develop into a sea-nettle or *Medusa*. The Medusa is utterly dissimilar to its parent-organism, the Stauridium. It also reproduces itself differently, by sexual method, and from the resulting eggs *Stauridia* once more put in

* See Plato's '*Banquet*."

an appearance. This striking fact may assist many to understand that a form may be evolved—as in the *sexual* Lemurians from *Hermaphrodite* parentage—quite unlike its immediate progenitors. It is, moreover, unquestionable that in the case of *human* incarnations the aw of Karma, racial or individual, overrides the subordinate tendencies of "Heredity," its servant.

The meaning of the last sentence in the above-quoted Commentary on Stanza 27, namely, that the Fourth Race were the children of Padmapani, may find its explanation in a certain letter from the Inspirer of "*Esoteric Buddhism*" quoted on p. 68. "The majority of mankind belongs to the seventh sub-race of the Fourth Root-Race—the above-mentioned Chinamen and their off-shoots and branchlets. (Malayans, Mongolians, Tibetans, Hungarians, Finns, and even the Esquimaux are all remnants of this last offshoot.)"

Padmapani, or Avalôkitêswara in Sanskrit, is, in Tibetan, Chenresi. Now, Avalôkitêswara is the great *Logos* in its higher aspect and in the divine regions. But in the manifested planes, he is, like Daksha, the progenitor (in a spiritual sense) of men. Padmapani-Avalôkitêswara is called *esoterically* Bhodhisatva (or Dhyan Chohan) *Chenresi Vanchug*, "the powerful and all-seeing." He is considered now as the greatest protector of Asia in general, and of Tibet in particular. In order to guide the Tibetans and Lamas in holiness, and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form. A popular legend has it that whenever faith begins to die out in the world, Padmapani Chenresi, the "lotus-bearer," emits a brilliant ray of light, and forthwith incarnates himself in one of the two great Lamas—the Dalai and Teschu Lamas; finally, it is believed that he will incarnate as "the most perfect Buddha" in Tibet, instead of in India, where his predecessors, the great Rishis and Manus had appeared in the beginning of our Race, but now appear no longer. Even the exoteric appearance of Dhyani Chenresi is suggestive of the esoteric teaching. He is evidently, like Daksha, the synthesis of all the preceding Races and the progenitor of all the *human* Races after the Third, the first complete one, and thus is represented as the *culmination of the four primeval* races in his *eleven-faced* form. It is a column built in four rows, each series having three faces or heads of different complexions: the three faces for each race being typical of its three fundamental physiological transformations. The first is white (moon-coloured); the second is yellow; the third, red-brown; the fourth, in which are only two faces—the third face being left a blank—(a reference to the untimely end of the Atlanteans) is brown-black. Padmapani (Daksha) is seated on the column, and forms the apex. In this reference

compare Stanza 39. The Dhyan Chohan is represented with four arms, another allusion to the four races. For while two are folded, the third hand holds a lotus (*Padmapani*, "the lotus-bearer"), this flower symbolizing generation, and the fourth holds a serpent, emblem of the Wisdom in his power. On his neck is a rosary, and on his head the sign of water —matter, deluge—while on his brow rests the third eye (Siva's eye, that of spiritual insight). His name is "Protector" (of Tibet), "Saviour of Humanity." On other occasions when he has only two arms, he is Chenresi, the Dhyani and Bhodisatva, *Chakna-padma-karpo*, "he who holds a lotus." His other name is Chantong, "he of the 1,000 eyes," when he is endowed with a thousand arms and hands, on the palm of each of which is represented an eye of Wisdom, these arms radiating from his body like a forest of rays. Another of his names is Lokapati and Lokanâtha (Sanskrit) "Lord of the World"; and Jigten-gonpo (Tibetan), "Protector and Saviour against evil" of any kind.

Padmapani, however, is the "lotus-bearer" symbolically only for the profane; esoterically, it means the supporter of the Kalpas, the last of which, the present Maha-Kalpa (the Vârâha), is called Padma, and represents one half of the life of Brahmâ. Though a minor Kalpa, it is called Maha, "great," because it comprises the age in which Brahmâ sprang from a lotus. Theoretically, the Kalpas are infinite, but practically they are divided and sub-divided in Space and Time, each division—down to the smallest—having its own Dhyani as patron or regent. Padmapani (Avalôkitêshwara) becomes, in China, in his female aspect, Kwan-yin, "who assumes any form, at pleasure, in order to save mankind." The knowledge of the astrological aspect of the constellations on the respective "birth-days" of these Dhyanis—Amitabha (the O-mi-to Fo, of China), included: *e.g.*, on the 19th day of the second month, on the 17th day of the eleventh month, and on the 7th day of the third month, etc., etc.—gives the Occultist the greatest facilities for performing what are called "magic" feats. The future of an individual is seen, with all its coming events marshalled in order, in a *magic* mirror placed under the ray of certain constellations. But—beware of the reverse of the medal, SORCERY.

STANZA VIII.

EVOLUTION OF THE ANIMAL MAMMALIANS. — THE FIRST FALL.

§§ (28) How the first mammals were produced. (29) A quasi-Darwinian Evolution. (30) The animals get solid bodies. (31) Their separation into sexes. (32) The first sin of the mindless men.

28. FROM THE DROPS OF SWEAT (*a*); FROM THE RESIDUE OF THE SUBSTANCE; MATTER FROM DEAD BODIES AND ANIMALS OF THE WHEEL BEFORE (*previous, Third Round*); AND FROM CAST-OFF DUST; THE FIRST ANIMALS (*of this Round*) WERE PRODUCED.

(*a*) The Occult doctrine maintains that, in this Round, the mammalians were a later work of evolution than man. Evolution proceeds in cycles. The great Manvantaric cycle of Seven Rounds, beginning in the First Round with mineral, vegetable, and animal, brings its evolutionary work on the descending arc to a dead stop in the middle of the Fourth *Race*, at the close of the first half of the Fourth *Round*. It is on our Earth, then, (the Fourth sphere and the lowest) and in the present *Round*, that this middle point has been reached. And since the Monad has passed, after its "first inmetallization" on Globe A, through the mineral, vegetable, and animal worlds in every degree of the three states of matter, except the last degree of the third or solid state, which it reached only at the "*mid-point of evolution*," it is but logical and natural that at the beginning of the Fourth Round on Globe D, Man should be the first to appear; and also that his frame should be of the most tenuous matter that is compatible with objectivity. To make it still clearer: if the Monad begins its cycle of incarnations through the three objective kingdoms on the descending curved line, it has necessarily to enter on the re-ascending curved line of the sphere as a man also. On the descending arc it is the spiritual which is gradually transformed into the material. On the middle line of the base, Spirit and Matter are equilibrized in Man. On the ascending arc, Spirit is slowly re-asserting itself at the expense of the physical, or matter, so that, at the close of the seventh Race of the Seventh Round, the Monad will find itself as

free from matter and all its qualities as it was in the beginning; having gained in addition the experience and wisdom, the fruition of all its personal lives, without their evil and temptations.

This order of evolution is found also in *Genesis* (*ch.* 1 *and* 2) if one reads it in its true esoteric sense, for chapter i. contains the history of the first Three Rounds, as well as that of the first Three Races of the Fourth, up to that moment when Man is called to conscious life by the Elohim of Wisdom. In the first chapter, animals, whales and fowls of the air, are created before the androgyne Adam.* In the second, Adam (the sexless) comes first, and the animals only appear after him. Even the state of mental torpor and unconsciousness of the first two races, and of the first half of the Third Race, is symbolized, in the second chapter of *Genesis*, by the *deep sleep of Adam*. It was the dreamless sleep of mental inaction, the slumber of the Soul and Mind, which was meant by that "sleep," and not at all the physiological process of differentiation of sexes, as a learned French theorist (M. Naudin) imagined.

The Purânas, the Chaldean and Egyptian fragments, and also the Chinese traditions, all show an agreement with the Secret Doctrine as to the process and order of evolution. We find in them the corroboration of almost all our teaching. For instance: the statement concerning the oviparous mode of procreation of the Third Race, and even a hint at a less innocent mode of the procreation of the first mammal forms, "gigantic, transparent, dumb and monstrous they were," says the Commentary. Study the stories of the several Rishis and their multifarious progeny; *e.g.*, Pulastya is the father of *all the Serpents and Nagas*—the oviparous brood; Kasyapa was grandsire, through his wife Tamra, of the birds and of Garuda, king of the feathered tribe; while by his wife Surabhi, he was the parent of cows and buffaloes, etc., etc.

In the Secret Doctrine, the first *Nagas*—beings wiser than Serpents—are the "Sons of Will and Yoga," born before the complete separation of the sexes, "matured in the man-bearing eggs† produced by the power (Kriyasakti) of the holy sages" of the early Third Race.‡

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* An allegorical reference to the "Sacred Animals" of the Zodiac and other heavenly bodies. Some Kabalists see in them the prototypes of the animals.

† In "Hesiod," Zeus creates his *third* race of men out of ash-trees. In the "Popol Vuh" the Third Race of men is created out of the tree *Tzita* and the marrow of the reed called *Sibac*. But Sibac means "egg" in the mystery language of the *Artufas* (or Initiation caves). In a report sent in 1812 to the Cortes by Don Baptista Pino it is said: "All the Pueblos have their *Artufas*—so the natives call subterranean rooms with only a single door where they (secretly) assemble. . . . . These are impenetrable temples . . . . and the doors are always closed to the Spaniards. . . . . They adore the Sun and Moon . . . . fire and the great SNAKE (the creative power), whose eggs are called *Sibac*."

‡ There is a notable difference *esoterically* between the words Sarpa and Naga, though

". . . . . In these were incarnated the Lords of the three (upper) worlds, "the various classes of Rudras, who had been *Tushitas*, who had been *Jayas*, who are *Adityas;*" for, as explained by Parâsara, "There are a hundred appellations of the immeasurably mighty Rudras."

Some of the descendants of the primitive Nagas, the Serpents of Wisdom, peopled America, when its continent arose during the palmy days of the great Atlantis, (America being the *Pâtâla* or Antipodes of Jambu-Dwipa, not of Bharata-Varsha). Otherwise, whence the traditions and legends—the latter *always more true than history*, as says Augustin Thierry—and even the identity in the names of certain "medicine men" and priests, who exist to this day in Mexico? We shall have to say something of the *Nargals* and the *Nagals* and also of *Nagalism*, called "devil-worship" by the Missionaries.

In almost all the Purânas, the story of the "Sacrifice of Daksha" is given, the oldest account of which is to be found in *Vayu Purâna*. Allegorical as it is, there is more meaning and biological revelation in it to a Naturalist, than in all the *pseudo-scientific* vagaries, which are regarded as learned theories and hypotheses.

Daksha, who is regarded as the Chief Progenitor, is, moreover, pointed out as the creator of *physical man* in the "fable," which makes him lose his head from his body in the general strife between the gods and the *Raumas*. This head, being burnt in the fire, is replaced by the *head of a ram* (Kasi-Khanda). Now the ram's head and horns are ever the symbol of generating power and of reproductive force, and are *phallic*. As we have shown, it is Daksha who establishes the era of men engendered by sexual intercourse. But this mode of procreation did not occur suddenly, as one may think, and required long ages before it became the one "natural" way. Therefore, his sacrifice to the gods is shown as interfered with by Siva, the *destroying* deity, *evolution and* PROGRESS *personified*, who is the *regenerator* at the same time; who destroys things under one form but to recall them to life under another more perfect type. Siva-Rudra creates the terrible Virabhadra (born of his breath) the "thousand-headed, thousand-armed" (etc.) monster, and commissions him to destroy the sacrifice prepared by Daksha. Then Virabhadra, "abiding in the region of the ghosts (ethereal men) . . . .

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they are both used indiscriminately. Sarpa (serpent) is from the root *Srip*, *serpo* to creep; and they are called "Ahi," from *Ha*, to abandon. "The sarpa was produced from Brahmâ's hair, which, owing to his fright at beholding the Yakshas, whom he had created horrible to behold, fell off from the head, each hair becoming a serpent. They are called Sarpa from their creeping and *Ahi* because they had deserted the head" (Wilson). But the *Nagas*, their serpent's tail notwithstanding, do not creep, but manage to walk, run and fight in the allegories.

created from the pores of the skin (*Romakupas*), powerful Raumas,* (or Raumyas)." Now, however mythical the allegory, the Mahabhârata, which is history as much as is the Iliad, shows † the Raumyas and other races, as springing in the same manner from the *Romakupas*, hair or skin pores. This allegorical description of the "sacrifice" is full of significance to the students of the Secret Doctrine who know of the "Sweat-born."

In the Vayu Purâna's account of Daksha's sacrifice, moreover, it is said to have taken place in the presence of creatures *born from the egg*, from the vapour, vegetation, pores of the skin, and, finally only, from the womb.

Daksha typifies the early Third Race, holy and pure, still devoid of an individual *Ego*, and having merely the passive capacities. Brahmâ, therefore, commands him to create (in the exoteric texts); when, obeying the command, he made "inferior and superior" (*avara and vara*) progeny (*putra*), *bipeds* and *quadrupeds*; and by his *will*, gave birth to females . . . . to the gods, the *Daityas* (giants of the Fourth Race), the snake-gods, animals, cattle and the *Danavas* (Titans and demon Magicians) and other beings."

. . . . "From that period forward, *living creatures were engendered by sexual intercourse. Before the time of Daksha, they were variously propagated*—by the *will*, by sight, by touch, and by *Yoga-power*."‡ And now comes the simply zoological teaching.

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29. ANIMALS WITH BONES, DRAGONS OF THE DEEP AND FLYING SARPAS (*serpents*) WERE ADDED TO THE CREEPING THINGS. THEY THAT CREEP ON THE GROUND GOT WINGS. THEY OF THE LONG NECKS IN THE WATER, BECAME THE PROGENITORS OF THE FOWLS OF THE AIR (*a*).

(*a*) This is a point on which the teachings and modern biological speculation are in perfect accord. The missing links representing this transition process between reptile and bird are apparent to the veriest bigot, especially in the *ornithoscelidæ*, *hesperornis*, and the archæopteryx of Vogt.

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30. DURING THE THIRD (*Race*), THE BONELESS ANIMALS GREW AND CHANGED: THEY BECAME ANIMALS WITH BONES (*a*), THEIR CHHAYAS BECAME SOLID (*also*).

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* Wilson translates the word as "demigods" (*See his Vishnu Purâna, p.* 130); but Raumas or Raumyas are simply a race, a tribe.

† xii. 10308.

‡ "*Vishnu Purâna*."

31. THE ANIMALS SEPARATED THE FIRST (*into male and female*) (*b*) . . . .

(*a*) Vertebrates, and after that mammalians. Before that the animals were also ethereal proto-organisms, just as man was.

(*b*) The fact of former hermaphrodite mammals and the subsequent separation of sexes is now indisputable, even from the stand-point of Biology. As Prof. Oscar Schmidt, an avowed Darwinist, shows: "Use and disuse combined with selection elucidate (?) *the separation of the sexes*, and the existence, totally incomprehensible, of rudimentary sexual organs. In the Vertebrata especially, *each sex possesses such distinct traces of the reproductive apparatus characteristic of the other*, that even antiquity assumed hermaphroditism as a natural primeval form of mankind. . . . The tenacity with which the rudiments of sexual organs are inherited is remarkable. In the class of mammals, actual hermaphroditism is unheard of, although through the whole period of their development they drag along with them these residues born by *their unknown ancestry*, no one can say how long ago."*

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31. . . . . THEY (*the animals*) BEGAN TO BREED. THE TWO-FOLD MAN (*then*) SEPARATED ALSO. HE (*man*), SAID "LET US AS THEY; LET US UNITE AND MAKE CREATURES." THEY DID. . . .

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32. AND THOSE WHICH HAD NO SPARK (*the "narrow-brained"*†) TOOK HUGE SHE-ANIMALS UNTO THEM (*a*). THEY BEGAT UPON THEM DUMB RACES. DUMB THEY WERE (*the "narrow-brained"*) THEMSELVES. BUT THEIR TONGUES UNTIED (*b*). THE TONGUES OF THEIR PROGENY REMAINED STILL. MONSTERS THEY BRED. A RACE OF CROOKED, RED-HAIR-COVERED MONSTERS, GOING ON ALL FOURS.‡ A DUMB RACE, TO KEEP THE SHAME UNTOLD.§

(*a*) The animals "separated the first," says Stanza 31. Bear in mind that at that period men were different, even physiologically, from what

* "*Doctrine of Descent and Darwinism*," pp. 186-7. The "Unknown Ancestry" referred to are the *primeval* astral prototypes. Cf. § II., p. 260 (*a*).

† See verse 24.

‡ These "animals," or monsters, are not the anthropoid or any other apes, but verily what the Anthropologists might call the "missing link," the primitive lower man; *see infra*.

§ The shame of their animal origin which our modern scientists would emphasize if they could.

they are now, having passed the middle point of the Fifth Race. We are not told what the "huge she-animals" were; but they certainly were as different from any we know now, as were the men.

This was the first physical "fall into matter" of some of the then existing and lower races. Bear in mind Stanza 24. The "Sons of Wisdom" had spurned the early *Third* Race, *i.e.*, the non-developed, and are shown incarnating in, and thereby endowing with intellect, the *later* Third Race. Thus the sin of the brainless or "mindless" Races, who had no "spark" and were irresponsible, fell upon those who failed to do by them their Karmic duty.

(*b*) See later on concerning the beginning of human speech.

What may be the Objections to the Foregoing.

Thus Occultism rejects the idea that Nature developed man from the ape, or even from an ancestor common to both, but traces, on the contrary, some of the most anthropoid species to the Third Race man of the early Atlantean period. As this proposition will be maintained and defended elsewhere, a few words more are all that are needed at present. For greater clearness, however, we shall repeat in brief what was said previously in Book I., Stanza VI.

Our teachings show that, while it is quite correct to say that nature had built, at one time, around the human astral form an *ape-like external* shape, yet it is as correct that this shape was no more that of the "missing link," than were the coverings of that astral form, during the course of its natural evolution through all the kingdoms of nature. Nor was it, as shown in the proper place, on this Fourth Round planet that such evolution took place, but only during the First, Second, and Third Rounds, when MAN was, in turn, "a stone, a plant, and an animal" until he became what he was in the First Root-Race of present humanity. The real line of evolution differs from the Darwinian, and the two systems are irreconcilable, except when the latter is divorced from the dogma of "Natural Selection" and the like. Indeed, between the *Monera* of Hæckel and the *Sarisripa* of Manu, there lies an impassable chasm in the shape of the *Jiva;* for the "human" Monad, whether *immetallized* in the stone-atom, or *invegetallized* in the plant, or *inanimalized* in the animal, is still and ever a divine, hence also a HUMAN Monad. It ceases to be human only when it becomes *absolutely divine*. The terms "mineral," "vegetable" and "animal" *monad* are meant to create a superficial distinction: there is no such thing as a Monad (jiva)

other than divine, and consequently having been, or having to become, human. And the latter term has to remain meaningless unless the difference is well understood. The Monad is a drop out of the shoreless Ocean beyond, or, to be correct, *within* the plane of primeval differentiation. It is divine in its higher and *human* in its lower condition—the adjectives "higher" and "lower" being used for lack of better words—and a monad it remains at all times, save in the Nirvanic state, under whatever conditions, or whatever external forms. As the Logos reflects the Universe in the Divine Mind, and the manifested Universe reflects itself in each of its Monads, as Leibnitz put it, repeating an Eastern teaching, so the MONAD has, during the cycle of its incarnations, to reflect in itself every *root-form* of each kingdom. Therefore, the Kabalists say correctly that "MAN becomes a stone, a plant, an animal, a man, a Spirit, and finally God. Thus accomplishing his cycle or circuit and returning to the point from which he had started as the *heavenly* MAN." But by "Man" the divine Monad is meant, and not the thinking Entity, much less his physical body. While rejecting the immortal Soul, the men of Science now try to trace the latter through a series of animal forms from the lowest to the highest; whereas, in truth, all the present fauna are the descendants of those primordial monsters of which the Stanzas speak. The animals—the creeping beasts and those in the waters that preceded man in this Fourth Round, as well as those contemporary with the Third Race, and again the mammalia that are posterior to the Third and Fourth Races—all are either directly or indirectly the mutual and correlative product (physically) of man. It is correct to say that the man of this Manvantara, *i.e.*, during the three preceding Rounds, has passed through all the kingdoms of nature. That he was "a stone, a plant, an animal." But (*a*) these stones, plants, and animals were the prototypes, the filmy presentments of those of the Fourth Round; and (*b*) even those at the beginning of the Fourth Round were the astral shadows of the present, as the Occultists express it. And finally the forms and *genera* of neither man, animal, nor plant were what they became later. Thus the astral prototypes of the lower beings of the animal kingdom of the Fourth Round, which *preceded* (the chhayas of) *Men*, were the consolidated, though still very ethereal *sheaths* of the still more ethereal forms or models produced at the close of the Third Round on Globe D.* "Produced from the residue of the substance matter; from dead bodies of men and (other *extinct*) animals of the wheel before," or the previous *Third* Round—as Stanza 24 tells us. Hence, while the nondescript "animals"

* *Vide* "*Esoteric Buddhism.*"

that preceded the astral man at the beginning of this life-cycle on our Earth were still, so to speak, the progeny of the man of the Third Round, the mammalians of this Round owe their existence, in a great measure, to man again. Moreover, the "ancestor" of the present anthropoid animal, the ape, is the direct production of the yet mindless *Man*, who desecrated his human dignity by putting himself physically on the level of an animal.

The above accounts for some of the alleged physiological proofs, brought forward by the anthropologists as a demonstration of the descent of man from the animals.

The point most insisted upon by the Evolutionists is that, "The history of the embryo is an epitome of that of the race." That "every organism, in its development from the egg, runs through a series of forms, through which, in like succession, its ancestors have passed in the long course of Earth's history.* The history of the embryo . . . . is a picture in little, and outline of that of the race. *This conception forms the gist of our fundamental biogenetic law, which we are obliged to place at the head of the study of the fundamental law of organic development.*"†

This modern theory was known as a fact to, and far more philosophically expressed by, the Sages and Occultists from the remotest ages. A passage from "*Isis Unveiled*" may here be cited to furnish a few points of comparison. In Vol. I., pp. 388-9, it was asked why, with all their great learning, physiologists were unable to explain teratological phenomena? Any anatomist who has made the development and growth of the embryo "a subject of special study," can tell, without much brain-work, what daily experience and the evidence of his own eyes show him, viz., that up to a certain period, the human embryo is a facsimile of a young batrachian in its first remove from the spawn—a tadpole. But no physiologist or anatomist seems to have had the idea of applying to the development of the human being—from the first

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* "A very strong argument in favour of variability is supplied by the science of Embryology. Is not a man in the uterus . . . . . a simple cell, a vegetable with three or four leaflets, a tadpole with branchiæ, a mammal with a tail, lastly a primate (?) and a biped? It is scarcely possible not to recognise in the embryonic evolution a rapid sketch, a faithful summary, of the entire organic series." (*Lefèvre, Philosophy, p.* 484)

The summary alluded to is, however, only that of the *store of types* hoarded up in man, the microcosm. This simple explanation meets all such objections, as the presence of the rudimentary tail in the foetus—a fact triumphantly paraded by Hæckel and Darwin as conclusively in favour of the Ape-Ancestor theory. *It may also be pointed out that the presence of a vegetable with leaflets* in the embryonic stages is *not explained* on ordinary evolutionist principles. Darwinists have not traced man through the vegetable, but Occultists have. *Why then this feature in the embyro,* and how do the former explain it?

† "*The Proofs of Evolution,*" a lecture by Hæckel.

instant of its physical appearance as a germ to its ultimate formation and birth—the Pythagorean esoteric doctrine of metempsychosis, so erroneously interpreted by critics. The meaning of the axiom: "A stone becomes a plant; a plant, a beast; a beast, a man, etc." was mentioned in another place in relation to the spiritual and physical evolution of men on this Earth. We will now add a few more words to make the matter clearer.

What is the primitive shape of the future man? A grain, a corpuscle, say some physiologists; a molecule, an ovum of the ovum, say others. If it could be analysed—by the microscope or otherwise—of what ought we to expect to find it composed? Analogically, we should say, of a nucleus of inorganic matter, deposited from the circulation at the germinating point, and united with a deposit of organic matter. In other words, this infinitesimal nucleus of the future man is composed of the same elements as a stone—of the same elements as the Earth, which the man is destined to inhabit. Moses is cited by the Kabalists as authority for the remark that it required earth and water to make a living being, and thus it may be said that man first appears as a stone.

At the end of three or four weeks the ovum has assumed a plant-like appearance, one extremity having become spheroidal and the other tapering like a carrot. Upon dissection it is found to be composed, like an onion, of very delicate laminæ or coats, enclosing a liquid. The laminæ approach each other at the lower end, and the embryo hangs from the root of the umbilicus almost like the fruit from the bough. The stone has now become changed, by "metempsychosis," into a plant. Then the embryonic creature begins to shoot out, from the inside outward, its limbs, and develops its features. The eyes are visible as two black dots; the ears, nose, and mouth form depressions, like the points of a pineapple, before they begin to project. The embryo develops into an animal-like fœtus—the shape of a tadpole—and, like an amphibious reptile, lives in water and develops from it. Its Monad has not yet become either human or immortal, for the Kabalists tells us that this only occurs at the "fourth hour." One by one the fœtus assumes the characteristics of the human being, the first flutter of the immortal breath passes through its being; it moves; and the divine essence settles in the infant frame, which it will inhabit until the moment of physical death, when man becomes a spirit.

This mysterious process of a nine-months' formation, the Kabalists call the completion of the "individual cycle of evolution." As the fœtus develops amidst the *liquor amnii* in the womb, so the Earths germinate in the universal ether, or astral fluid, in the womb of the Universe. These cosmic children, like their pigmy inhabitants, are at first nuclei; then ovules; then gradually mature; and becoming

mothers, in their turn, develop mineral, vegetable, animal, and human forms. From centre to circumference, from the imperceptible vesicle to the uttermost conceivable bounds of the Kosmos, those glorious thinkers, the Occultists, trace cycle merging into cycle, containing and contained in an endless series. The embryo evolving in its pre-natal sphere, the individual in his family, the family in the state, the state in mankind, the Earth in our system, that system in its central universe, the universe in the Kosmos, and the Kosmos in the ONE CAUSE . . . thus runs *their* philosophy of evolution, differing as we see, from that of Hæckel :—

> "All are but parts of one stupendous whole,
> Whose body Nature is, and (Parabrahm) the soul . . ."

These are the proofs of Occultism, and they are rejected by Science. But how is the chasm between the mind of man and animal to be bridged in this case ? How, if the anthropoid and *Homo primigenius* had, *argumenti gratiâ*, a common ancestor (in the way modern speculation puts it), did the two groups diverge so widely from one another as regards mental capacity ? True, the Occultist may be told that in every case Occultism does what Science repeats ; it gives a *common* ancestor to ape and man, since it makes the former issue from primeval man. Ay, but that "primeval man" was *man* only in external form. He was *mindless* and *soulless* at the time he begot, with a female animal monster, the forefather of a series of apes. This speculation—if speculation it be—is at least logical, and fills the chasm between the mind of man and animal. Thus it accounts for and explains the hitherto unaccountable and inexplicable. The fact that, in the present stage of evolution, Science is almost certain that no issue can follow from the union of man and animal, is considered and explained elsewhere.

Now what is the fundamental difference between the accepted (or nearly so) conclusions, as enunciated in "*The Pedigree of Man*," viz., that man and ape have a common ancestor ; and the teachings of Occultism, which deny this conclusion and accept the fact that all things and all living beings have originated from one common source ? Materialistic science makes man evolve gradually to what *he is now*, and, starting from the first protoplasmic speck called *Moneron* (which we are told has, like the rest, "originated in the course of immeasurable ages from a few, or from one simple, *spontaneously arising* original form, that has obeyed one law of evolution"), pass through "unknown and unknowable" types up to the ape, and thence to the human being. Where the transitional shapes are discoverable we are not told ; for the simple reason that no "missing links" between man and the apes have ever yet been found, though this fact in no way prevents men like Hæckel from inventing them *ad libitum*.

Nor will they ever be met with; simply, again, because that link which unites man with his real ancestry is searched for on the objective plane and in the material world of forms, whereas it is safely hidden from the microscope and dissecting knife *within* the animal tabernacle of man himself. We repeat what we have said in Isis Unveiled :—

" . . . . . All things had their origin in spirit—evolution having originally begun from above and proceeded downward, instead of the reverse, as taught in the Darwinian theory. In other words, there has been a gradual materialization of forms until a fixed ultimate of debasement is reached. This point is that at which the doctrine of modern evolution enters into the arena of speculative hypothesis. Arrived at this period we will find it easier to understand Hæckel's *Anthropogeny*, which traces the pedigree of man 'from its protoplasmic root, sodden in the mud of seas which existed before the oldest of the fossiliferous rocks were deposited,' according to Professor Huxley's exposition. We may believe the man (of the Third Round) evolved 'by gradual modification of an (astral) mammal of ape-like organization' still easier when we remember that (though in a more condensed and less elegant, but still as comprehensible, phraseology) the same theory was said by Berosus to have been taught many thousands of years before his time by the man-fish Oannes or Dagon, the semi-demon of Babylonia* (though on somewhat modified lines).

"But what lies back of the Darwinian line of descent? So far as he is concerned nothing but 'unverifiable hypotheses.' For, as he puts it, he views all beings 'as the lineal descendants of some few beings which lived long before the first bed of the Silurian system was deposited.'† He does not attempt to show us who these 'few beings' were. But it answers our purpose quite as well, for, in the admission of their existence at all, resort to the ancients for corroboration and elaboration of the idea receives the stamp of scientific approbation. . . ."

Truly, as also said in our first work: "If we accept Darwin's theory of the development of species, we find that his starting-point is placed in front of an open door. We are at liberty with him, to either remain within, or cross the threshold, beyond which lies the limitless and the incomprehensible, or rather the *Unutterable*. If our mortal language is inadequate to express what our spirit dimly foresees in the great '*Beyond*'—while on this earth—it *must* realize it at some point in the timeless Eternity." But what lies "beyond" Hæckel's theory? Why *Bathybius Hæckelii*, and no more!

A further answer is given in Part III. *Addenda*.

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* Cory: "Ancient Fragments."

† "Origin of Species," pp. 448, 489, first edition.

STANZA IX.

THE FINAL EVOLUTION OF MAN.

§§ (33) The creators repent. (34) They atone for their neglect. (35) Men become endowed with minds. (36) The fourth race develops perfect speech. (37) Every androgynous unit is separated and becomes bisexual.

33. SEEING WHICH (*the sin committed with the animals*), THE LHAS (*the spirits, the "Sons of Wisdom"*) WHO HAD NOT BUILT MEN (*who had refused to create*), WEPT, SAYING :—

34. "THE AMANASA (*the 'mindless'*) HAVE DEFILED OUR FUTURE ABODES (*a*). THIS IS KARMA. LET US DWELL IN THE OTHERS. LET US TEACH THEM BETTER, LEST WORSE SHOULD HAPPEN." THEY DID. . . .

35. THEN ALL BECAME ENDOWED WITH MANAS (*minds*). THEY SAW THE SIN OF THE MINDLESS.

But they had already *separated* before the ray of divine reason had enlightened the dark region of their hitherto slumbering minds, and had *sinned*. That is to say, they had committed evil unconsciously, by producing an effect which was unnatural. Yet, like the other six primitive brother or fellow races, even so this seventh, henceforth degenerated race, which will have to bide its time for its final development on account of the *sin* committed,—even this race will *find itself on the last day* on one of the seven paths. For "the wise* guard the home of nature's order, they assume excellent forms in secret."† But we must see whether the "animals" tampered with, were of the same kind as those known to zoology.

* This verse in the Veda (*X.* 5-6), "The seven wise ones (rays of wisdom, Dhyanis) fashion seven paths (or lines as also *Races* in another sense). To one of these may the distressed mortal come"—which is interpreted solely from the astronomical and cosmic aspect—is one of the most pregnant in occult meaning. The "paths" may mean lines (*maryadah*), but they are primarily beams of light falling on the paths leading to wisdom. (See *Rig Veda* IV. 5-13.) It means "ways" or paths. They are, in short, the seven Rays which fall free from the macrocosmic centre, the seven principles in the metaphysical, the seven Races in the physical sense. All depends upon the key used.

† "*Rig Veda*," X. 10, 5, 2.

(*a*) The "Fall" occurred, according to the testimony of ancient Wisdom and the old records, as soon as Daksha (the reincarnated Creator of men and things in the early Third Race) disappeared to make room for that portion of mankind which had "separated." This is how the Commentary explains the details that preceded the "Fall":—

"*In the initial period of man's Fourth evolution, the human kingdom branched off in several and various directions. The outward shape of its first specimens was not uniform, for the vehicles* (the egg-like, external shells, in which the future fully physical man gestated) *were often tampered with, before they hardened, by huge animals, of species now unknown, and which belonged to the tentative efforts of Nature. The result was that intermediate races of monsters, half animals, half men, were produced. But as they were failures, they were not allowed to breathe long and live, though the intrinsically paramount power of psychic over physical nature being yet very weak, and hardly established, the 'Egg-Born' Sons had taken several of their females unto themselves as mates, and bred other human monsters. Later, animal species and human races becoming gradually equilibrized, they separated and mated no longer. Man created no more—he begot. But he also begot animals, as well as men in days of old. Therefore the Sages* (*or wise men*), *who speak of males who had no more will-begotten offspring, but begat various animals along with Danavas* (giants) *on females of other species—animals being as* (*or in a manner of*) *Sons putative to them; and they* (the human males) *refusing in time to be regarded as* (putative) *fathers of dumb creatures—spoke truthfully and wisely. Upon seeing this* (state of things), *the kings and Lords of the Last Races* (of the Third and the Fourth) *placed the seal of prohibition upon the sinful intercourse. It interfered with Karma, it developed new* (*Karma*).* *They* (the divine Kings) *struck the culprits with sterility. They destroyed the Red and Blue Races.*†

In another we find:—

"*There were blue and red-faced animal-men even in later times; not from actual intercourse* (between the human and animal species), *but by descent.*"

And still another passage mentions:—

"*Red-haired, swarthy men going on all-fours, who bend and unbend* (stand erect and fall on their hands again) *who speak as their forefathers, and run on their hands as their giant fore-mothers.*"

Perchance in these specimens, Hæckelians might recognize, not the

* It is next to impossible to translate verbally some of these old Commentaries. W are often obliged to give the meaning only, and thus retranslate the verbatim transla tions.

† Rudra, as a Kumâra, is *Lilalohita*—red and blue.

Homo primigenius, but some of the lower tribes, such as some tribes of the Australian savages. Nevertheless, even these are not descended from the anthropoid apes, but from human fathers and semi-human mothers, or, to speak more correctly, from human monsters—those "failures" mentioned in the first Commentary. The real anthropoids, Hæckel's *Catarrhini* and *Platyrrhini*, came far later, in the closing times of Atlantis. The orang-outang, the gorilla, the chimpanzee and cynocephalus are the latest and purely physical evolutions from lower anthropoid mammalians. They have a spark of the purely human essence in them; man on the other hand, has not one drop of pithecoid* blood in his veins. Thus saith old Wisdom and universal tradition.

How was the separation of sexes effected? it is asked. Are we to believe in the old Jewish fable of the rib of Adam yielding Eve? Even such belief is more logical and reasonable than the descent of man from the Quadrumana without any reservation; as the former hides an esoteric truth under a fabulous version, while the latter conceals no deeper fact than a desire to force upon mankind a materialistic fiction. The rib is bone, and when we read in Genesis that Eve was made out of the rib, it only means that the *Race with bones* was produced out of a previous Race and Races, which were "boneless." This is an esoteric tenet spread far and wide, as it is almost universal under its various forms. A Tahitian tradition states that man was created out of *Aræa*, "red

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* This, regardless of modern materialistic evolution, which speculates in this wise: "The primitive human form, whence as we think all human species sprang, has perished this long time." (This we deny; it has only decreased in size and changed in texture.) "But many facts point to the conclusion that it was hairy and dolichocephalic." (African races are even *now* dolichocephalic in a great measure, but the palæolithic Neanderthal skull, the oldest we know of, is of a large size, and no nearer to the capacity of the gorilla's cranium than that of any other now-living man). "Let us, for the time being, call this hypothetical species *Homo primigenius*. . . . This first species, or the Ape-man, the ancestor of all the others, PROBABLY arose in the *tropical regions* of the old world from ANTHROPOID APES." Asked for proofs, the evolutionist, not the least daunted, replies: "Of these NO FOSSIL REMAINS ARE AS YET KNOWN TO US, BUT THEY WERE *probably* AKIN TO THE GORILLA AND ORANG OF THE PRESENT DAY." And then the Papuan negro is mentioned as the probable descendant in the first line (*Pedigree of Man, p.* 80).

Hæckel holds fast to Lemuria, which with East Africa and South Asia also, he mentions as the possible cradle of the primitive Ape-men; and so do many geologists. Mr. A. R. Wallace admits its reality, though in a rather modified sense, in his "*Geographical Distribution of Animals.*" But let not Evolutionists speak so lightly of the comparative size of the brains of man and the ape, for this is very *unscientific*, especially when they pretend to see no difference between the two, or very little at any rate. For Vogt himself showed that, while the highest of the Apes, the gorilla, has a brain of only 30 to 51 cubic inches, the brain of the lowest of the Australian aborigines amounts to 99·35 cubic inches. The former is thus "not half of the size of the brain of a new-born babe," says Pfaff.

Earth." Taaroa, the creative power, the chief god, "put man to sleep for long years, for several lives," which means racial periods, and is a reference to his *mental sleep*, as shown elsewhere. During that time the deity pulled an *Ivi* (bone) out of man and she became a woman.*

Nevertheless, whatever the allegory may mean, even its exoteric meaning necessitates a *divine* Builder of man—"a Progenitor." Do we then believe in such "supernatural" beings? We say, No. Occultism has never believed in anything, whether animate or inanimate, *outside* nature. Nor are we Cosmolators or Polytheists for believing in "Heavenly Man" and divine men, for we have the accumulated testimony of the ages, with its unvarying evidence on every essential point, to support us in this; the Wisdom of the Ancients and UNIVERSAL tradition. We reject, however, every groundless and baseless tradition, which, having outgrown strict allegory and symbolism, has found acceptance in exoteric creeds. But that which is preserved in *unanimous* traditions, only the wilfully blind could reject. Hence we believe in races of beings other than our own in far remote geological periods; in races of ethereal, following *incorporeal*, "*Arupa*," men, with form but no solid substance, giants who preceded us pigmies; in dynasties of divine beings, those Kings and Instructors of the Third Race in arts and sciences, compared with which our little modern science stands less chance than elementary arithmetic with geometry.

No, certainly not. We do not believe in the *supernatural* but only in the *superhuman*, or rather *interhuman*, intelligences. One may easily appreciate the feeling of reluctance that an educated person would have to being classed with the superstitious and ignorant; and even realize the great truth uttered by Renan when he says that: "The supernatural has become like the original sin, a blemish that every one seems ashamed of—even those most religious persons who refuse in our day to accept even a *minimum* of Bible miracles in all their crudeness, and who, seeking to reduce them to the *minimum*, hide and conceal it in the furthermost corners of the past."†

But the "supernatural" of Renan belongs to dogma and its dead letter. It has nought to do with its Spirit nor with the reality of facts in Nature. If theology asks us to believe that four or five thousand years ago men lived 900 years and more, that a portion of mankind, the enemies of the people of Israel exclusively, was composed of giants

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* "*Polynesian Researches*," Ellis. Vol. II., p. 38.

Missionaries seem to have pounced upon this name *Ivi* and made of it *Eve*. But, as shown by Professor Max Müller, Eve is not the Hebrew name but an European transformation of חוה, chavah, "life," or mother of all living; "while the Tahitian *Ivi* and the Maori *Wheva* meant bone and bone only." ("*False Analogies.*")

† *Chaire d'Hébreu au collège de France*, p. 20.

and monsters, we decline to believe that such a thing existed in Nature 5,000 *years back*. For Nature never proceeds by jumps and starts, and logic and common sense, besides geology, anthropology and ethnology, have justly rebelled against such assertions. But if that same theology, giving up her fantastic chronology, had claimed that men lived 969 years—the age of Methuselah—five million years ago, we would have nothing to say against the claim. For in those days the physical frame of men was, compared to the present human body, as that of a megalosaurus to a common lizard.

A naturalist suggests another difficulty. The human is the only species which, however unequal in its races, can breed together. "There is no question of selection between *human races*," say the anti-Darwinists, and no evolutionist can deny the argument—one which very triumphantly proves *specific unity*. How then can Occultism insist that a portion of the Fourth Race humanity begot young ones from females of another, only *semi-human*, if not quite an animal, race, the hybrids resulting from which union not only bred freely but produced the ancestors of the modern anthropoid apes? Esoteric science replies to this that it was in the very beginnings of physical man. Since then, Nature has changed her ways, and sterility is the only result of the crime of man's bestiality. But we have to this day proofs of this. The Secret Doctrine teaches that the *specific unity of mankind* is not without exceptions even now. For there are, or rather still were a few years ago, descendants of these half-animal tribes or races, both of remote Lemurian and Lemuro-Atlantean origin. The world knows them as Tasmanians (now extinct), Australians, Andaman Islanders, etc. The descent of the Tasmanians can be almost proved by a fact, which struck Darwin a good deal, without his being able to make anything of it. This fact deserves notice.

Now de Quatrefages and other naturalists, who seek to prove Monogenesis by the very fact of every race of mankind being capable of crossing with every other, have left out of their calculations *exceptions*, which do not in this case confirm the rule. Human crossing may have been a general rule from the time of the separation of sexes, and yet that other law may assert itself, viz., sterility between two human races, just as between two animal species of various kinds, in those rare cases when a European, condescending to see in a female of a savage tribe a mate, happens to chose a member of such mixed tribes.* Darwin notes such

* Of such semi-animal creatures, the sole remnants known to Ethnology were the Tasmanians, a *portion* of the Australians and a mountain tribe in China, the men and women of which are entirely covered with hair. They were the last descendants in a *direct* line of the semi-animal latter-day Lemurians referred to. There are, however, considerable numbers of the mixed Lemuro-Atlantean peoples produced by various

a case in a Tasmanian tribe, whose women were suddenly struck with sterility, *en masse*, some time after the arrival among them of the European colonists. The great naturalist tried to explain this fact by change of diet, food, conditions, etc., but finally gave up the solution of the mystery. For the Occultist it is a very evident one. "Crossing," as it is called, of Europeans with Tasmanian women—*i.e.*, the representatives of a race, whose progenitors were a "soulless" * and mindless monster and a real human, though still as mindless a man—brought on sterility. This, not alone as a consequence of a physiological law, but also as a decree of *Karmic* evolution in the question of further survival of the abnormal race. In no one point of the above is Science prepared to believe *as yet*—but it will have to in the long run. Esoteric philosophy, let us remember, only fills the gaps made by science and corrects her false premises.

Yet, in this particular, geology and even botany and zoology support the esoteric teachings. It has been suggested by many geologists that the Australian native—co-existing as he does with an *archaic fauna and flora*—must date back to an enormous antiquity. The whole environment of this mysterious race, about whose origin ethnology is silent, is a testimony to the truth of the esoteric position.

"It is a very curious fact," says Jukes,† "that not only these marsupial animals (the mammals found in the Oxfordshire stone-field slates), but several of the shells—as for instance, the *Trigonias* and even some of the plants found fossil in the Oölitic rocks—much more nearly resemble those now living in Australia than the living forms of any other part of the globe. This might be explained on the supposition that, since the Oölitic (Jurassic) period, *less change has taken place in Australia than elsewhere*, and that the Australian flora and fauna consequently retain some-

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crossings with such semi-human stocks—*e.g.*, the wild men of Borneo, the Veddhas of Ceylon, classed by Prof. Flower among Aryans (!), most of the remaining Australians, Bushmen, Negritos, Andaman Islanders, etc.

The Australians of the Gulf of St. Vincent and the neighbourhood of Adelaide are *very hairy*, and the brown down on the skin of boys of five or six years of age assumes a *furry appearance*. They are, however, degraded *men*—not the closest approximation to the "*pithecoid* man," as Hæckel so sweepingly affirms. Only a portion of these men are a Lemurian relic. (Cf. "*Esoteric Buddhism*," p. 55.)

* In calling the animal "Soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving *Ego-soul*, *i.e.*, that principle which survives after a man, and reincarnates in a like man. The animal has an astral body, that survives the physical form for a short period; but its (animal) Monad does not re-incarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself, but they are *latent*.

† "*Manual of Geology*," p. 302.

thing of the Oölitic type, *while it had been altogether supplanted and replaced on the rest of the Globe.*" (! !)

Now why has less change taken place in Australia than elsewhere? Where is the *raison d'être* for such a "curse of retardation"? It is simply because the nature of the environment develops *pari passu* with the race concerned. Correspondences rule in every quarter, The survivors of those later Lemurians, who escaped the destruction of their fellows when the main continent was submerged, became the ancestors of a portion of the present native tribes. Being a very low sub-race, begotten originally of animals, of monsters, whose very fossils are now resting miles under the sea floors, their stock has since existed in an environment strongly subjected to the *law of retardation.* Australia is one of the oldest lands now above the waters, and in the senile decrepitude of old age, its "*virgin* soil" notwithstanding. It can produce no new forms, unless helped by new and fresh races, and artificial cultivation and breeding.

To return, however, once more to the history of the Third Race, the "Sweat-Born," the "Egg-bearing," and the "Androgyne." Almost sexless, in its early beginnings, it became bisexual or androgynous; very gradually of course. The passage from the former to the latter transformation required numberless generations, during which the simple cell that issued from the earliest parent (the two in one), first developed into a bisexual being; and then the cell, becoming a regular egg, gave forth a unisexual creature. The Third-Race-mankind is the most mysterious of all the hitherto developed five Races. The mystery of the "How" of the generation of the distinct sexes must, of course, be very obscure here, as it is the business of an embryologist and a specialist, the present work giving only faint outlines of the process. But it is evident that the units of the Third Race humanity began to separate in their pre-natal shells, or eggs,* and to issue out of them as distinct male and female babes, ages after the appearance of its early progenitors. And, as time rolled on its geological periods, the newly born sub-races began to lose their natal capacities. Toward the end of the fourth *sub-race*, the babe lost its faculty of walking as soon as liberated from its shell, and by the end of the fifth, mankind was born under the same conditions and by the same identical process as our historical generations. This required, of course, millions of years. The

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* The "fables" and "myths" about Leda and Jupiter, and such like, could never have sprung up in people's fancy, had not the allegory rested on a fact in nature. Evolution, gradually transforming man into a mammal, did in his case only what it did in that of other animals. But this does not prevent man from having always stood at the head of the animal world and other organic species, and from having preceded the former.

reader has been made acquainted with the approximate figures, at least of the exoteric calculations, in Stanza II.

We are approaching the turning-point of the evolution of the Races. Let us see what occult philosophy says on the origin of language.

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36. The Fourth Race developed Speech.

The Commentaries explain that the first Race—the ethereal or astral Sons of Yoga, also called "Self-born"—was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a "Sound-language," to wit, chant-like sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the day of the "Sweat-born" (the *early* Third Race). In its second half, when the "Sweat-born" gave birth to the "Egg-born," (the *middle* Third Race); and when these, instead of "hatching out" (may the reader pardon the rather ridiculous expression when applied to human beings in our age) as androgynous beings, began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed. But even then it was still no better than a tentative effort. The whole human race was at that time of "one language and of one lip." This did not prevent the last two Sub-Races of the Third Race* from building cities, and sowing far and wide the first seeds of civilization under the guidance of their divine instructors,† and their own already awakened minds. Let the reader also bear in mind that, as each of the seven races is divided into four ages—the Golden, Silver, Bronze, and Iron Age—so is every smallest division of such races. ‡ Speech then developed, according to occult teaching, in the following order:—

I. Monosyllabic speech; that of the first approximately fully developed human beings at the close of the Third Root-race, the "golden-coloured," yellow-complexioned men, after their separation into sexes, and the full

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* To avoid confusion, let the reader remember that the term Root-Race applies to one of the seven great Races, sub-Race to one of its great Branches, and Family-Race to one of the sub-divisions, which include nations and large tribes.

† In the Section on the Divine Dynasties, the nature of these "Instructors" is explained.

‡ *Vide* Section attached to the "Divisions into Yugas."

awakening of their minds, Before that, they communicated through what would now be called "thought-transference," though, with the exception of the Race called the "Sons of Will and Yoga"—the first in whom the "Sons of Wisdom" had incarnated—thought was but very little developed in nascent physical man, and never soared above a low terrestrial level. Their physical bodies belonging to the Earth, their Monads remained on a higher plane altogether. Language could not be well developed before the full acquisition and development of their reasoning faculties. This monosyllabic speech was the vowel parent, so to speak, of the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the anthropologist.*

II. These linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. And as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death,† so the primitive speech of the most civilized Atlantean races—that language, which is referred to as "Râkshasi Bhasa," in old Sanskrit works—decayed and almost died out. While the "cream" of the Fourth Race gravitated more and more toward the apex of physical and intellectual evolution, thus leaving as an heirloom to the nascent Fifth (the Aryan) Race the inflectional, highly developed languages, the agglutinative decayed and remained as a fragmentary fossil idiom, scattered now, and nearly limited to the aboriginal tribes of America.

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* The present yellow races are the descendants, however, of the early branches of the Fourth Race. Of the third, the only *pure and direct* descendants are, as said above, a portion of the fallen and degenerated Australians, whose far distant ancestors belonged to a division of the seventh Sub-race of the Third. The rest are of mixed Lemuro-Atlantean descent. They have siuce then entirely changed in stature and intellectual capacities.

† *Language* is certainly coeval with reason, and could never have been developed before men became one with the informing principles in them—those who fructified and awoke to life the manasic element dormant in primitive man. For, as Professor Max Müller tells us in his "*Science of Thought*," "Thought and language are identical." Yet to add to this the reflection that *thoughts which are too deep for words, do not really exist at all*, is rather risky, as thought impressed upon the astral tablets exists in eternity whether expressed or not. Logos is both reason and speech. But language, proceeding in cycles, is not always adequate to express *spiritual* thoughts. Moreover, in one sense, the Greek Logos is the equivalent of the Sanscrit Vâch, "the immortal (intellectual) ray of spirit." And the fact that Vâch (as Devasena, an *aspect* of Saraswati, the goddess of hidden Wisdom) is the spouse of the eternal celibate *Kumâra*, unveils a suggestive, though veiled, reference to the *Kumâras*, those "who refused to create," but who were compelled later on to complete *divine* Man by incarnating in him. All this will be fully explained in the sections that follow.

III. The inflectional speech—the root of the Sanskrit, very erroneously called "the elder sister" of the Greek, instead of its mother—was the first language (now the mystery tongue of the Initiates, of the Fifth Race). At any rate, the "Semitic" languages are the bastard descendants of the first phonetic corruptions of the eldest children of the early Sanskrit. The occult doctrine admits of no such divisions as the Aryan and the Semite, accepting even the Turanian with ample reservations. The Semites, especially the Arabs, are later Aryans—degenerate in spirituality and perfected in materiality. To these belong all the Jews and the Arabs. The former are a tribe descended from the Tchandalas of India, the outcasts, many of them ex-Brahmins, who sought refuge in Chaldea, in Scinde, and Aria (Iran), and were truly born from their father A-bram (No Brahmin) some 8,000 years B.C. The latter, the Arabs, are the descendants of those Aryans who would not go into India at the time of the dispersion of nations, some of whom remained on the borderlands thereof, in Afghanistan and Kabul,* and along the Oxus, while others penetrated into and invaded Arabia.

But this was when Africa had already been raised as a continent. We have meanwhile to follow, as closely as limited space will permit, the gradual evolution of the now truly human species. It is in the suddenly arrested evolution of certain sub-races, and their forced and violent diversion into the purely animal line by artificial cross-breeding, truly analogous to the hybridization, which we have now learned to utilize in the vegetable and animal kingdoms, that we have to look for the origin of the anthropoids.

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* Ptolemy, speaking in his ninth table of the *Kabolitæ* (Kabul tribes), calls them Αριστόφυλοι, *Aristophyli*, the aristocratic or *noble tribes*. The Afghans call themselves *Ben-Issrael* (children of Is(*sa*)rael), from *Issa*, "woman and also earth," Sons of Mother Earth. But if you call an Afghan *Yahoudi* (*Jew*), he will kill you. The subject is fully treated elsewhere. The names of the supposed twelve tribes and the names of the real tribes, the same in number, of the Afghans, are the same. The Afghans being far older (at any rate, their Arabic stock) than the Israelites, no one need be surprised to find such tribal names among them as *Youssoufzic*, "Sons of Joseph" in Punjcaure and Boonere; the *Zablistanee* (Zebulon); Ben-manasseh (sons of Manasseh) among the Khojar Tartars; Isaguri, or Issachar (now Ashnagor in Afghanistan), etc., etc. The whole twelve names of the so-called twelve tribes are names of the signs of the Zodiac, as is now well proven. At any rate, the names of the oldest Arabic tribes, re-transliterated, yield the names of the zodiacal signs and of the mythical sons of Jacob likewise. Where are the traces of the Jewish twelve tribes? Nowhere. But there is a trace, and a good one, that the Jews have tried to deceive people with the help of those names. For, see what happens *ages after the ten tribes* had wholly disappeared from Babylon. Ptolemy Philadelphus, desiring to have the Hebrew Law translated for him into Greek (the famous *Septuagint*), wrote to the high priest of the Jews, Eleazar, to *send him six men from each of the twelve tribes;* and the *seventy-two representatives* (of whom sixty were ghosts apparently) came to the king in Egypt and translated the law amid miracles and wonders. See Butler's "*Horæ Biblicæ*," Josephus, and Philo Judæus.

In these red-haired and hair-covered monsters, the fruit of the unnatural connection between men and animals, the "Lords of Wisdom" did not incarnate, as we see. Thus by a long series of transformations due to unnatural cross-breeding (unnatural "sexual selection"), originated in due course of time the lowest specimens of humanity; while further bestiality and the fruit of their first animal efforts of reproduction begat a species which developed into mammalian apes ages later.*

As to the separation of sexes, it did not occur suddenly, as one may think. Nature proceeds slowly in whatever she does.

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37. THE ONE (*androgyne*) BECAME TWO; ALSO ALL THE LIVING AND CREEPING THINGS, THAT WERE STILL ONE, GIANT-FISH, BIRDS, AND SERPENTS WITH SHELL-HEADS (*a*).

This relates evidently to the so-called age of the amphibious reptiles, during which ages science maintains that *no man existed!* But what could the ancients know of antediluvian prehistoric animals and monsters! Nevertheless, in Book VI. of the Commentaries is found a passage which says, freely translated:—

"*When the Third separated and fell into sin by breeding men-animals, these* (the animals) *became ferocious, and men and they mutually destructive. Till then, there was no sin, no life taken. After* (the separation) *the Satya* (Yuga) *was at an end. The eternal spring became constant change and seasons succeeded. Cold forced men to build shelters and devise clothing. Then man appealed to the superior Fathers* (the higher gods or angels). *The Nirmânakaya of the Nâgas, the wise Serpents and Dragons of Light came, and the precursors of the Enlightened* (Buddhas). *Divine Kings descended and taught men sciences and arts, for man could live no longer in the first land* (Adi-Varsha, the Eden of the first Races), *which had turned into a white frozen corpse.*"

The above is suggestive. We will see what can be inferred from this brief statement. Some may incline to think that there is more in it than is apparent at first sight.

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* The Commentary explains that the apes are the only species, among the animals, which has gradually and with every generation and variety tended more and more to return to the original type of its male forefather—the dark gigantic Lemurian and Atlantean.

Edens, Serpents, and Dragons.

Whence the idea, and the true meaning of the term "Eden"? Christians will maintain that the Garden of Eden is the holy Paradise, the place *desecrated by the sin* of Adam and Eve; the Occultist will deny this dead-letter interpretation, and show the reverse. One need not believe and see in the Bible divine revelation in order to say that this ancient book, if read esoterically, is based upon the same universal traditions. What Eden was is partially shown in *Isis Unveiled.**

It was said that: "The Garden of Eden as a locality is no myth at all; it belongs to those landmarks of history which occasionally disclose to the student that the *Bible* is not all mere allegory. Eden, or the Hebrew גן־עדן Gan-Eden, meaning the park or the garden of Eden, is an archaic name of the country watered by the Euphrates and its many branches, from Asia and Armenia to the Erythræan sea." (A. Wilder says that Gan-duniyas is a name of Babylonia.) In the Chaldean "*Book of Numbers*," the location is designated in numerals, and in the cypher Rosicrucian manuscript, left by Count St. Germain, it is fully described. In the Assyrian *Tablets* it is rendered *Gan-duniyas*. "Behold," says the אלהים (*Elohim*) of Genesis, "the man is become as one of us." The *Elohim* may be accepted in one sense for *gods* or powers, and in another for *Aleim*, or priests—the hierophants initiated into the good and evil of this world; for there was a college of priests called the *Aleim*, while the head of their caste, or the chief of the hierophants was known as *Java-Aleim*. Instead of becoming a neophyte, and gradually obtaining his esoteric knowledge through a regular initiation, an *Adam*, or Man, uses his intuitional faculties and, prompted by the serpent (*Woman* and matter), tastes of the Tree of Knowledge—the esoteric or Secret Doctrine—unlawfully. The priests of Hercules, or Mel-karth, the "Lord of the Eden," all wore "coats of skin." The text says: "And *Java-Aleim* made for Adam and his wife כתנותצור 'Chitonuth our.'" The first Hebrew word, "*chiton*," is the Greek χιτὼν, *Chiton*. It became a Slavonic word by adoption from the *Bible*, and means a *coat*, an upper garment.

"Though containing the same substratum of esoteric truth as does every early Cosmogony, the Hebrew Scripture wears on its face the marks of a double origin. Its Genesis is purely a reminiscence of the Babylonian captivity. The names of places, men and even objects, can be traced from the original text to the Chaldeans and the Akkadians, the progenitors and Aryan instructors of the former. It is strongly contested that the Akkad tribes of Chaldea, Babylonia and Assyria were in

* Vol. I., pp. 575, *et seq.*

any way cognate with the Brahmans of Hindostan ; but there are more proofs in favour of this opinion than otherwise. The Shemite or Assyrian ought, perchance, to have been called the Turanian, and the Mongolians have been denominated Scyths. But if the Akkadians ever existed, otherwise than in the imagination of some ethnologists and philologists, they certainly would never have been a Turanian tribe, as some Assyriologists have striven to make us believe. They were simply emigrants on their way to Asia Minor from India, the cradle of humanity, and their sacerdotal adepts tarried to civilize and initiate a barbarian people. Halévy proved the fallacy of the Turanian mania in regard to Akkadian people, and other scientists have proved that the Babylonian civilization was neither born nor developed in that country. It was imported from India, and the importers were Brahminical Hindus."

And now, ten years after this was written, we find ourselves corroborated by Professor Sayce, who says in his first Hibbert lecture that the culture of the Babylonian city Eridu was of *foreign importation*. It came from India.

"Much of the theology was borrowed by the Semites from the non-Semitic Akkadians or proto-Chaldeans, whom they supplanted, and whose local cults they had neither the will nor the power to uproot. Indeed, throughout a long course of ages the two races, Semites and Akkadians, lived side by side, their notions and worship of the gods blending insensibly together."

Here, the Akkadians are called "non-Semitic," as we had insisted they were in "*Isis*," which is another corroboration. And we are no less right in always maintaining that the Jewish Biblical history was a compilation of *historical* facts, arranged from other people's history in Jewish garb—Genesis excluded, which is esotericism pure and simple. But it is really from the Euxine to Kashmir and beyond, that science has to search for the cradle—or rather one of the chief cradles—of mankind and the sons of Ad-ah ; and especially in after times, when the Garden of Ed-en on the Euphrates became the college of the astrologers and magi, the Aleim.

But this "college" and this Eden belong to the Fifth Race, and are simply a faint remininscence of the Adi-varsha, of the primeval Third Race. What is the etymological meaning of the word *Eden?* In Greek it is ἡδονὴ, signifying *voluptuousness*. In this aspect it is no better than the Olympus of the Greeks, Indra's heaven (Swarga) on Mount Meru, and even the paradise full of *Houris*, promised by Mahomet to the faithful. The Garden of Eden was never the property of the Jews ; for China, which can hardly be suspected of having known anything of the Jews 2,000 B.C., has such a primitive garden in Central Asia inhabited by the "Dragons of Wisdom," the Initiates. And according to Klaproth,

the hieroglyphical chart copied from a Japanese Cyclopædia in the book of *Fo-kone-ky*, places its "Garden of Wisdom" on the plateau of Pamir between the highest peaks of the Himalayan ranges; and describing it as the culminating point of Central Asia, shows the four rivers—Oxus, Indus, Ganges, and Silo—flowing from a common source, the "*Lake of the Dragons*."

But this is not the Genetic Eden; nor is it the Kabalistical Garden of Eden. For the former—*Eden Illa-ah*—means in one sense Wisdom, a state like that of Nirvana, a paradise of Bliss; while in another sense it refers to Intellectual man himself, the container of the Eden in which grows the tree of Knowledge of good and evil: man being the *Knower* thereof.

Renan and Barthélemy St. Hilaire, basing themselves "on the most solid inductions," think it impossible to doubt any longer, and both place the cradle of humanity "on the region of the Timaus." Finally, the Asiatic Journal* concludes that: "All the traditions of the human race gathering its primitive families at the region of their birth-place, show them to us grouped around the countries where Jewish tradition places the Garden of Eden; where the Aryans (Zoroastrians) established their Airyana-vaêgô or the Meru (?). They are hemmed in to the North by the countries which join the lake Aral, and to the South by Baltistan, or Little Tibet. Everything concurs in proving that there was the abode of that primitive humanity to which we have to be traced."

That "primitive humanity" was in its Fifth Race, when the "four-mouthed Dragon," the lake, of which very few traces are now left, was the abode of the "Sons of Wisdom," the first mind-born sons of the Third Race. Yet it was neither the only one nor the primitive cradle of humanity, though it was the copy of the cradle, verily, of the first thinking *divine* man. It was the *Paradesa*, the highland of the first Sanskrit-speaking people, the *Hedone*, the country of delight of the Greeks, but it was not the "*bower* of voluptuousness" of the Chaldeans, for the latter was only the reminiscence of it; and also because it was not there that the *Fall of Man* occurred after the "separation." The Eden of the Jews was *copied* from the Chaldean *copy*.

That the Fall of man into generation occurred during the earliest portion of what science calls the Mesozoic times, or the age of the reptiles, is evidenced by the Bible phraseology concerning the serpent, the nature of which is explained in the *Zohar*. The question is not whether Eve's incident with the tempting reptile is allegorical or textual, for no one can doubt that it is the former, but to show the antiquity of the symbolism on the very face of it, and that it was not only a Jewish but an universal idea.

* "*Journal Asiatique*," seventh year, 1855.

Now we find in the *Zohar* a very strange assertion, one that is calculated to provoke the reader to merry laughter by its ludicrous absurdity. It tells us that the serpent, which was used by *Shamael* (the supposed Satan), to seduce Eve, was a kind of *flying camel* (καμηλόμορφον.)

A "flying camel" is indeed too much for the most liberal-minded F.R.S. Nevertheless, the *Zohar*, which can hardly be expected to use the language of a Cuvier, was right in its description:* for we find it called in the old Zoroastrian MSS. *Aschmogh*, which in the Avesta is represented as having lost after the Fall "its *nature and its name*," and is described as a huge serpent with a camel's neck.

"There are no winged serpents, nor veritable dragons," asserts Salverte,† ". . . grasshoppers are called by the Greeks *winged serpents*, and this metaphor may have created several narratives on the existence of winged serpents."

There are none *now;* but there is no reason why they should not have existed during the Mesozoic age; and Cuvier, who has reconstructed their skeletons, is a witness to "flying camels." Already, after finding simple fossils of certain saurians, the great naturalist has written, that, "if anything can justify the Hydra and other monsters, whose figures were so often repeated by mediæval historians, it is incontestably the *Plesiosaurus*." ‡

We are unaware if Cuvier had added anything in the way of a further *mea culpa*. But we may well imagine his confusion, for all his slanders against archaic veracity, when he found himself in the presence of a *flying* saurian, "the Pterodactyl" (found in Germany), "78 feet long, and carrying vigorous wings attached to its reptilian body." That fossil is described as a reptile, the *little fingers of whose hands* are so elongated as to bear a long membranous wing. Here, then, the "flying camel" of the Zohar is vindicated. For surely, between the long neck of the Plesiosaurus and the membranous wing of the Pterodactyl, or still better the Mosasaurus, there is enough scientific probability to build a "flying camel," or a long-necked dragon. Prof. Cope, of Philadelphia, has shown that the Mosasaurus fossil in the chalk was a *winged serpent* of this kind. There are characters in its vertebræ, which indicate union with the Ophidia rather than with the Lacertilia.

And now to the main question. It is well known that Antiquity has never claimed palæontography and palæontology among its arts and sciences; and it never had its Cuviers. Yet on Babylonian tiles, and especially in old Chinese and Japanese drawings, in the oldest Pagodas

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* See Moses Maimonides, "*More Nevochim*."

† "*Science Occulte*," p. 646.

‡ "*Revolution du Globe*," vol. v., p. 464.

and monuments, and in the Imperial library at Pekin, many a traveller has seen and recognised perfect representations of Plesiosauri and Pterodactyls in the multiform Chinese dragons.* Moreover, the prophets speak in the Bible of the flying fiery serpents,† and Job mentions the Leviathan.‡ Now the following questions are put very directly:—

I. How could the ancient nations know anything of the extinct monsters of the carboniferous and Mesozoic times, and even represent and describe them orally and pictorially, unless they had either *seen those monsters themselves or possessed descriptions of them in their traditions*, which descriptions necessitate *living and intelligent eye-witnesses?*

II. And if such eye-witnesses are once admitted (unless retrospective clairvoyance is granted), how can humanity and the first palæolithic men be no earlier than about the middle of the tertiary period? We must bear in mind that most of the men of science will not allow man to have appeared before the Quaternary period, and thus shut him out completely from the Cenozoic times. Here we have extinct species of animals, which disappeared from the face of the Earth millions of years ago, described by, and known to, nations whose civilization, it is said, could hardly have begun a few thousand years ago. How is this? Evidently either the Mesozoic time has to be made to overlap the Quaternary period, or man must be made the contemporary of the Pterodactyl and the Plesiosaurus.

It does not stand to reason, because the Occultists believe in and defend ancient wisdom and science, even though winged saurians are called "flying camels" in the translations of the *Zohar*, that we believe as readily in all the stories which the middle ages give us of such dragons. Pterodactyls and Plesiosauri ceased to exist with the bulk

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* We read in the "*Mémoire à l'Académie*" of the "naive astonishment of Geoffrey St. Hilaire, when M. de Paravey showed to him in some old Chinese works and Babylonian tiles dragons, ... saurians and ornithorhynchuses (aquatic animals *found only in Australia*), etc., extinct animals that he had thought unknown on earth . . . . till his own day."

† See *Isaiah*, xxx. 6: "The viper and the flying serpent unto the land of trouble and anguish," and the fiery serpents conquered by the brazen serpent of Moses.

‡ The fossils reconstructed by science, which we know ought to be sufficient warrant for the possibility of even a *Leviathan*, let alone Isaiah's flying serpents, or *saraph mehophep*, which words are translated in all the Hebrew Dictionaries as "saraph," enflamed or fiery venom, and "mehophep," *flying*. But, although Christian theology has always connected both (*Leviathan and saraph mehophep*) with the devil, the expressions are metaphorical and have nought to do with the "evil one." But the word *Dracon* has become a synonym for the latter. In Bretagne the word *Drouk* now signifies "devil," whence, as we are told by Cambry ("*Monuments Celtiques*," p. 299), the devil's tomb in England, *Draghedanum sepulcrum*. In Languedoc the meteoric fires and *will-o'-the-wisps* are called *Dragg*, and in Bretagne Dreag, *Wraie* (or wraith); the castle of Drogheda in Ireland meaning the devil's castle.

of the Third Race. When, therefore, we are gravely asked by Roman Catholic writers to credit Christopher Scherer's and Father Kircher's cock-and-bull stories of their having seen with their own eyes living fiery and flying dragons, respectively in 1619 and 1669, we may be allowed to regard their assertions as either dreams or fibs.* Nor shall we regard otherwise than as a *poetical license* that other story told of Petrarch, who, while following one day his Laura in the woods and passing near a cave, is credited with having found a dragon, whom he forthwith stabbed with his dagger and killed, thus preventing the monster from devouring the lady of his heart.† We would willingly believe the story had Petrarch lived in the days of Atlantis, when such antediluvian monsters may still have existed. We deny their existence in our present era. The sea-serpent is one thing, the dragon quite another. The former is denied by the majority because it exists and lives in the very depths of the ocean, is very scarce, and rises to the surface only when compelled, perhaps, by hunger. Thus keeping invisible, it may exist and still be denied. But if there was such a thing as a dragon of the above description, how could it have ever escaped detection? It is a creature contemporary with the earliest Fifth Race, and exists no more.

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* The ultramontane writers accept the whole series of draconian stories given by Father Kircher (*Œdipus Ægyptiacus*, "*De Genere Draconum*,") quite seriously. According to that Jesuit, he himself saw a dragon which was killed in 1669 by a Roman peasant, as the director of the Museo Barberini sent it to him, to take the beast's likeness, which Father Kircher did and had it published in one of his *in-folios*. After this he received a letter from Christopher Scherer, Prefect of the Canton of Soleure, Switzerland, in which that official certifies to his having seen himself *with his own eyes*, one fine summer night in 1619, a living dragon. Having remained on his balcony "to contemplate the perfect purity of the firmament," he writes, "I saw a fiery, shining dragon rise from one of the caves of Mount Pilatus and direct itself rapidly towards Fluelen to the other end of the lake. Enormous in size, his tail was still longer and his neck very extended. His head and jaws were those of a serpent. In flying he emitted on his way numerous sparks (?!) . . . . I thought at first I was seeing a meteor, but soon looking more attentively, I was convinced by his flight and the conformation of his body that I saw a *veritable dragon*. I am happy to be thus able to enlighten your Reverence on the *very real* existence of those animals"; in *dreams*, the writer ought to have added, of long past ages.

† As a convincing proof of the reality of the fact, a Roman Catholic refers the reader to the picture of that incident painted by Simon de Sienne, a friend of the poet, on the portal of the Church *Notre Dame du Don* at Avignon; notwithstanding the prohibition of the Sovereign Pontiff, who "would not allow this triumph of love to be enthroned in the holy place"; and adds: "Time has injured and rubbed out the work of art, but has not weakened its tradition." De Mirville's "Dragon-Devils" of our era seem to have no luck, as they disappear most mysteriously from the museums where they are said to have been. Thus the dragon embalmed by Ulysses Aldobranda and presented to the Musée du Sénat, either in Naples or Bologna, "was there still in 1700, but is there no more." (*Vol.* 2, *p.* 427, *Pneumatologie.*")

The reader may inquire why we speak of dragons at all? We answer: *firstly*, because the knowledge of such animals is a proof of the enormous antiquity of the human race; and *secondly*, to show the difference between the zoological real meaning of the words "dragon," "*Nâga*," and "Serpent," and the metaphorical one, when used symbolically. The profane reader, who knows nothing of the mystery language, is likely, whenever he finds one of these words mentioned, to accept it literally. Hence, the *quiproquos* and unjust accusations. A couple of instances will suffice.

Sed et serpens? aye: but what was the nature of the serpent? Mystics intuitionally see in the serpent of *Genesis* an animal emblem and a high spiritual essence: a cosmic force superintelligent, a "great fallen light," a spirit sidereal, aerial and tellurian at the same time, "whose influence circumambulates the globe (*qui circumambulat terram*), as a Christian fanatic of the dead-letter (de Mirville) has it, and which only manifested itself under the physical emblem, which was the most convenient "with respect to its moral and intellectual *coils*": *i.e.* under the ophidian form.

But what will Christians make of the Brazen Serpent, the "DIVINE HEALER," if the serpent is to be regarded as the emblem of cunning and evil? The "Evil One" itself? How can the line of demarcation ever be settled, when it is traced arbitrarily in a sectarian theological spirit. For, if the followers of the Roman Church are taught that Mercury and Æsculapius, or Asclepios, who are, in truth, one, are "devils and sons of devils," and the wand and serpent of the latter were "the devil's wand"; how about the "brazen serpent" of Moses? Every scholar knows that both the *heathen* wand and the Jewish "serpent" are one and the same, namely, the *Caduceus of Mercury*, son of APOLLO-PYTHON. It is easy to comprehend why the Jews adopted the ophidian shape for their "seducer." With them it was purely *physiological and phallic;* and no amount of casuistical reasoning on the part of the Roman Catholic Church can give it another meaning, once that the mystery language is well studied, and that the Hebrew scrolls are read numerically. The Occultists know that the serpent, the *Naga*, and the dragon have each a septenary meaning; that the Sun, for instance, was the *astronomical* and cosmic emblem of the two contrasted lights, and the two serpents of the Gnostics, the good and the evil one; they also know that, when *generalised*, the conclusions of both science and theology present two most ridiculous extremes. For, when the former tells us that it is sufficient to trace the legends of the serpents to their primal source, the astrological legend, and to meditate seriously on the *Sun*, conqueror of Python, and the celestial virgin in the Zodiac forcing back the devouring dragon, if we would have the key of all the subsequent religious dogmas; it is easy to perceive that, instead of

generalising, the author simply has his eye on Christian religion and *Revelation*. We call this one extreme. The other we see in this: when, repeating the famous decision of the Council of Trent, theology seeks to convince the masses that "from the fall of man until the hour of his baptism the devil has full power over him, and *possesses him by right (diabolum dominationem et potestatem super homines habere et jure eos possidere)*." To this Occult philosophy answers: Prove first the existence of the devil *as an entity*, and then we may believe in such congenital possession. A very small amount of observation and knowledge of human nature may be sufficient to prove the fallacy of this theological dogma. Had SATAN any reality, in the objective or even subjective world (in the ecclesiastical sense), it is the poor devil who would find himself chronically obsessed and even possessed by the wicked—hence by the bulk of mankind. It is humanity itself, and especially the clergy, headed by the haughty, unscrupulous and intolerant Roman Church, which have begotten, given birth to, and reared in love the evil one; but this is a digression.

"The whole world of thought is reproached by the Church with having adored the serpent. The whole of humanity 'incensed and at the same time stoned it.' The Zend Avesta speaks of it as the Kings and Vedas do, as the Edda and the Bible. . . . Everywhere the sacred serpent, the naga, and its shrine and its priest; in Rome it is the Vestal who prepares its meal with the same care as she bestows on the sacred fire. In Greece, Æsculapius cannot cure without its assistance, and delegates to it his powers. Every one has heard of the famous Roman embassy sent by the Senate to the god of medicine and its return with the not less famous serpent, which proceeded of its own will and by itself toward its Master's temple on one of the islands of the Tiber. Not a Bacchante that did not wind it (the serpent) in her hair, not an Augur but questioned it oracularly, not a necromancer whose tomb is free from its presence! The Cainites and the Ophites call it Creator, while recognizing, as Schelling did, that the serpent is 'evil in substance and its personification.'"*

Yes, the author is right, and if one would have a complete idea of the prestige which the serpent enjoys to our own day, one ought to study the matter in India and learn all that is believed about, and still attributed to, the *Nagas* (Cobras) in that country; one should also visit the Africans of Whydah, the Voodoos of Port-au-Prince and Jamaica, the Nagals of Mexico, and the Pa, or men-serpents of China, &c. But why wonder that the serpent is "adored" and at the same time cursed, since we

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* "Sacred Serpents" on p. 432 of de Mirville's "*Mémoire*."

know that from the beginning it was a symbol?* In every ancient language the word *dragon* signified what it now does in Chinese—(*lang*) *i.e.*, "*the being who excels in intelligence*" and in Greek δράκων, or "he who sees and watches." And is it to the animal of that name that any of these epithets can apply? Is it not evident, wherever superstition and oblivion of the primitive meaning may have led savages now, that the said qualifications were intended to apply to the human originals, who were symbolized by serpents and dragons? These "originals"—called to this day in China "the Dragons of Wisdom"—were the first disciples of the Dhyanis, who were their instructors; in short, the primitive adepts of the Third Race, and later, of the Fourth and Fifth Races. The name became universal, and no sane man before the Christian era would ever have confounded the man and the symbol.

The symbol of Chnouphis, or the soul of the world, writes Champollion, "is among others that of an enormous serpent standing on human legs; this reptile, the emblem of the good genius, is a *veritable Agathodæmon*. It is often represented bearded. . . . . That sacred animal, identical with the serpent of the Ophites, is found engraved on numerous Gnostic or Basilidean stones . . . . The serpent has various heads, but is constantly inscribed with the letters XNOYBIΣ."† Agathodæmon was endowed "with the knowledge of good and evil," *i.e.*, with divine Wisdom, as without the former the latter is impossible.‡ Repeating Iamblichus, Champollion shows him to be "the deity called 'Ειχτῶν (or the fire of the celestial gods—the great §Thot-

* This is about as just as though—a few millenniums hence—a fanatic of some future new creed, who was bent on glorifying *his* religion at the expense of *ancient* Christianity, were to say: "Everywhere the quadruped lamb was adored. The nun placed it, calling it the Agnus, on her bosom; the priest laid it on the altar. It figured in every paschal meal, and was glorified loudly in every temple. And yet the Christians dreaded it and hated it, for they slew and devoured it. . . ." Heathens, at any rate, do not eat their sacred symbols. We know of no serpent, or reptile-eaters except in Christian civilized countries, where they begin with frogs and eels, and must end with real snakes, as they have begun with lamb and ended with horse-flesh.

† "*Pantheon*," 3.

‡ The solar Chnouphis, or *Agathodæmon*, is the Christos of the Gnostics, as every scholar knows. He is intimately connected with the seven sons of Sophia (Wisdom), the seven sons of Aditi (universal Wisdom), her eighth being Mârttânda, the Sun, which seven are the seven planetary regents or genii. Therefore Cnouphis was the *spiritual Sun of Enlightenment*, of Wisdom, hence the patron of all the Egyptian Initiates, as Bel-Merodach (or Bel-Belitanus) became later with the Chaldeans.

§ Hermes, or rather Thot, was a generic name. Abul Teda shows in "*Historia Anti-Islamitica*" five Hermes, and the names of Hermes, Nebo, Thot were given respectively in various countries to great Initiates. Thus *Nebo*, the son of Merodach and Zarpanitu (whom Herodotus calls Zeus-Belos), gave his name to all the great prophets, seers and Initiates. They were all "serpents of Wisdom," as connected with the Sun astronomically, and with Wisdom spiritually.

Hermes), to whom Hermes Trismegistus attributes the invention of magic."*

The "*invention of magic!*" A strange term to use, as though the unveiling of the eternal and actual mysteries of nature could be *invented!* As well attribute, millenniums hence, the *invention* instead of the discovery of radiant matter to Prof. Crookes. Hermes was not the inventor, or even the discoverer, for, as said in the foot-note, Thot-Hermes is a generic name, as is Enoch (Enöichion, the "inner, spiritual eye"), *Nebo*, the prophet and seer, etc. It is not the proper name of any one living man, but a generic title of many adepts. Their connection in symbolic allegories with the serpent is due to their enlightenment by the solar and planetary gods during the earliest intellectual Race, the Third. They are all the representative patrons of the Secret Wisdom. Asclepios is the son of the Sun-god Apollo—and he is Mercury; Nebo is the son of Bel-Merodach; Vaivasvata Manu, the great Rishi, is the son of Vivisvat—the Sun or Sûrya, etc., etc. And while, astronomically, the Nâgas along with the Rishis, the Gandharvas, Apsarasas, Grâmanîs (or Yakshas, minor gods) Yatudhanas and Devas, are the Sun's attendants throughout the twelve solar months; in theogony, and also in anthropological evolution, they are gods and men—when incarnated in the *nether* world. Let the reader be reminded, in this connection, of the fact that Apollonius met in Kashmir Buddhist *Nâgas*—which are neither serpents zoologically, nor yet the *Nâgas* ethnologically, but "wise men."

The Bible, from *Genesis* to *Revelations*, is but a series of historical records of the great struggle between white and black Magic, between the Adepts of the right path, the Prophets, and those of the left, the Levites, the clergy of the brutal masses. Even the students of Occultism, though some of them have more archaic MSS. and direct teaching to rely upon, find it difficult to draw a line of demarcation between the *Sodales* of the Right Path and those of the Left. The great schism that arose between the sons of the Fourth Race, as soon as the first Temples and Halls of Initiation had been erected under the guidance of "the Sons of God," is allegorized in the Sons of Jacob. That there were two schools of Magic, and that the orthodox Levites did not belong to the *holy* one, is shown in the words pronounced by the dying Jacob. And here it may be well to quote a few sentences from "*Isis Unveiled.*"

The dying Jacob thus describes his sons: "Dan," he says, "shall be a *serpent* by the way, an *adder* in the path, that biteth the horse-heels, so that his rider shall fall backwards (*i.e.*, he will teach candidates *black* magic) . . . . I have waited for thy salvation, O Lord!" Of Simeon and Lèvi the patriarch remarks that they ". . . *are* brethren; instru-

* "*Pantheon*," text 15.

ments of *cruelty* are in their habitations. O my soul, come not thou into their *secret ;* unto *their assembly*." * Now in the original, the words "their secret" really are "their SOD."† And Sod was the name for the great mysteries of Baal, Adonis and Bacchus, who were all sun-gods and had serpents for symbols. The Kabalists explain the allegory of the fiery serpents by saying that this was the name given to the tribe of Levi, to all the *Levites*, in short, and that Moses was the chief of the *Sodales*.‡ It is to the mysteries that the original meaning of the "Dragon-Slayers" has to be traced, and the question is fully treated of hereafter.

Meanwhile it follows that, if Moses was the chief of the Mysteries, he was the Hierophant thereof, and further, if, at the same time, we find the prophets thundering against the "abominations" of the people of Israel, that there were two schools. "Fiery serpents" was, then, simply the epithet given to the Levites of the priestly caste, after they had departed from the *good law*, the traditional teachings of Moses: and to all those who followed *Black Magic*. Isaiah, when referring to the "rebellious children" who will have to carry their riches into the land whence come "the viper and *fiery* flying *serpent*" (*xxx.* 6), or Chaldea and Egypt, whose Initiates had already greatly degenerated in his day (700 B.C.), meant the sorcerers of those lands. § But these must be carefully distinguished from the "Fiery Dragons of Wisdom" and the "Sons of the Fire Mist."

In the "*Great Book of the Mysteries*" we are told that: "Seven Lords created Seven men; three Lords (Dhyan Chohans or Pitris) were holy and good, four less heavenly and full of passion. . . . The *chhayas* (phantoms) of the Fathers were as they."

This accounts for the differences in human nature, which is divided into seven gradations of good and evil. There were seven tabernacles ready to be inhabited by Monads under seven different Karmic conditions. The Commentaries explain on this basis the easy spread of evil, as soon as the human Forms had become real men. Some ancient

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* "*Genesis*," ch. xlix.

† Dunlap, in his introduction to "*Sod, the Mysteries of Adonis*," explains the word "Sod" as *arcanum*, religious mystery, on the authority of Schindler's "*Penteglott*." "The secret of the Lord is with them that fear him," says Psalm xxv., 14. This is a mistranslation of the Christians, for it ought to read "*Sod Ihoh* (the mysteries of Ihoh) are for *those who fear him*" (*Dunlap*, "*Mysteries of Adonis*," xi). "Al (El) is terrible in the great Sod of the *Kadeshim* (the priests, the holy, the *Initiated*), Psalm lxxxix, 7" (*ibid.*). The Kadeshim were very far from holy. (*Vide* Part II., "*The Holy of Holies*.")

‡ "The members of the *priest-Colleges* were called *Sodales*," says Freund's "Latin Lexicon" (iv. 448). "Sodalities were constituted in the Idæan Mysteries of the MIGHTY MOTHER," writes *Cicero* in *de Senectute*. ("*Mysteries of Adonis*.")

§ The priests of Baal who jumped over the fires. But this was a Hebrew term and a local one. "Saraph"—"fiery or flaming venom."

philosophers ignored the seven in their genetical accounts and gave only four. Thus the Mexican local *Genesis* has "four *good* men" described as the four real ancestors of the human race, "who were neither begotten by the gods nor born of woman"; but whose creation was a wonder wrought by the creative Powers, and who were made only after "*three attempts at manufacturing men had failed.*" The Egyptians had in their theology only "four sons of God," whereas in *Pymander seven* are given—thus avoiding any mention of the evil nature of man; though when Seth from a god sank into Set-Typhon, he began to be called "the seventh son." Whence probably arose the belief that "the seventh son of the seventh son" is always a natural-born magician, though, at first, only a *sorcerer* was meant. APAP, the serpent symbolizing evil, is slain by Aker, Set's serpent;* therefore Set-Typhon could not be that evil. In the "*Book of the Dead*" it is commanded (*v.* 13) that chapter clxiii. should be read "in the presence of a serpent on two legs," which means a high Initiate, a Hierophant, for the discus and ram's horns† that adorn his "serpent's" head in the hieroglyphics of the title of the said chapter denote this. Over the "serpent" are represented the two mystic eyes of Ammon,‡ the hidden "mystery god." This passage corroborates our assertion, and shows what the word "serpent" meant in antiquity.

But as to the Nâgals and Nargals, whence came the similarity of names between the Indian Nâgas and the American Nâgals?

"The Nargal was the Chaldean and Assyrian chief of the Magi (Rab-Mag), and the Nâgal was the chief sorcerer of the Mexican Indians. Both derive their names from Nergal-Serezer, the Assyrian god, and the Hindu Nâgas. Both have the same faculties and the power to have an attendant *dæmon*, with whom they identify themselves completely. The Chaldean and Assyrian Nargal kept his *dæmon*, in the shape of some animal considered sacred, inside the temple; the Indian Nâgal keeps his wherever he can—in the neighbouring lake, or wood, or in the house in the shape of some household animal."§

Such similarity cannot be attributed to *coincidence*. A new world is discovered, and we find that, for our forefathers of the Fourth Race,

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* "*Book of the Dead*" xxxix.

† The same ram's horns are found on the heads of Moses which were on some old medals seen by the writer in Palestine, one of which is in her possession. The horns, made to form part of the shining aureole on the statue of Moses in Rome (Michael Angelo), are vertical instead of being bent down to the ears, but the emblem is the same; hence the Brazen Serpent.

‡ But see Harris's "*Magic Papyrus*" No. v.; and the ram-headed Ammon manufacturing men on a potter's wheel.

§ Brasseur de Bourbourg: "*Mexique*," pp. 135 and 574.

it was already an old one. That Arjuna, Krishna's companion and *chela*, is said to have descended into *Pâtâla*, the "antipodes," and therein married *Ulûpi*,* a Nâga (or Nâgini rather), the daughter of the king of the Nâgas, Kauravyą.†

And now it may be hoped the full meaning of the serpent emblem is proven. It is neither that of evil, nor, least of all, that of the devil; but is, indeed, the ΚΕΜΕΚ ΕΙΛΑΜ ΑΒΡΑΣΑΞ ("the eternal Sun-Abrasax"), the central spiritual sun of all the Kabalists, represented in some diagrams by the circle of Tiphereth.

And here, again, we may quote from our earlier volumes and enter into further explanations.

"From this region of unfathomable depth (Bythos, Aditi, Shekinah, the veil of the unknown) issues forth a circle formed of spirals. This is Tiphereth; which, in the language of symbolism, means a grand cycle, composed of smaller ones. Coiled within, so as to follow the spirals, lies the serpent—emblem of Wisdom and Eternity—the dual Androgyne; the cycle representing *Ennoia*, or the divine mind (a power which does not create but which must assimilate), and the serpent, the Agathodæmon, the Ophis, *the Shadow of the Light* (non-eternal, yet the greatest divine light on our plane). Both were the *Logoi* of the Ophites: or the Unity as *Logos* manifesting itself as a double principle of Good and Evil."

Were it light alone, inactive and absolute, the human mind could not appreciate nor even realise it. Shadow is that which enables light to manifest itself, and gives it objective reality. Therefore, shadow is not evil, but is the necessary and indispensable corollary which completes Light or Good: *it is its creator on Earth.*

According to the views of the Gnostics, these two principles are immutable Light and Shadow, Good and Evil being virtually one and having existed through all eternity, as they will ever continue to exist so long as there are manifested worlds.

This symbol accounts for the adoration by this sect of the Serpent, as the Saviour, coiled either around the sacramental loaf, or a Tau, the phallic emblem. As a Unity, Ennoia and Ophis are the *Logos*. When separated, one is the Tree of Life (spiritual), the other, the Tree

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* Ulûpi has an entirely Atlantean ring about it. Like Atlantis, it is neither a Greek nor a Sanskrit name, but reminds one of Mexican names.

† "Mahabhârata," Adiparva, Sloka, 7788, 7789. The "Bhagavâta Purâna," ix., xx., 31, as explained by Sridhera, the commentator, makes Ulûpi the daughter of the king of Manipura; but the late Pundit Dayanand Saraswati, certainly the greatest Sanskrit and Purânic authority in India on such questions, personally corroborated that Ulûpi was daughter of the king of the Nâgas at Pâtâla, or America, 5000 years ago, and that the Nâgas were Initiates.

of Knowledge of Good and Evil. Therefore, we find Ophis urging the first human couple—the material production of Ilda-Baoth, but which owed its spiritual principle to Sophia-Achamoth—to eat of the forbidden fruit, although Ophis represents divine Wisdom.

The serpent, the Tree of Knowledge of Good and Evil, and the Tree of Life, are all symbols transplanted from the soil of India. The Arasa-Maram, the banyan tree, so sacred with the Hindus (since Vishnu during one of his incarnations, reposed under its mighty shade and there taught human philosophy and sciences), is called the Tree of Knowledge and the Tree of Life. Under the protecting foliage of this king of the forests, the Gurus teach their pupils their first lessons on immortality and initiate them into the mysteries of life and death. The *Java*-Aleim of the Sacerdotal College are said, in the Chaldean tradition, to have taught the sons of men to become like one of them. To the present day Foh-tchou,* who lives in his Foh-Maeyu, or temple of Buddha, on the top of the "Kouin-long-sang,"† the great mountain, produces his greatest religious miracles under a tree called in Chinese Sung-Ming-Shú, or the Tree of Knowledge and the Tree of Life, for ignorance is death, and knowledge alone gives immortality. This marvellous display takes place every three years, when an immense concourse of Chinese Buddhists assembles in pilgrimage at the holy place.

Now it may become comprehensible why the earliest Initiates and Adepts, or the "Wise Men," for whom it is claimed that they were initiated into the mysteries of nature by the UNIVERSAL MIND, represented by the highest angels, were named the "Serpents of Wisdom" and "Dragons;" as also how the first physiologically complete couples—after being initiated into the mystery of human creation through Ophis, the *manifested Logos* and the androgyne, by eating of the fruit of knowledge—gradually began to be accused by the material spirit of posterity of having *committed Sin*, of having disobeyed the "Lord God," and of having been tempted by the Serpent.

So little have the first Christians (who despoiled the Jews of their Bible) understood the first four chapters of Genesis in their esoteric meaning, that they never perceived that not only was no sin intended in this disobedience, but that actually the "Serpent" was "the Lord God" himself, who, as the Ophis, the Logos, or the bearer of divine creative wisdom, taught mankind to become creators in their turn.‡ They

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* Foh-tchou, literally, in Chinese meaning Buddha's lord, or the teacher of the doctrines of Buddha-Foh.

† This mountain is situated south-west of China, almost between China and Tibet.

‡ Let the reader be reminded that in the *Zohar*, and also in all the Kabalistic works, it is maintained that "Metatron united to *Shekinah*" (or Shekinah as the veil (grace)

never realised that the *Cross was* an evolution from the "tree and the serpent," and thus *became the salvation of mankind.* By this it would become the very first fundamental symbol of Creative cause, applying to geometry, to numbers, to astronomy, to measure and to animal reproduction. According to the Kabala the *curse on man came with the formation of woman.** The circle was separated from its diameter line. "From the possession of the double principle in one, that is the Androgyne condition, the separation of the dual principle was made, presenting two opposites, whose destiny it was, for ever after, to seek reunion into the original *one* condition. The curse was this, viz.: that nature, impelling the search, evaded the desired result by the production of a new being, distinct from that reunion or oneness desired, by which the natural longing to recover a lost state was and is for ever being cheated. It is by this tantalizing process of a continued curse that Nature lives."† (*Vide* "*Cross and Circle*," Part II.)

The allegory of Adam being driven away from the "Tree of Life" means, esoterically, that the newly separated Race abused and dragged the mystery of Life down into the region of animalism and bestiality. For, as the *Zohar* shows, that Matronethah (Shekinah, the wife of Metatron symbolically) "is the way to the great Tree of Life, the Mighty Tree," and Shekinah is divine grace. As explained: This Tree reaches the heavenly vale and is hidden between three mountains (the upper triad of principles, in man). From these three mountains, the Tree ascends above (the adept's knowledge aspires heavenward) and then re-descends below (into the adept's *Ego* on Earth). This Tree is revealed in the day time and is hidden during the night, *i.e.*, revealed to an enlightened mind and hidden to Ignorance, which is night. (See *Zohar* I., 172, *a* and *b*.) "The Tree of the Knowledge of the Good and the Evil grows from the roots of the Tree of Life." (Comm.) But then also: "In the Kabala it is plainly to be found that "the '*Tree of Life*' was

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of Ain-Soph), representing the Logos, is that very *Tree of Knowledge*; while Shamael—the dark aspect of the Logos—occupies only the rind of that tree, and has the knowledge of EVIL alone. As Lacour, who saw in the scene of the Fall (*chap.* iii., *Genesis*) an incident pertaining to Egyptian Initiation, says:—"The Tree of the *Divination*, or of the *Knowledge* of Good and Evil . . . . is the science of *Tzyphon*, the genius of doubt, *Tzy* to teach, and *phon*, doubt. Tzyphon is one of the Aleim; we shall see him presently under the name of *Nach*, the tempter" (*Les Œloim, Vol. II.*, p., 218). He is now known to the symbologists under the name JEHOVAH.

* This is the view taken and adopted by all the Church Fathers, but it is not the real esoteric teaching. The *curse* did not begin with the formation of either man or woman, for their separation was a natural sequence of evolution, but for *breaking the law* (*See supra*).

† "By which (human) nature lives," not even the animal—but the misguided, sensual and vicious nature, which *men, not nature, created.*

the ansated cross in its sexual aspect, and that the '*Tree of Knowledge*' was the separation and the coming together again to fulfil the fatal condition. To display this in numbers the values of the letters composing the word Otz (עץ), tree, are 7 and 9, the seven being the holy feminine number and the nine the number of the phallic or male energy. This ansated cross is the symbol of the Egyptian *female-male*, Isis-Osiris, the germinal principle in all forms, based on the primal manifestation applicable in all directions and in all senses."*

This is the Kabalistic view of the Western Occultists, and it differs from the more philosophical Eastern or Aryan views upon this subject.† The separation of the sexes was in the programme of nature and of natural evolution; and the creative faculty in male and female was a gift of Divine wisdom. In the truth of such traditions the whole of antiquity, from the patrician philosopher to the humblest spiritually inclined plebeian, has believed. And as we proceed, we may successfully show that the *relative* truth of such legends, if not their absolute exactness—vouched for by such giants of intellect as were Solon, Pythagoras, Plato, and others—begins to dawn upon more than one modern scientist. He is perplexed; he stands startled and confused before proofs that are being daily accumulated before him; he feels that there is no way of solving the many historical problems that stare him in the face, unless he begins by accepting ancient traditions. Therefore, in saying that we believe absolutely in ancient records and *universal* legends, we need hardly plead guilty before the impartial observer, for other and far more learned writers, among those who belong to the modern scientific school, evidently believe in much that the Occultists do: *e.g.*, in "Dragons," not only symbolically, but also in their actual existence at one time.

"It would have indeed been a bold step for anyone, some thirty years ago, to have thought of treating the public to a collection of stories ordinarily reputed fabulous, and of claiming for them the consideration due to genuine realities, or to have advocated tales, believed to be time-honoured fictions, as actual facts; and those of the nursery as being, in many instances, legends, more or less distorted, descriptive of real beings or events. Nowadays it is a less hazardous proceeding. . . . ."

Thus opens the introduction to a recent (1886) and most interesting work by Mr. Charles Gould, called "Mythical Monsters," He boldly states his belief in most of these monsters. He submits that:—"Many of the so-called mythical animals, which, throughout long ages and in all nations, have been the fertile subjects of fiction and fable, come

* "The Source of Measures."

† *Vide infra*, "The Septenary," in Part II..

legitimately within the scope of plain matter-of-fact natural history; and that they may be considered, not as the outcome of exuberant fancy, but as creatures which really once existed, and of which, unfortunately, only imperfect and inaccurate descriptions have filtered down to us, probably very much refracted, through the mists of time. . . . Traditions of creatures *once co-existing with man, some of which are so weird and terrible as to appear at first sight to be impossible.* For me the major part of those creatures are not chimeras but objects of rational study. The dragon, in place of being a creature evolved out of the imagination of an Aryan man by the contemplation of lightning flashing through the caverns which he tenanted, as is held by some mythologists, is an animal which once lived and dragged its ponderous coils and perhaps flew. . . . . To me the specific existence of the Unicorn seems not incredible, and in fact, more probable than that theory which assigns its origin to a lunar myth * . . . For my part I doubt the general derivation of myths from 'the contemplation of the visible workings of external nature.' It seems to me easier to suppose that the palsy of time has enfeebled the utterance of these oft-told tales until their original appearance is almost unrecognisable, than that *uncultured savages should possess powers of imagination and poetical invention far beyond those enjoyed by the most instructed nations of the present day;* less hard to believe that these wonderful stories of gods and demigods, of giants and dwarfs, of dragons and monsters of all descriptions are *transformations than to believe* them to be inventions."†

It is shown by the same geologist that man, "successively traced to periods *variously estimated from thirty thousand to one million years* . . . . . , co-existed with animals which have long since become extinct *(p.* 20)." These animals, "weird and terrible," were, to give a few instances—(1) "Of the *genus Cidastes*, whose huge bones and vertebræ show them to have attained a length of nearly two hundred feet . . . . . ." The remains of such monsters, no less than ten in number, were seen by Professor Marsh in the Mauvaises Terres of Colorado, strewn upon the plains. (2) The *Titanosaurus montanus*, reaching fifty or sixty feet in length; (3) the *Dinosaurians* (in the Jurassic beds of the Rocky Mountains), of still more gigantic proportions; (4) the *Atlanto-Saurus immanis*, a *femur* of which alone is over six feet in length, and which would be thus over one hundred feet in length! But even yet the line has not been reached, and we hear of the discovery of remains of such titanic proportions as to possess a thigh-bone over twelve feet in length (*p.* 37). Then we read of the monstrous *Sivatherium* in the Himalayas, the four-horned stag, as large as an elephant, and exceeding the latter in height; of the gigantic *Megatherium*: of colossal flying lizards, *Pterodactyli*, with

* "*The Unicorn: a Mythological Investigation,*" Robert Brown, jun., F.S.A.

† Pp. 3 and 4, Introduction to "Mythical Monsters."

crocodile jaws on a duck's head, etc., etc. *All these were co-existent with man, most probably attacked man, as man attacked them ;* and we are asked to believe that the said man was no larger then than he is now! Is it possible to conceive that, surrounded in Nature with such monstrous creatures, man, unless himself a colossal giant, could have survived, while all his foes have perished? Is it with his stone hatchet that he had the best of a *Sivatherium* or a gigantic flying saurian? Let us always bear in mind that at least one great man of science, de Quatrefages, sees no good scientific reasons why man should not have been "contemporaneous with the earliest mammalia and go back as *far as the Secondary Period.*"*

"It appears," writes the very conservative Professor Jukes, "that the flying dragons of romance had something like a real existence in former ages of the world."† "Does the written history of man," the author goes on to ask, "comprising a few thousand years, embrace the whole course of his intelligent existence? Or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldea and China, shadowy mementoes of prehistoric man, handed down by tradition, and perhaps transported by a few survivors to existing lands, from others which, like the fabled Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization;" (p. 17).

The few remaining giant animals, such as elephants, themselves smaller than their ancestors the Mastodons, and Hippopotami, are the only surviving relics, and tend to disappear more entirely with every day. Even they have already had a few pioneers of their future genus, and have decreased in size in the same proportion as men did. For the remains of a pigmy elephant were found (*E. Falconeri*) in the cave deposits of Malta; and the same author asserts that they were associated with the remains of pigmy Hippopotami, the former being "only two feet six inches high; or the still-existing *Hippopotamus* (*Chœropsis*) *Liberiensis*, which M. Milne-Edwards figures as little more than two feet in height." ‡

Sceptics may smile and denounce our work as full of nonsense or fairy-tales. But by so doing they only justify the wisdom of the Chinese philosopher Chuang, who said that "the things that men do know can in no way be compared, numerically speaking, to the things that are unknown"; § and thus they laugh only at their own ignorance.

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* "*The Human Species,*" p. 52.

† "*Manual of Geology,*" p. 301.

‡ "*Recherches sur les Mammifères,*" plate I.

§ Preface to "Wonders by Land and Sea," (Shan Hai King).

The "Sons of God" and the "Sacred Island."

The *legend* given in *Isis* in relation to a portion of the globe which science now concedes to have been the cradle of humanity—though it is but one of the *seven* cradles, in truth—ran, condensed, and now explained, as follows:—

"Tradition says, and the records of the *Great Book* (the Book of Dzyan) explain, that long before the days of Ad-am, and his inquisitive wife, He-va, where now are found but salt lakes and desolate barren deserts, there was a vast inland sea, which extended over Middle Asia, north of the proud Himalayan range, and its western prolongation. An island, which for its unparalleled beauty had no rival in the world, was inhabited by the last remnant of the race which preceded ours."

"The last *remnant*" meant the "Sons of Will and Yoga," who, with a few tribes, survived the great cataclysm. For it is the *Third* Race which inhabited the great Lemurian continent, that preceded the veritable and complete human races—the fourth and the fifth. Therefore it was said in *Isis* that—

"This race could live with equal ease in water, air, or fire, for it had an unlimited control over the elements. These were the 'Sons of God'; not those who saw the daughters of men, but the real *Elohim*, though in the oriental *Kabala* they have another name. It was they who imparted Nature's most weird secrets to men, and revealed to them the ineffable, and now *lost* 'word.'"

The "Island," according to belief, exists to the present hour; now, as an *oasis* surrounded by the dreadful wildernesses of the great Desert, the Gobi—whose sands "no foot hath crossed in the memory of man."

"This word, which is no word, has travelled once around the globe, and still lingers as a far-off dying echo in the hearts of some privileged men. The hierophants of all the Sacerdotal Colleges were aware of the existence of this island; but the 'word' was known only to the *Java Aleim* (Maha Chohan in another tongue), or chief lord of every college, and was passed to his successor only at the moment of death. There were many such colleges, and the old classic authors speak of them.

"There was no communication with the fair island by sea, but subterranean passages, known only to the chiefs, communicated with it in all directions."*

Tradition asserts, and archæology accepts the truth of the legend that there is more than one city now flourishing in India, which is built on

* There are archæologists, who, like Mr. James Fergusson, deny the great antiquity of even one single monument in India. In his work, "Illustrations of the Rock-Cut Temples of India," the author ventures to express the very extraordinary opinion that "Egypt had ceased to be a nation before the earliest of the cave-temples of India was excavated." In short, he does not admit the existence of any cave anterior to the reign of Asoka, and seems anxious to prove that most of these rock-cut temples were executed during a period extending from the time of that pious Buddhist king until the destruction of the Andhra dynasty of Maghada, in the beginning of the fifth century. We believe such a claim perfectly arbitrary. Further discoveries will show that it is erroneous and unwarranted

several other cities, making thus a subterranean city of six or seven stories high. Delhi is one of them; Allahabad another—examples of this being found even in Europe; *e.g.*, in Florence, which is built on several defunct Etruscan and other cities. Why, then, could not Ellora, Elephanta, Karli, and Ajunta have been built on subterranean labyrinths and passages, as claimed? Of course we do not allude to the caves which are known to every European, whether *de visu* or through hearsay, notwithstanding their enormous antiquity, though that is so disputed by modern archæology. But it is a fact, known to the Initiated Brahmins of India and especially to Yogis, that there is not a cave-temple in the country but has its subterranean passages running in every direction, and that those underground caves and endless corridors have in their turn *their* caves and corridors.

"Who can tell that the lost Atlantis—which is also mentioned in the *Secret Book*, but, again, under another name, pronounced in the sacred language—did not exist yet in those days?"—

we went on to ask. It *did* exist most assuredly, as it was fast approaching its greatest days of glory and civilization when the last of the Lemurian continents went down.

"The great lost continent might have, perhaps, been situated south of Asia, extending from India to Tasmania?* If the hypothesis (now so much doubted, and positively denied by some learned authors, who regard it as a joke of Plato's) is ever verified, then, perhaps, will the scientists believe that the description of the god-inhabited continent was not altogether a fable.† And they may then perceive that Plato's guarded hints and his attributing the narrative to Solon and the Egyptian priests, were but a prudent way of imparting the fact to the world, and, by cleverly combining truth and fiction, so disconnecting himself from a story which the obligations imposed at initiation forbade him to divulge.

"To continue the tradition, we have to add that the class of hierophants was divided into two distinct categories:‡ those who were instructed by the 'Sons of God,' of the island, and who were initiated in the divine doctrine of pure revelation; and others who inhabited the lost Atlantis—if such must be its name—and who, being of another race, (born *sexually* but of *divine* parents), were born with a sight, which embraced all living things, and was independent of both distance and material obstacle. In short, they were the *Fourth* Race of men mentioned in the *Popol-Vuh*, whose sight was unlimited, and who knew all things at once."

In other words, they were the Lemuro-Atlanteans, the first who had

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* America when discovered, was called *Atlanta* by some native tribes.

† Since then Donnelly's *Atlantis* has appeared, and soon its actual existence will have become a scientific fact.

‡ It is so divided to this day, and theosophists and Occultists, who have learned something of the Occult but undeniable power of Dugpaship at their own expense, know this but too well.

a dynasty of *Spirit*-Kings, not of *Manes*, or "ghosts," as some believe (See "*Pneumatologie*"), but of actual living *Devas* (or demi-gods or *Angels*, again) who had assumed bodies to rule over them, and who, in their turn, instructed them in arts and sciences. Only, as they were *rupa* or material Spirits, these Dhyanis were not always good. Their King *Thevetata* was one of the latter, and it is under the evil influence of this King-Demon that . . . . the Atlantis-race became a nation of wicked *magicians*.

"In consequence of this, war was declared, the story of which would be too long to narrate; its substance may be found in the disfigured allegories of the race of Cain, the giants, and that of Noah and his righteous family. The conflict came to an end by the submersion of the Atlantis, which finds its imitation in the stories of the Babylonian and Mosaic flood. The giants and magicians '. . . and all flesh died . . . and every man.' All except Xisuthrus and Noah, who are substantially identical with the great Father of the Thlinkithians in the *Popol-Vuh*, or the sacred book of the Guatemaleans, which also tells of his escaping in a large boat like the Hindu Noah—Vaivasvata.

"If we believe the tradition at all, we have to credit the further story that, from the intermarrying of the progeny of the hierophants of the island and the descendants of the Atlantean Noah, sprang up a mixed race of righteous and wicked. On the one side the world had its Enochs, Moseses, various Buddhas, its numerous 'Saviours,' and great hierophants; on the other hand, its '*natural* magicians' who, through lack of the restraining power of proper spiritual enlightenment, . . . perverted their gifts to evil purposes. . . ."

We may supplement this by the testimony of some records and traditions. In the "*Histoire des Vierges: Les Peuples et les Continents Disparus*," the author says:—

"One of the most ancient legends of India, preserved in the temples by oral and written tradition, relates that several hundred thousand years ago there existed in the Pacific Ocean an immense continent which was destroyed by geological upheaval, and the fragments of which must be sought in Madagascar, Ceylon, Sumatra, Java, Borneo, and the principal isles of Polynesia."

"The high plateaux of Hindustan and Asia, according to this hypothesis, would only have been represented in those distant epochs by great islands contiguous to the central continent. . . . . According to the Brahmans, this country had attained a high civilization, and the peninsula of Hindustan, enlarged by the displacement of the waters, at the time of the grand cataclysm, has but continued the chain of the primitive traditions born in this place. These traditions give the name of *Rutas* to the peoples which inhabited this immense equinoctial continent, and from their speech *was derived the Sanscrit* . . . . . And the Indo-Hellenic tradition, preserved by the most intelligent population which emigrated from the plains of India, equally relates the existence of a continent and a people to which it gives the name of Atlantis and Atlantides, and which it locates in the Atlantic in the northern portion of the Tropics."

"Apart from this fact, the supposition of an ancient continent in those latitudes, the vestiges of which may be found in the volcanic islands and moun-

tainous surface of the Azores, the Canaries and Cape de Verdes, is not devoid of geographical probability. The Greeks, who, moreover, never dared to pass beyond the pillars of Hercules, on account of their dread of the mysterious ocean, appeared too late in antiquity for the stories preserved by Plato to be anything else than an echo of the Indian legend. Moreover, when we cast a look on a planisphere, at the sight of the islands and islets strewn from the Malayan Archipelago to Polynesia, from the straits of Sunda to Easter Island, it is impossible, upon the hypothesis of continents preceding those which we inhabit, not to place there the most important of all.

"A religious belief, common to Malacca and Polynesia, that is to say, to the two opposite extremes of the Oceanic world, affirms 'that all these islands once formed two immense countries, inhabited by yellow men and black men, always at war; and that the gods, wearied with their quarrels, having charged Ocean to pacify them, the latter swallowed up the the two continents, and, since, it has been impossible to make him give up his captives. Alone, the mountain-peaks and high plateaux escaped the flood, by the power of the gods, who perceived too late the mistake they had committed.'

"Whatever there may be in these traditions, and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India was developed, it is certain that this civilization did exist, and it is highly important to science to recover its traces, however feeble and fugitive they may be" (*pp.* 13-15).

This last tradition corroborates the one given from the "Records of the Secret Doctrine." The war mentioned between the yellow and the black men, relates to a struggle between the "sons of God" and the "sons of giants," or the inhabitants and magicians of Atlantis.

The final conclusion of the author, who personally visited all the islands of Polynesia, and devoted years to the study of the religion, language, and traditions of nearly all the peoples, is as follows:

"As to the Polynesian continent which disappeared at the time of the final geological cataclysms, its existence rests on such proofs that to be logical we can doubt no longer.

"The three summits of this continent, the Sandwich Islands, New Zealand, Easter Island, are distant from each other from fifteen to eighteen hundred leagues, and the groups of intermediate islands, Viti, Samoa, Tonga, Foutouna, Ouvea, the Marquesas, Tahiti, Poumoutou, the Gambiers, are themselves distant from these extreme points from seven or eight hundred to one thousand leagues.

"All navigators agree in saying that the extreme and the central groups could never have communicated in view of their actual geographical position, and with the insufficient means they had at hand. It is physically impossible to cross such distances in a pirogue . . . without a compass, and travel months without provisions.

"On the other hand, the aborigines of the Sandwich Islands, of Viti, of New Zealand, of the central groups, of Samoa, Tahiti, etc., *had never known each other, had never heard of each other*, before the arrival of the Europeans. *And yet each of these people maintained that their island had at one time formed part of an*

immense stretch of land which extended towards the West on the side of Asia. And all, brought together, were found to speak the same language, to have the same usages, the same customs, the same religious belief. And all to the question, 'Where is the cradle of your race?' for sole response, *extended their hand toward the setting sun*" (*Ibid.*, *p.* 308).

Geographically, this description clashes slightly with the facts in the Secret Records; but it shows the existence of such traditions, and this is all one cares for. For, as there is no smoke without fire, so a tradition must be based on some approximate truth.

In its proper place we will show modern Science fully corroborating the above and the traditions of the *Secret Doctrine* with regard to the two lost continents. The Easter Island relics are, for instance, the most astounding and eloquent memorials of the primeval giants. They are as grand as they are mysterious; and one has but to examine the heads of the colossal statues, that have remained unbroken on that island, to recognise in them at a glance the features of the type and character attributed to the Fourth Race giants. They seem of one cast though different in features—that of a *distinctly sensual type*, such as the Atlanteans (the Daityas and "Atalantians") are represented to have in the esoteric Hindu books. Compare these with the faces of some other colossal statues in Central Asia—those near Bamian for instance—the *portrait-statues*, tradition tells us, of Buddhas belonging to *previous Manvantaras;* of those Buddhas and heroes who are mentioned in the Buddhist and Hindu works, as men of fabulous size,* the good and holy brothers of their wicked co-uterine brothers generally, as Ravana, the giant King of Lanka was the brother of Kumbhakarna; all descendants of the gods through the Rishis, and thus, like "Titan and his enormous brood," all "heaven's first born." These "Buddhas," though often spoilt by the symbolical representation of the great pendent ears, show a suggestive difference, perceived at a glance, between the expression of their faces and that of the Easter Isle statues. They may be of one race—but the former are "Sons of Gods"; the latter the brood of mighty sorcerers. All these are re-incarnations, however, and apart from unavoidable exaggerations in popular fancy and tradition, they are *historical characters.* † When did they live? How long ago lived the

* An approach to the statues at Bamian—also a Buddha 200 feet high—is found near a Jain settlement in Southern India, and appears to be the only one that remains at present.

† Even Wilson admits that Rama and Ravana were personages founded on historical facts:—"The traditions of Southern India uniformly ascribing its civilization and the settlement of civilized Hindus (the Fifth Race) to the conquest of Lanka by Rama" (*Vishnu Purâna*, iii., *p.* 318)—the victory of the "Sons of God" over the Atlantean sorcerers, says the *true* tradition.

two races, the Third and Fourth, and how long after did the various tribes of the Fifth begin their strife, the wars between Good and Evil? We are assured by the Orientalists that chronology is both hopelessly mixed and absurdly exaggerated in the Purânas and other Hindu Scriptures. We feel quite prepared to agree with the accusation. Yet, if Aryan writers did allow their chronological pendulum to swing too far one way occasionally, beyond the legitimate limit of fact; nevertheless, when the distance of that deviation is compared with the distance of the Orientalists' deviation in the opposite direction, moderation will be found on the Brahminical side. It is the Pundit who will in the long run be found more truthful and nearer to fact than the Sanskritist. Surely, it is not because the curtailing of the latter—even when proven to have been resorted to in order to fit a personal hobby—is regarded by Western public opinion as "a *cautious* acceptance of facts," whereas the Pundit is brutally treated in print *as a liar*, that everyone has to see this in the same light. An impartial observer may judge it otherwise. He may either proclaim both unscrupulous historians, or justify both, each on his respective ground, and say: Hindu Aryans wrote for their Initiates, who read truth between the lines, not for the masses. If they did mix up events and confuse Ages *intentionally*, it was not in view of deceiving any one, but to preserve their knowledge from the prying eye of the foreigner. Otherwise, to him who *can count the generations from the Manus, and the series of incarnations specified in the cases of some heroes*,* the meaning and chronological order are very clear in the Puranas. As for the Western Orientalist, he must be excused, on account of his undeniable ignorance of the methods used by archaic Esotericism.

But such existing prejudices will have to give way and disappear very soon before the light of new discoveries. Already Dr. Weber's and Mr. Max Müller's favourite theories—namely, that writing was not known in India, even in the days of Pânini (!); that the Hindus had all their arts and sciences—even to the Zodiac and their architecture (Ferguson)—from the Macedonian Greeks; these and other such cock-and-bull hypotheses, are threatened with ruin. It is the ghost of old Chaldea that comes to the rescue of truth. In his third Hibbert

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* Thus we are shown one hero, to give an instance, first born as the "unrighteous but valiant monarch" (Purusha) of the Daityas, Hiranyakasipu, slain by the Avatar *Nara-Sinha* (Man-lion). Then he was born as Ravana, the giant king of Lanka, and killed by Rama; after which he is reborn as Sisupala, the son of Rajarishi (King Rishi) Damaghosha, when he is again killed by Krishna, the last incarnation of Vishnu. This parallel evolution of Vishnu (spirit) with a Daitya, as men, may seem meaningless, yet it gives us the key not only to the respective dates of Rama and Krishna but even to a certain psychological mystery.

lecture (1887) Professor Sayce of Oxford, speaking of newly-discovered Assyrian and Babylonian cylinders, referred at length to Ea, the God of Wisdom, now identified with the Oannes of Berosus, the half-man, half-fish, who taught the Babylonians culture *and the art of writing*. This Oannes, to whom, thanks only to the Biblical Deluge, an antiquity of hardly 1,500 B.C. had been hitherto allowed, is now spoken of in these terms :—

"His city was Eridu, which stood 6,000 years ago on the shores of the Persian Gulf. The name means 'the good city,' a particularly holy spot, since it was the centre from which the earliest Chaldean civilization made its way to the north. As the culture-god was represented as coming from the sea, it was possible that the culture of which Eridu was the seat was of foreign importation. *We now know that there was intercourse at a very early period between Chaldea and the Sinaitic peninsula, as well as with India.* The statues discovered by the French at Tel-loh (dating from at latest B.C. 4,000) were made of the extremely hard stone known as diorite, and the inscriptions on them stated the diorite to have been brought from Mazan—*i.e.*, the Sinaitic peninsula, which was then ruled by the Pharaohs. The statues are known to resemble in general style the diorite statue, Kephren, the builder of the second Pyramid, while, according to Mr. Petrie, the unit of measurement marked on the plan of the city, which one of the Tel-loh figures holds on his lap, is the same as that employed by the Pyramid builders. *Teak wood has been found at Mugheir, or Ur of the Chaldees, although that wood is an Indian special product; add to this that an ancient Babylonian list of clothing mentions sindhu, or 'muslins,' explained as 'vegetable cloth.'*"

Muslin, best known now as *Dacca* muslin, known in Chaldea as Hindu (Sindhu), and *teak* wood used 4,000 years B.C.; and yet the Hindus, to whom Chaldea owes its civilization (as well proven by Colonel vans Kennedy), were *ignorant of the art of writing* before the Greeks taught them their alphabet—if we have to believe Orientalists!

STANZA X.

THE HISTORY OF THE FOURTH RACE.

§§ (38) The Birth of the Fourth, Atlantean Race. (39) The sub-races of the Fourth Humanity begin to divide and interblend; they form the first mixed races of various colours. (40) The superiority of the Atlantean over other races. (41) They fall into sin and beget children and monsters. (42) The first germs of Anthropomorphism and sexual religion. They lose their "third Eye."

38. THUS TWO BY TWO, ON THE SEVEN ZONES, THE THIRD (*Race*) GAVE BIRTH TO THE FOURTH (*Race men*). THE GODS BECAME NO-GODS (*Sura became a-Sura*) (*a*).

39. THE FIRST (*Race*) ON EVERY ZONE WAS MOON-COLOURED (*yellow-white*); THE SECOND, YELLOW, LIKE GOLD; THE THIRD, RED; THE FOURTH, BROWN, WHICH BECAME BLACK WITH SIN.* THE FIRST SEVEN (*human*) SHOOTS WERE ALL OF ONE COMPLEXION IN THE BEGINNING. THE NEXT (*seven, the sub-races*) BEGAN MIXING THEIR COLOURS (*b*).

(*a*) To understand this verse 38, it must be read together with the three verses of Stanza IX. Up to this point of evolution man belongs more to metaphysical than physical nature. It is only after the so-called FALL, that the races began to develop rapidly into a purely human shape. And, in order that he may correctly comprehend the full meaning of the Fall, so mystic and transcendental is it in its real significance, the student must be told at once the details which preceded

* Strictly speaking, it is only from the time of the Atlantean, brown and yellow giant Races, that one ought to speak of MAN, since it was the Fourth race only which was the first *completely human species*, however much larger in size than we are now. In "Man" (by two chelas), all that is said of the Atlanteans is quite correct. It is chiefly that race which became "black with sin" that brought the divine names of the Asuras, the Râkshasas and the Daityas into disrepute, and passed them on to posterity as the names of fiends. For, as said, the Suras (gods) or Devas having incarnated in the wise men of Atlantis, the names of *Asuras* and *Râkshasas* were given to the Atlanteans; which names, owing to their incessant conflicts wiih the last remnants of the Third Race and the "Sons of Will and Yoga," have led to the later allegories about them in the Purânas. "Asura was the generic appellation of all the Atlanteans who were the enemies of the spiritual heroes of the Aryans (gods)." ("Man," p. 97.)

this event; of which event modern theology has formed a pivot on which its most pernicious and absurd dogmas and beliefs are made to turn.

The archaic commentaries explain, as the reader must remember, that, of the Host of Dhyanis, whose turn it was to incarnate as the *Egos* of the immortal, but, *on this plane, senseless* monads—that some "obeyed" (the law of evolution) immediately when the men of the Third Race became physiologically and physically ready, *i.e.*, when they had separated into sexes. These were those early conscious Beings who, now adding conscious knowledge and will to their inherent Divine purity, *created* by *Kriyasakti* the semi-Divine man, who became the seed on earth for future adepts. Those, on the other hand, who, jealous of their intellectual freedom (unfettered as it then was by the bonds of matter), said:—"We can choose . . . we have wisdom" (See verse 24), and incarnated far later—these had their first Karmic punishment prepared for them. They got bodies (physiologically) inferior to their astral models, because their *chhayas* had belonged to progenitors of an inferior degree in the seven classes. As to those "Sons of Wisdom" who had "deferred" their incarnation till the Fourth Race, which was already tainted (physiologically) with sin and impurity, they produced a terrible cause, the Karmic result of which weighs on them to this day. It was produced in themselves, and they became the carriers of that seed of iniquity for æons to come, because the bodies they had to inform had become defiled through their own procrastination. (*See verses* 32, 36.)

This was the "Fall of the angels," because of their rebellion against Karmic Law. The "fall of *man*" was no fall, *for he was irresponsible.* But "Creation" having been invented on the dualistic system as the "prerogative of God alone," the legitimate *attribute* patented by theology in the name of an *infinite* deity of their own making, this power had to be regarded as "Satanic," and as an usurpation of divine rights. Thus, the foregoing, in the light of such narrow views, must naturally be considered as a terrible slander on man, "created in the image of God," a still more dreadful blasphemy in the face of the dead-letter dogma. "Your doctrine," the Occultists were already told, "makes of man, created out of dust in the likeness of his God, a vehicle of the Devil, from the first." "Why did you make of your god a devil—both, moreover, created *in your own image?*" is our reply. The *esoteric* interpretation of the Bible, however, sufficiently refutes this slanderous invention of theology; the Secret Doctrine must some day become the just Karma of the Churches—more anti-Christian than the representative assemblies of the most confirmed Materialists and Atheists.

The old doctrine about the true meaning of the "Fallen Angels," in its anthropological and evolutionary sense, is contained in the Kabala,

and explains the Bible. It is found pre-eminent in *Genesis* when the latter is read in a spirit of research for truth, with no eye to dogma, and in no mood of preconception. This is easily proven. In *Genesis* (vi.) the "Sons of God"—*B'ne Aleim*—become enamoured of the daughters of men, marry, and reveal to their wives the mysteries unlawfully learnt by them in heaven, according to Enoch; and this is the "Fall of Angels."* But what is, in reality, the "Book of Enoch" itself, from which the author of *Revelation* and even the St. John of the Fourth Gospel have so profusely quoted? (*e.g.*, verse 8, in chapter 10, about all who have come before Jesus, being "thieves and robbers.") Simply a *Book of Initiation*, giving out in allegory and cautious phraseology the programme of certain archaic mysteries performed in the *inner* temples. The author of the "Sacred Mysteries among the Mayas and Quichés" very justly suggests that the so-called "Visions" of Enoch relate to his (Enoch's) experience at initiation, and what he learned in the mysteries; while he very erroneously states his opinion that Enoch had learned them before being converted

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* In general, the so-called *orthodox* Christian conceptions about the "fallen" angels or Satan, are as remarkable as they are absurd. About a dozen could be cited, of the most various character as to details, and all from the pen of educated lay authors, "University graduates" of the present quarter of our century. Thus, the author of "Earth's Earliest Ages," J. H. Pember, M.A., devotes a thick volume to proving Theosophists, Spiritualists, Metaphysicians, Agnostics, Mystics, poets, and every contemporary author on oriental speculations, to be the devoted servants of the "Prince of the Air," and irretrievably damned. He describes Satan and his Antichrist in this wise:—

"Satan is the 'Anointed Cherub' of old. . . . God created Satan, the fairest and wisest of all his creatures in this part of His Universe, and made him Prince of the World, and of the Power of the Air. . . . He was placed in an Eden, which was both far anterior to the Eden of Genesis. . . . and of an altogether different and more substantial character, resembling the New Jerusalem. Thus, Satan being perfect in wisdom, and beauty, His vast empire is our earth, if not the whole solar system. . . . Certainly no other angelic power of greater or even equal dignity has been revealed to us. The *Archangel Michael himself is quoted by Jude as preserving towards the Prince of Darkness the respect due to a superior, however wicked he may be, until God has formally commanded* his deposition." Then we are informed that "Satan was from the moment of his creation *surrounded by the insignia of royalty*" (! !): that he "awoke to consciousness to find the air filled with the rejoicing music of those whom God had appointed . . . ." Then the Devil "*passes from the royalty to his priestly dignity*" (! ! !) "Satan *was also a priest of the Most High*," etc., etc. And now—"Antichrist will be Satan incarnate" (pp. 56-59). The Pioneers of the coming Apollyon have already appeared—they are the Theosophists, the Occultists, the authors of the "Perfect Way," of "Isis Unveiled," of the "Mystery of the Ages," and even of the "LIGHT OF ASIA"!! The author notes the "*avowed origin*" (of Theosophy) *from the "descending angels,"* from the "Nephilim," or the angels of the VIth ch. of *Genesis*, and the Giants. He ought to note his own descent from them also, as the present Secret Doctrine endeavours to show—unless he refuses to belong to the present humanity.

to Christianity (!!); furthermore, he believes that this book was written "at the beginning of the Christian era, when . . . the customs and religion of the Egyptians fell into decadency"! This is hardly possible, since Jude quotes in his epistle from the "Book of Enoch" (verse 14); and, therefore, as Archbishop Laurence, the translator of the Book of Enoch from the Ethiopic version, remarks, it "could not have been the production of a writer who lived after . . . or was even coeval with" the writers of the New Testament: unless, indeed, Jude and the Gospels, and all that follows, was also a production of the already established Church—which, some critics say, is not impossible. But we are now concerned with the "fallen Angels" of Enoch, rather than with Enoch himself.

In Indian exotericism, these angels (*Asuras*) are also denounced as "the enemies of the gods;" those who oppose sacrificial worship offered to the latter. In Christian theology they are broadly referred to as the "Fallen Spirits," the heroes of various conflicting and contradictory legends about them, gathered from Pagan sources. The *coluber tortuosus* "the tortuous snake," a qualification said to have originated with the Jews, had quite another meaning before the Roman Church distorted it:—among others, *a purely astronomical meaning*.

The "Serpent" fallen from on high, "*deorsum fluens*," was credited with the possession of the Keys of the Empire of the Dead, τοῦ θανάτου ἀρχή, to that day, when Jesus saw it "falling like lightning from heaven" (*Luke* x. 17, 18), the Roman Catholic interpretation of *cadebat ut fulgur* to the contrary, notwithstanding; and it means indeed that even "the devils are subject" to the *Logos*—who is WISDOM, but who, as the opponent of ignorance, is Satan or Lucifer at the same time. This remark refers to divine Wisdom falling like lightning on, and quickening the intellects of those who fight the devils of ignorance and superstition. Up to the time when Wisdom, in the shape of the incarnating Spirits of MAHAT, descended from on high to animate and call the Third Race to real conscious life, humanity—if it can be so called in its animal, senseless state—was of course doomed to *moral* as well as to physical death. The Angels *fallen into generation* are referred to metaphorically as *Serpents* and *Dragons of Wisdom*. On the other hand, regarded in the light of the LOGOS, the Christian Saviour, like Krishna, whether as man or logos, may be said to have saved those who believed in the secret teachings from "eternal death," to have conquered the Kingdom of Darkness, or Hell, as every Initiate does. This in the human, terrestrial form of the Initiates, and also because the *logos* is Christos, that principle of our inner nature which develops in us into the Spiritual Ego—the Higher-Self—being formed of the indissoluble union of *Buddhi* (the sixth) and the spiritual efflorescence of *Manas*, the

fifth principle.* "The Logos is passive Wisdom in Heaven and Conscious, Self-Active Wisdom on Earth," we are taught. It is the Marriage of "Heavenly man" with the "Virgin of the World"—Nature, as described in *Pymander;* the result of which is their progeny—immortal man. It is this which is called in St. John's Revelation the marriage of the lamb with his bride. (xix. 7.) That "wife" is now identified with the Church of Rome owing to the arbitrary interpretations of her votaries. But they seem to forget that her *linen* may be fine and white *outwardly* (like the "whitened sepulchre"), but that the rottenness she is inwardly filled with, is not "the righteousness of Saints" (*v.* 8. *ibid*), but rather the blood of the Saints she has "slain upon the earth" (*chap.* xviii. 24.) Thus the remark made by the great Initiate (*in Luke* x. 18)—one that referred allegorically to the ray of Enlightenment and reason *falling like lightning* from on high into the hearts and *minds* of the converts to that old wisdom-religion then presented in a new form by the wise Galilean Adept †—was distorted out of recognition (as was his own personality), and made to fit in with one of the most cruel as the most pernicious of all theological dogmas. (*Vide at the end of Stanza XI.* "SATANIC MYTHS.")

But if Western theology alone holds the patent for, and copyright of SATAN—in all the dogmatic horror of that fiction—other nationalities

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* It is not correct to refer to Christ—as some theosophists do—as the sixth principle in man—*Buddhi.* The latter *per se* is a passive and latent principle, the spiritual vehicle of Atman, inseparable from the manifested Universal Soul. It is only in union and in conjunction with *Self-consciousness* that *Buddhi* becomes the Higher Self and the divine, discriminating Soul. *Christos* is the seventh principle, if anything.

† To make it plainer, any one who reads that passage in *Luke*, will see that the remark follows the report of the *seventy*, who rejoice that "even the devils (the spirit of controversy and reasoning, or the opposing power, since Satan means simply "*adversary*" or *opponent*) are subject unto us through thy name." (*Luke* x. 17.) Now, "thy name" means the name of Christos, or Logos, or the spirit of true divine wisdom, as distinct from the spirit of intellectual or mere materialistic reasoning—the HIGHER SELF in short. And when Jesus remarks to this that he has "beheld Satan as lightning fall from heaven," it is a mere statement of his clairvoyant powers, notifying then that he already knew it, and a reference to the incarnation of the divine ray (the gods or angels) which *falls into generation.* For not all men, by any means, benefit by that incarnation, and with some the power remains latent and dead during the whole life. Truly "No man knoweth who the Son is, but the Father; and who the Father is, but the Son" as added by Jesus then and there (*Ibid* v. 22)—the Church "of Christ" less than any one else. The Initiates alone understood the secret meaning of the term "Father and the Son," and knew that it referred to Spirit and Soul on the Earth. For the teachings of Christ were *occult* teachings, which could only be explained *at the initiation.* They were never intended for the masses, for Jesus forbade the twelve to go to the Gentiles and the Samaritans (*Matt.* x. 8), and repeated to his disciples that the "mysteries of Heaven" were for them alone, not for the multitudes (*Mark* iv. 11).

and religions have committed equal errors in their misinterpretation of this tenet, whcih is one of the most profoundly philosophical and ideal conceptions of ancient thought. For they have both disfigured and hinted at the correct meaning of it in their numerous allegories touching the subject. Nor have the semi-esoteric dogmas of Purânic Hinduism failed to evolve very suggestive symbols and allegories concerning the rebellious and fallen gods. The Purânas teem with them; and we find a direct hint at the truth in the frequent allusions of Parâsara (*Vishnu Purâna*), to all those Rudras, Rishis, Asuras, Kumâras and Munis, having *to be born in every age*, to re-incarnate in every Manvantara. This (esoterically) is equivalent to saying that the FLAMES born of the Universal Mind (Mahat), owing to the mysterious workings of Karmic Will and an impulse of Evolutionary Law, had, as in Pymander—without any gradual transition—landed on this Earth, having *broken through the seven Circles of fire*, or the seven intermediate Worlds, in short.

There is an eternal cyclic law of re-births, and the series is headed at every new Manvantaric dawn by those who had enjoyed their rest from re-incarnations in previous Kalpas for incalculable *Æons*—by the highest and the earliest *Nirvanees*. It was the turn of those "Gods" to incarnate in the present Manvantara; hence their presence on Earth, and the ensuing allegories; hence, also, the perversion of the original meaning.* The Gods who had *fallen* into generation, whose mission it was to complete *divine* man, are found represented later on as Demons, evil Spirits, and fiends, at feud and war with Gods, or the irresponsible agents of the one Eternal law. But no conception of such creatures as the devils and Satan of the Christian, Jewish, and Mahomedan religions was ever intended under those thousand and one Aryan allegories.† (*See "The Fallen Angels" and "The Mystic Dragons" in Part II.*)

* So, for instance, in the Purânas, "Pulastya," a Prajâpati, or son of Brahmâ—the progenitor of the Râkshasas, and the grandfather of Ravana, the Great King of Lanka (*see Ramayana*)—had, *in a former birth*, a son named Dattoli, "who is now known as the sage Agastya"—says Vishnu Purâna. This name of Dattoli alone, has six more variants to it, or seven meanings. He is called respectively, Dattoi, Dattâli, Dattotti, Dattotri, Dattobhri, Dambhobhi and Dambholi—which seven variants have each a secret sense, and refer in the esoteric comments to various ethnological classifications, and also to physiological and anthropological mysteries of the primitive races. For, surely, the Râkshasas are not *demons*, but simply the primitive and ferocious giants, the Atlanteans, who were scattered on the face of the globe as the Fifth Race is now. Vasishta is a warrant to this, if his words addressed to Parâsara, who attempted a bit of JADOO (sorcery), which he calls "sacrifice," for the destruction of the Râkshasas, mean anything. For he says, "Let no more of *these unoffending 'Spirits Darkness'* be destroyed" (*see for details Adiparvan, s.* 176, *Mahabhârata; also the Linga Purâna "Purvâruha," s.* 64.)

† We have a passage from a Master's letter which has a direct bearing upon these

The true esoteric view about "Satan," the opinion held on this subject by the whole philosophic antiquity, is admirably brought out in an appendix, entitled "The Secret of Satan," to the second edition of Dr. A. Kingsford's "Perfect Way." No better and clearer indication of the truth could be offered to the intelligent reader, and it is therefore quoted here at some length:—

"1. And on the seventh day (seventh creation of the Hindus),* there went forth from the presence of God a *mighty Angel*, full of wrath and consuming, and God gave him the dominion of the outermost sphere.†

2. "Eternity brought forth Time; the Boundless gave birth to Limit; Being descended into generation."‡

4. "*Among the Gods is none like unto him*, into whose hands are committed the kingdoms, the power and the glory of the worlds:"

5. "Thrones and empires, the dynasties of kings,§ the fall of nations, the birth of churches, the triumph of Time."

For, as is said in Hermes, "Satan is the door-keeper of the *Temple of the King;* he standeth in Solomon's porch; he holdeth *the key of the Sanctuary*, that no man enter therein, save the Anointed having the arcanum of Hermes" (v. 20 and 21).

These suggestive and majestic verses had reference with the ancient Egyptians and other civilized peoples of antiquity to the *creative and generative light of the Logos* (Horus, Brahmâ, Ahura-Mazda, etc., etc., as primeval manifestations of the ever-unmanifested Principle, *e.g.*, Ain-Soph, Parabrahm, or *Zeruana* Akerne—Boundless Time—*Kâla*), but the

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incarnating angels. Says the letter: "Now there are, and there must be, failures in the ethereal races of the many classes of Dhyan-Chohans, or Devas (*progressed entities of a previous* planetary period), as well as among men. But still, as the *failures* are too far progressed and spiritualized to be thrown back forcibly from Dhyan-Chohanship into the vortex of a new primordial evolution through the lower Kingdoms, this then happens. Where a new solar system has to be evolved these Dhyan-Chohans are borne in by influx 'ahead' of the Elementals (Entities . . . to be developed into humanity at a *future* time) and remain as a latent or inactive spiritual force, in the aura of a nascent world . . . until the stage of human evolution is reached. . . . Then they *become an active force* and commingle with the Elementals, to *develop little by little the full type of humanity.*" That is to say, to develop in, and endow man with his Self-conscious mind, or *Manas*.

* When the earth with its planetary chain and man were to appear.

† Our earth and the physical plane of consciousness.

‡ When the pure, celestial Being (Dhyan Chohan) and the great Pitris of various classes were commissioned—the one to evolve their images (*Chhaya*), and make of them physical man, the others to inform and thus endow him with divine intelligence and the comprehension of the *Mysteries of Creation*.

§ The "dynasties of the kings" who all regard themselves as the "anointed," reigning "by the Grace of God," whereas in truth, they reign by the grace of *matter*, the great *Illusion*, the Deceiver.

meaning is now degraded in the Kabala. The "Anointed," who has the secrets and mysteries of Hermes (*Buddha*, Wisdom), and who alone is entrusted with the key to the "Sanctuary," the Womb of nature, in order to fructify it and call to active life and being the whole Kosmos, has become, with the Jews, Jehovah, the "God of generation" on the lunar mountain (Sinai, the mountain of the moon, "*Sin*"). The "Sanctuary" has become the "Holy of Holies," and the arcanum has been anthropomorphised and *phallicised* and dragged down into matter, indeed. Hence arose the necessity of making of the "Dragon of Wisdom," the *Serpent of Genesis:* of the conscious god who needed a body to clothe his too subjective divinity, Satan. But the "innumerable incarnations of Spirit," and "the ceaseless pulse and current of desire" refer, the first one, to our doctrine of Karmic and cyclic rebirths, tbe second—to EROS, not the later god of material, physiological love, but to the divine desire in the gods, as well as in all nature, to create and give life to Beings. This, the Rays of the one "dark," because invisible and incomprehensible, FLAME could achieve only by themselves descending into matter. Therefore, as continued in the APPENDIX:

12. "Many names hath God given him (Satan), names of mystery, secret and terrible."

13. "The Adversary, because matter opposeth Spirit. Time accuseth even the Saints of the Lord."

28, 29, 31. "Stand in awe of him, and sin not; speak his name with trembling . . . . For Satan is the magistrate of the Justice of God (Karma); he beareth the balance and the sword . . . . For to him *are committed Weight and Measure and Number.*"

Compare the last sentence with what the Rabbi, who explains the Kabala to Prince *Al-Chazari* in the Book of that name, says; and it will be found that the *Weight* and *Measure* and *Number* are, in *Sepher Jezirah*, the attributes of the Sephiroth (the three *Sephrim*, or figures, ciphers) covering the whole collective number of 10; and that the Sephiroth are the collective Adam Kadmon, the "Heavenly Man" or the *Logos*. Thus Satan and the anointed were identified in ancient thought. Therefore,

33. "Satan is the minister of God, Lord of the seven mansions of Hades" . . . .

The seven or *Saptaloka* of the Earth with the Hindus; for Hades, or the Limbo of Illusion, of which theology makes a region bordering on Hell, *is simply our globe, the Earth*, and thus Satan is called—

33 ". . . . the angel of the *manifest Worlds.*"

It is "Satan who is the god of our planet and *the only* god," and this without any allusive metaphor to its wickedness and depravity. For he is one with the Logos, "the first son, *eldest of the gods*," in the order

of microcosmic (divine) evolution; Saturn (Satan), astronomically, "is the *seventh and last* in the order of macrocosmic emanation, being the circumference of the kingdom of which Phœbus (the light of wisdom, also the Sun) is the centre." The Gnostics were right, then, in calling the Jewish god "an angel of matter," or he who breathed (conscious) life into Adam, and he whose planet was Saturn.

34. "And God hath put a girdle about his loins (the rings of Saturn), and the name of the girdle is Death."

In anthropogony this "girdle" is the human body with its two lower principles, which three die, while the innermost man is immortal. And now we approach the "*Secret* of Satan."

37, 38, 39. ". . . Upon Satan only *is the shame of generation.* He hath lost his virginal estate (so hath the *Kumâra* by incarnating): *uncovering heavenly secrets*, he hath entered into bondage. . . . He compasseth with bonds and limits all things. . . ."

42, 43, 44. "Twain are the armies of God: in heaven the hosts of Michael; in the abyss (the manifested world) the legions of Satan. These are the unmanifest and the manifest; the free and the bound (in matter): the virginal and the fallen. And both are the Ministers of the Father, fulfilling the word Divine. . . ." Therefore—

55. "Holy is the Sabbath of god: *blessed and sanctified is the name of the Angel of Havas*"—SATAN.

For, "The glory of Satan is the shadow of the Lord": God in the manifested world; "the throne of Satan is the footstool of Adonai"—that footstool being the whole KOSMOS. (*Vide* Part II., "*Is Pleroma Satan's Lair?*")

When the Church, therefore, curses Satan, it curses the cosmic reflection of God; it anathematizes God made manifest in matter or in the objective; it maledicts God, or the ever-incomprehensible WISDOM, revealing itself as Light and Shadow, good and evil in nature, in the only manner comprehensible to the limited intellect of MAN.

This is the true philosophical and metaphysical interpretation of Samael, or Satan, the adversary in the Kabala; the same tenets and spirit being found in the allegorical interpretations of every other ancient religion. This philosophical view does not interfere, however, with the *historical* records connected with it. We say "historical," because allegory and a mythical ornamentation around the kernel of tradition, in no wise prevent that kernel being a record of real events. Thus, the Kabala, repeating the time-honoured revelations of the once universal history of our globe and the evolution of its races, has presented it under the legendary form of the various records which have formed the Bible. Its historical foundation is now offered, in however imperfect a form, on these pages from the Secret Doctrine of the East; and thus

the allegorical and symbolical meaning of the Serpent of Genesis is found explained by the "Sons of Wisdom" (or angels from higher spheres, though all and each pertain to the kingdom of Satan, or Matter) revealing to men the mysteries of Heaven. Hence, also, all the so-called myths of the Hindu, Grecian, Chaldean, and Jewish Pantheons are found to be built on fact and truth. The giants of Genesis are the historical Atlanteans of Lanka, and the Greek Titans.

Who can forget that Troy was once upon a time proclaimed a myth, and Homer a non-existing personage, while the existence of such cities as Herculaneum and Pompeii was denied, and attributed to mere fairy legends? Yet Schliemann proved that Troy had really existed, and the two cities, though buried for long ages under the Vesuvian lava, have had their resurrection day, and live again on the surface of the earth. How many more cities and localities called "fabulous" are on the list of future discoveries, how many more personages regarded as mythical* will one day become historical, those alone can tell who read the decrees of Fate in the astral light.

As the tenets of the Eastern doctrine, however, have always been kept secret, and as the reader can hardly hope to be shown the original texts unless he becomes an accepted disciple, let the Greek and Latin scholar turn to the original texts of Hermetic literature. Let him, for one thing, read carefully the opening pages of the *Pymander* of Hermes Trismegistus; and then he will see our doctrines corroborated in it, however veiled its text. There also he will find the evolution of the Universe, of our Earth (called "Nature" in Pymander) as of everything else, from the "Moyst Principle"—or the great Deep, FATHER-MOTHER—the first differentiation in the manifested Kosmos. First the "Universal Mind," which the hand of the Christian translator has metamorphosed in the earliest renderings into God, the Father: then the "Heavenly Man,"† which is the great Total of that Host of Angels, which was too pure for the creation of the inferior worlds or of the men of our globe, but which *fell* nevertheless *into matter* by virtue of that same evolution, as the second *logos* of the "Father."‡

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* See the "Primeval Manus of Humanity."

† The "Heavenly Man"—please mark again the word—is "the LOGOS" or the "Son" esoterically. Therefore, once that the title was applied to Christ (declared God and the very God himself) Christian theology had no choice. In order to support its dogma of the personal Trinity it had to proclaim, as it does, that the Christian *Logos* is the only true one, and that all the *Logoi* of other religions were false, and only the masquerading Evil Principles, SATAN. Now see where this led Western theology to.

‡ "For the *Mind*, a deity abounding in both sexes, being Life and Life, brought forth by its *Word* another *Mind* or Workman; which, being God of the *Fire* and the Spirit, fashioned and formed seven other Governors, which in their circles contain the

Synthetically every Creative Logos, or "the Son who is one with the Father," is the Host of the Rectores Mundi in itself. Even Christian theology makes of the seven "Angels of the Presence" the Virtues, or the personified attributes of God, which, being created by him, as the Manus were by Brahmâ, became Archangels. The Roman Catholic *theodice* itself recognising, in its creative *Verbum Princeps*, the head of those angels—*caput angelorum*—and the *magni consilii Angelus* (the Angel of the great Counsel), thus recognizes the identity of Christ and those Angels.

"The *Gods became no-Gods, the Sura—A*-sura," says the text; *i.e.*, gods became fiends—SATAN, when read literally. But Satan will now be shown, in the teaching of the Secret Doctrine, allegorized as Good, and Sacrifice, a God of Wisdom, under different names.

The Kabala teaches that Pride and Presumption—the two chief prompters of Selfishness and Egotism—are the causes that emptied heaven of *one third* of its divine denizens—mystically, and of *one third* of the stars—astronomically; in other words, the two statements are—the first an allegory, and the second a fact. The former, nevertheless, as shown, is intimately connected with humanity.

In their turn the Rosicrucians, who were well acquainted with the secret meaning of the tradition, kept it to themselves, teaching merely that the whole of *creation* was due to, and the result of, that legendary "War in Heaven" *brought on by the rebellion of the angels* against creative law*, or the Demiurge. The statement is correct, but the *inner* meaning is to this day a mystery. To elude further explanation of the difficulty by appealing to divine mystery, or to the sin of prying into its policy—is to say nothing at all. It may prove sufficient to

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Phenomenal World, and whose disposition is called Fate or Destiny." (*Section* 9, *ch.* 1, *ed. of* 1579).

Here it is evident that "Mind" (the primeval universal Divine Thought) is neither the Unknown unmanifested One, since it abounds in both sexes (is male and female), nor yet the Christian Father, as the latter is a male and not an androgyne. The fact is that the *Father, Son, and Man* are hopelessly mixed up in the translations of Pymander.

* The allegory of the fire of Prometheus is another version of the rebellion of the proud Lucifer, who was *hurled down to the bottomless pit*, or simply unto our Earth, to live as man. The Hindu Lucifer, the *Mahasura*, is also said to have become envious of the Creator's resplendent light, and, at the head of inferior Asuras (not gods, but spirits), to have rebelled against Brahmâ; for which Siva hurled him down to Pâtâla. But, as philosophy goes hand in hand with allegorical fiction in Hindu myths, the *devil* is made to repent, and is afforded the opportunity to progress: he is a sinful man *esoterically*, and can by *yoga* devotion, and adeptship, reach his status of *one with the deity*, once more. Hercules, the Sun-god, descends to Hades (the cave of Initiation) to deliver the victims from their tortures, etc., etc. The Christian Church alone creates *eternal* torment for the devil and the damned, that she has invented.

believers in the Pope's infallibility, but will hardly satisfy the philosophical mind. Yet the truth, although known to most of the higher Kabalists, has never been told by any of their number. One and all, Kabalists and symbologists, showed an extraordinary reluctance to confess the primitive meaning of the Fall of the Angels. In a Christian such silence is only natural. Neither alchemist nor philosopher could, during the Mediæval Ages, utter that* which in the sight of orthodox theology was a terrible blasphemy, for it would have led them directly through the "Holy" office of the Inquisition, to stake and rack. But for our modern Kabalists and Freethinkers the case is different. With the latter, we fear, it is merely human pride, vanity based on a loudly rejected and as ineradicable superstition. Since the Church, in her struggle with Manicheeism, invented the devil, and by placing

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* Why should, for instance, Eliphas Lévi, the very *fearless* and outspoken Kabalist, have hesitated to divulge the mystery of the *Fallen* Angels so-called? That he knew the fact and real meaning of the allegory—both in its religious and mystical, as well as in its physiological sense—is proved by his voluminous writings and frequent allusions and hints. Yet Eliphas, after having alluded to it a hundred times in his previous works, says in his latest "*Histoire de la Magie*," p. 220 . . . "We protest with all our might against the sovereignty and the ubiquity of Satan. We *pretend neither to deny nor affirm here the tradition on the Fall of the Angels* . . . but if so, then the prince of the Angelic Rebels can be at best the last and the most powerless among the condemned—now that he is separated from deity—which is the principle of every power. . . ." This is hazy and evasive enough; but see what Hargrave Jennings writes in his weird, *staccato*-like style:—

"Both Saint Michael and Saint George are types. They are sainted personages, or dignified heroes, or powers apotheosized. They are each represented with their appropriate faculties and attributes. These are reproduced and stand multiplied—distinguished by different names in all the mythologies . . . (including the Christian). . . . The idea regarding each is a general one. This idea and representative notion is that of the all-powerful champion—child-like in his 'Virgin innocence'—so powerful that this god-filled innocence (the Seraphim 'Know most,' the Cherubim 'love most') can shatter the world (articulated, so to use the word—in the magic of Lucifer, but condemned) in opposition to the artful constructions (this 'side-life') of the magnificent apostate, the mighty rebel, but yet at the same time the 'Light-bringer,' the Lucifer, the 'Morning Star,' the 'Son of the morning'—the very highest title 'out of heaven,' for in heaven it cannot be, but out of heaven it is everything. In an apparently incredible side of his character—qualities are of no sex—this archangel, St. Michael, is the *invincible, sexless, celestial* 'Energy'—to dignify him by his grand characteristics—the invisible 'Virgin Combatant,' clothed . . . and at the same time armed, in the denying mail of the Gnostic 'refusal to create.' This is another . . , 'myth within myths' . . . a stupendous 'mystery of mysteries,' because it is so impossible and contradictory. Unexplainable as the Apocalypse. Unrevealable as the 'Revelation'" (*p.* 213).

Nevertheless, this *unexplainable* and *unrevealable* mystery will now be explained and revealed by the doctrines of the East. But as the very erudite, but still more puzzling author of "Phallicism" gives it, of course, no uninitiated mortal would ever understand the real drift of his remarks.

a theological extinguisher on the radiant star-god, *Lucifer*, the "Son of the Morning," thus created the most gigantic of all her paradoxes—*a black and tenebrous light*—the myth has struck its roots too deep in the soil of blind faith to permit, in our age, even those, who do not acquiesce in her dogmas and laugh at her horned and cloven-footed Satan, to come out bravely and confess the antiquity of the oldest of all traditions. In a few brief words it is this. *Semi-exoterically*, the "First-born" of the Almighty—*Fiat Lux*,—or the angels of primordial light, were commanded *to create;* one third of them rebelled *and refused;* while those who "obeyed as Fetahil did—*failed*" most signally.

To realise the refusal and failure in their correct physical meaning, one must study and *understand* Eastern philosophy; one has to be acquainted with the fundamental mystical tenets of the Vedantins, with regard to the utter fallacy of attributing functional activity to the infinite and absolute deity. Esoteric philosophy maintains that during the *Sandhyas*, the "Central Sun" emits *creative light*—passively so to say. *Causality* is latent. It is only during the active periods of being that it gives rise to a stream of ceaseless energy, whose vibrating currents acquire more activity and potency with every rung of the hebdomadic ladder of Being which they descend. Hence it becomes comprehensible how the process of *creating*, or rather of fashioning, the organic Universe, with all its units of the seven kingdoms, necessitated intelligent beings—who became collectively a Being or creative God—differentiated already from the one absolute Unity, unrelated as the latter is to conditioned creation.*

Now the Vatican MSS. of the Kabala—a single copy of which (in Europe) is said to have been in the possession of Count St. Germain—contains the most complete exposition of the doctrine, including the peculiar version accepted by the Luciferians † and other Gnostics; and in that parchment the *Seven Suns of Life* are given in the order they are found in the *Saptasurya*. Only four of these, however, are mentioned in the editions of the Kabala which are procurable in the public libraries, and that even in a more or less veiled phraseology. Nevertheless even this reduced number is amply sufficient to show an identical origin, as it refers to the quaternary group of the Dhyan-Chohans, and proves the speculation to have had its origin in the Secret Doctrines of the Aryans.

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* "Creation"—out of pre-existent eternal substance, or matter, of course, which substance, according to our teachings, is boundless, ever-existing space.

† The Luciferians—the sect of the fourth century who are alleged to have taught that the Soul was a *carnal* body transmitted to the child by its father;—and that other religious and still earlier sect of the second century A.D., the Lucianists, who taught all this, and further, that the *animal* Soul was not immortal, were philosophizing on the grounds of the real Kabalistic and Occult teachings.

As is well known, the Kabala never originated with the Jews, who got their ideas from the Chaldeans and the Egyptians.

Thus even the now *exoteric* Kabalistic teachings speak of a *Central* Sun, and of three secondary suns in each solar system—our own included. As shown in that able though too materialistic work, "*New Aspects of Life and Religion*," which is a *synopsis of the views* of the Kabalists in an aspect deeply thought out and assimilated :—

"The *Central Sun* . . . *was to them* (as much as to the Aryans) *the centre of Rest;* the centre to which all motion was to be ultimately referred. Round this central sun . . . 'the first of three systemic suns . . . revolved on a polar plane . . . the second, on an equatorial plane' . . . and the third only was our visible sun. These four solar bodies were '*the organs on whose action what man calls the creation, the evolution of life on the planet, earth, depends.*' The channels through which the influence of these bodies was conveyed to the earth they (the Kabalists) held to be electrical" (*p.* 287). . . . "The radiant energy flowing from the central sun * called the Earth into being as a watery globe," whose tendency, "as the nucleus of a planetary body, was to rush to the (central) Sun . . . . within the sphere of whose attraction it had been created," "but the radiant energy, similarly electrifying both, withheld the one from the other, and so changed motion towards into motion round the centre of attraction, which the revolving planet (earth) thus sought to reach.

"In the organic cell the *visible sun* found its own proper matrix, and produced through this the animal (while maturing the vegetable) Kingdom, finally placing man at its head, in whom, through the animating action of that Kingdom, it originated the psychic cell. But the man so placed at the head of the animal kingdom, at the head of the creation, was the animal, the *soul-less, the perishable man*. . . . Hence man, although apparently its crown, would, by his advent have marked the close of creation; since creation, culminating in him, would at his death have entered on its decline" . . . (*p.* 289).

This Kabalistic view is here quoted, to show its perfect identity in spirit with the Eastern doctrine. Explain, or complete the teaching of the seven Suns with the seven systems of *planes of being*, of which the "Suns" are the central bodies, and you have the seven angelic planes,

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* This "central sun" of the Occultists, which even Science is obliged to accept astronomically, for it cannot deny the presence in Sidereal Space of a central body in the milky way, a point unseen and mysterious, the ever-hidden centre of attraction of our Sun and system — this "Sun" is viewed differently by the Occultists of the East. While the Western and Jewish Kabalists (and even some pious modern astronomers) claim that in this sun the God-head is specially present — referring to it the volitional acts of God—the Eastern Initiates maintain that, as the *supra-divine* Essence of the Unknown Absolute is equally in every domain and place, the "Central Sun" is simply the centre of Universal life-Electricity; the reservoir within which that divine radiance, already differentiated at the beginning of every *creation*, is focussed. Though still in a *laya*, or neutral condition, it is, nevertheless, the one attracting, as also the ever-emitting, life Cent re.

whose "Host" are gods thereof, collectively. *(See Comm. to Stanza VII. Book I.)* They are the Head-group divided into four classes from the *incorporeal* down to the semi-corporeal, which classes are directly connected—though in very different ways as regards voluntary connection and functions—with our mankind. They are three, synthesized by the fourth (the first and highest), which is called the "Central Sun" in the Kabalistic doctrine just quoted. This is the great difference between the Semitic and the Aryan Cosmogony; one materializing, humanizes the mysteries of nature; the other spiritualizes matter, and its physiology is always made subservient to metaphysics. Thus, though the seventh principle reaches man through all the phases of being, pure as an indiscrete element and an impersonal unity, it passes through (the Kabala teaches *from*) the Central Spiritual Sun and Group the second (the *polar* Sun), which two radiate on man his Atma. Group *Three* (the equatorial Sun) cement the Buddhi to Atman and the higher attributes of *Manas*, while group Four (the spirit of our visible sun) endows him with his Manas and its vehicle—the *Kama rupa*, or body of passions and desires, the two elements of *Ahamkara* which evolve *individualized consciousness*—the personal *ego*. Finally, it is the spirit of the Earth in its triple unity that builds the physical body, attracting to it the Spirits of Life and forming his *Linga Sarira*.

Now, as everything proceeds cyclically, the evolution of man like everything else, the order in which he is generated is described fully in the Eastern teachings, whereas it is only hinted at in the Kabala. Says the *Book of Dzyan* with regard to primeval man when first projected by the "Boneless," the incorporeal Creator: "*First, the Breath, then Buddhi, and the Shadow-Son* (the Body) *were* 'CREATED.' *But where was the pivot* (the middle principle, Manas)? *Man is doomed. When alone, the indiscrete* (undifferentiated Element) *and the Vahan* (Buddhi)—*the cause of the causeless—break asunder from manifested life*"—"*unless cemented and held together by the middle principle, the vehicle of the personal consciousness of* JIVA"; explains the Commentary. In other words, the two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is (*a*) the Mind, the *Manas-Ego*, to cognize itself, and (*b*) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man. It is the *Fifth* and the *Fourth* principles*—*Manas* and *Kama rupa*—that contain the dual personality: the real immortal Ego (*if it assimilates itself to the two higher*) and the false and transitory personality, the *mayavi* or astral body, so-called, or the *animal-human* Soul—the two hav-

* The Fourth, and the Fifth from *below* beginning by the physical body; the Third and the Fourth, if we reckon from *Atma*.

ing to be closely blended for purposes of a *full* terrestrial existence. Incarnate the Spiritual Monad of a Newton grafted on that of the greatest saint on earth—in a physical body the most perfect you can think of—*i.e.*, in a two or even a three-principled body composed of its *Sthula Sarira*, pràna (life principle), and *linga sarira*—and, if it lacks its middle and fifth principles, you will have created *an idiot*—at best a beautiful, soul-less, empty and unconscious appearance. "*Cogito—ergo sum*"—can find no room in the brain of such a creature, not on this plane, at any rate.

There are students, however, who have long ago understood the philosophical meaning underlying the allegory—so tortured and disfigured by the Roman Church—of the *Fallen* Angels. "The Kingdom of Spirits and spiritual action which flows from and is the product of Spirit Volition, is outside and contrasted with and in contradiction to the Kingdom of (divine) Souls and divine action."* As said in the text :—

"*Like produces like and no more at the genesis of being, and evolution with its limited conditioned laws comes later. The Self-Existent* † *are called* CREATIONS, *for they appear in the Spirit Ray, manifested through the potency inherent in its* UNBORN *Nature, which is beyond time and* (limited or conditioned) *Space. Terrene products, animate and inanimate, including mankind, are falsely called creation and creatures: they are the development* (evolution) *of the discrete elements.*" (Com. xiv.) Again :—

"*The Heavenly rupa* (Dhyan Chohan) *creates* (man) *in his own form; it is a spiritual ideation consequent on the first differentiation and awakening of the universal* (manifested) *Substance; that form is the ideal shadow of Itself: and this is* THE MAN OF THE FIRST RACE."

To express it in still clearer form, limiting the explanation to this earth only, it was the duty of the first "differentiated Egos"—the Church calls them Archangels—to imbue primordial matter with the evolutionary impulse and guide its formative powers in the fashioning of its productions. This it is which is referred to in the sentences both in the Eastern and Western tradition—"the Angels were *commanded to create.*" After the Earth had been made ready by the *lower* and more material powers, and its three Kingdoms fairly started on their way to be "fruitful and multiply," the higher powers, the Archangels or Dhyanis, were compelled by the evolutionary Law to descend on Earth, in order to construct the crown of its evolution—MAN. Thus the "Self-created"

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* "*New Aspects of Life.*"

† Angelic, Spiritual Essences, immortal in their being because unconditioned in Eternity; periodical and conditioned in their Manvantaric manifestations.

and the "Self-existent" projected their pale shadows; but group the Third, the Fire-Angels, *rebelled and refused* to join their Fellow Devas.

Hindu exotericism represents them all as *Yogins*, whose piety inspired them to refuse *creating*, as they desired to remain eternally *Kumâras*, "Virgin Youths," in order to, if possible, anticipate their fellows in progress towards Nirvana—the final liberation. But, agreeably to esoteric interpretation, it was a self-sacrifice for the benefit of mankind. The "Rebels" would not create will-less irresponsible men, as the "obedient" angels did; nor could they endow human beings with only the temporary reflections of their own attributes; for even the latter, belonging to another and a so-much higher plane of consciousness, would leave man still irresponsible, hence interfere with any possibility of a higher progress. No spiritual and psychic evolution is possible on earth—the lowest and most material plane—for one who on that plane, at all events, is inherently *perfect* and cannot accumulate either merit or demerit. Man remaining the pale shadow of the inert, immutable, and motionless perfection, the one negative and passive attribute of the real *I am that I am*, would have been doomed to pass through life on earth as in a heavy dreamless sleep; hence a failure on this plane. The Beings, or the Being, collectively called Elohim, who first (if ever) pronounced the cruel words, "Behold, the man is become *as one of us*, to know good and evil; and now, lest he put forth his hand and take also of the tree of life and eat and live for ever . . ." must have been indeed the Ilda-baoth, the *Demiurge* of the Nazarenes, filled with rage and envy against his own creature, whose reflection created *Ophiomorphos*. In this case it is but natural—even from the dead letter standpoint—to view *Satan*, the Serpent of Genesis, as the real creator and benefactor, the Father of Spiritual mankind. For it is he who was the "Harbinger of Light," bright radiant Lucifer, who opened the eyes of the automaton *created* by Jehovah, as alleged; and he who was the first to whisper: "in the day ye eat thereof ye shall be as Elohim, knowing good and evil"—can only be regarded in the light of a Saviour. An "adversary" to Jehovah the "*personating* spirit," he still remains in esoteric truth the ever-loving "Messenger" (the angel), the Seraphim and Cherubim who both *knew* well, and *loved* still more, and who conferred on us spiritual, instead of physical immortality—the latter a kind of *static* immortality that would have transformed man into an undying "Wandering Jew."

As narrated in King's "Gnostics," "Ilda-Baoth, whom several sects regarded as the God of Moses, was not a pure spirit, he was ambitious and proud, and rejecting the spiritual light of the middle space offered him by his mother Sophia-Achamoth, he set himself to create a world of his own. Aided by his sons, the six planetary genii, he fabricated man,

but this one proved a failure. It was a monster, soulless, ignorant, and crawling on all fours on the ground like a material beast. Ilda-Baoth was forced to implore the help of his spiritual mother. She communicated to him a ray of her divine light, and so animated man and endowed him with a soul. And now began the animosity of Ilda-Baoth toward his own creature. Following the impulse of the divine light, man soared higher and higher in his aspirations; very soon he began presenting not the image of his creator Ilda-Baoth but rather that of the Supreme Being, the 'primitive man,' Ennoia. Then the Demiurgos was filled with rage and envy; and fixing his jealous eye on the abyss of matter, his looks envenomed with passion were suddenly reflected as in a mirror; the reflection became animate, and there arose out of the abyss Satan, serpent, Ophiomorphos—'the embodiment of envy and cunning. He is the union of all that is most base in matter, with the hate, envy, and craft of a spiritual intelligence.'" This is the exoteric rendering of the Gnostics, and the allegory, though a *sectarian* version, is suggestive, and seems true to life. It is the natural deduction from the dead letter text of chapter iii. of Genesis.

Hence the allegory of Prometheus, who steals the divine fire so as to allow men to proceed consciously on the path of spiritual evolution, thus transforming the most perfect of *animals* on earth into a potential god, and making him free to "take the kingdom of heaven by violence." Hence also, the *curse* pronounced by Zeus against Prometheus, and by Jehovah-Il-da-Baoth against his "rebellious son," Satan. The cold, pure snows of the Caucasian mountain and the never-dying, singeing fire and flames of an extinguishable hell. Two poles, yet the same idea; the dual aspect of a refined torture: a *fire producer*—the personified emblem of Φωσφόρος of the astral fire and light in the *anima mundi*—(that element of which the German materialist philosopher Moleschott said: "ohne *phosphor* kein gedanke," *i.e.*, without phosphorus no thought), burning in the fierce flames of his terrestrial passions; the conflagration fired by his *Thought*, discerning as it now does good from evil, and yet a slave to the passions of its earthly Adam; feeling the vulture of doubt and full consciousness gnawing at its heart—a *Prometheus indeed, because a conscious*, hence a *responsible* entity.* The curse of *life* is great, yet how few are those men, outside some Hindu and Sufi mystics, who would exchange all the tortures of conscious life, all the evils of a responsible existence, for the unconscious perfection of a passive (objectively) *incorporeal* being, or even the universal static Inertia personified in Brahmâ during his "night's" rest. For, to quote from an able article by one†

* The history of Prometheus, Karma, and human consciousness, is found further on

† By an Englishman whose erratic genius killed him. The son of a Protestant clergyman, he became a Mahomedan, then a rabid atheist, and after meeting with a

who, confusing the planes of existence and consciousness, fell a victim to it :—

"Satan, or Lucifer, represents the *active*, or, as M. Jules Baissac calls it, the 'Centrifugal Energy of the Universe' in a cosmic sense. He is Fire, Light, Life, Struggle, Effort, Thought, Consciousness, Progress, Civilization, Liberty, Independence. At the same time he is pain, which is the Re-action of the *pleasure* of action, and *death*—which is the revolution of *life*—Satan, burning in his own hell, produced by the fury of his own momentum—the expansive disintegration of the nebulæ which is to concentrate into new worlds. And fitly is he again and again baffled by the eternal *Inertia* of the *passive* energy of the Kosmos—the inexorable '*I AM*'—the flint from which the sparks are beaten out. Fitly is he . . . and his adherents . . . consigned to the 'sea of fire,' because it is the *Sun* (in one sense only in the Cosmic allegory), the fount of life in *our system*, where they are purified (disintegrated) and churned up to re-arrange them for another life (the resurrection); that *Sun* which, as the origin of the active principle of our Earth, is at once the *Home* and the *Source* of the Mundane Satan. . . ." To demonstrate furthermore the accuracy of Baissac's general theory (in *Le Diable et Satan*) cold is known to have a 'Centripetal' effect. "Under the influence of cold everything contracts. . . . Under it life *hybernates*, or dies out, thought congeals, and fire is extinguished. Satan is immortal in his own Fire-Sea—it is only in the 'Nifl-heim' (the cold Hell of the Scandinavian *Eddas*) of the '*I AM*' that he cannot exist. But for all that there is a kind of *Immortal* Existence in the Nifl-heim, and that existence must be *painless and peaceful*, because it is *Unconscious and Inactive*. In the Kingdom of *Jehovah* (if this God were all that the Jews and Christians claim for him) there is no Misery, no War, no marrying and giving in marriage, no change, no *Individual Consciousness*.* All is absorbed in the spirit of the most Powerful. *It is emphatically a kingdom of Peace and loyal Submission as that of the 'Arch-Rebel' is one of War and Revolution*. . . . . It (the

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master, a Guru, he became a mystic ; then a theosophist who doubted, despaired ; threw up *white* for *black* magic, went insane and joined the Roman Church. Then again turning round, anathematized her, re-became an atheist, and died cursing humanity, knowledge, and God, in whom he had ceased to believe. Furnished with all the esoteric data to write his "War in Heaven," he made a semi-political article out of it, mixing Malthus with Satan, and Darwin with the astral light. Peace be to his—*Shell*. He is a warning to the chelas who fail. His forgotten tomb may now be seen in the Mussulman burial ground of the Joonagad, Kathiawar, in India.

* The author talks of the *active*, *fighting*, damning Jehovah as though he were a synonym of Parabrahm ! We have quoted from this article to show where it dissents from theosophic teachings ; otherwise it would be quoted some day against us, as everything published in the *Theosophist* generally is.

former) is in fact what Theosophy calls *Nirvana*. But then Theosophy teaches that separation from the *Primal Source having once occurred*, Re-union can only be achieved *by Will—Effort*—which is distinctly *Satanic* in the sense of this essay."

It *is* "Satanic" from the standpoint of orthodox Romanism, for it is owing to the prototype of that which became in time the Christian Devil—to the Radiant Archangels, Dhyans-Chohans, who refused to create, because they wanted Man *to become his own creator* and an immortal god—that men can reach *Nirvana* and the haven of heavenly divine Peace.

To close this rather lengthy comment, the Secret Doctrine teaches that the Fire-Devas, the Rudras, and the Kumâras, the "Virgin-Angels," (to whom Michael and Gabriel, the Archangels, both belong), the divine "Rebels"—called by the *all-materializing* and positive Jews, the *Nahash* or "Deprived"—preferred the *curse* of *incarnation* and the long cycles of terrestrial existence and rebirths, to seeing the misery (even if *unconscious*) of the beings (evolved as shadows out of their Brethren) through the semi-passive energy of their *too spiritual* Creators. If "man's uses of life should be such as neither to animalize nor to spiritualize, but to *humanize* Self,"* before he can do so, he must be born *human* not angelic. Hence, tradition shows the celestial *Yogis* offering themselves as voluntary victims in order to redeem Humanity—created god-like and perfect at first—and to endow him with human affections and aspirations. To do this they had to give up their natural status and, descending on our globe, take up their abode on it for the whole cycle of the Mahayuga, thus exchanging their impersonal individualities for individual personalities—the bliss of sidereal existence for the curse of terrestrial life. This voluntary sacrifice of the Fiery Angels, whose nature was *Knowledge* and *Love*, was construed by the exoteric theologies into a statement that shows "the rebel angels hurled down from heaven into the darkness of Hell"—our Earth. Hindu philosophy hints at the truth by teaching that the *Asuras* hurled down by Siva, are only in an *intermediate state* in which they prepare for higher degrees of purification and redemption from their

* Explaining the Kabala, Dr. H. Pratt says, "Spirit was to man (to the Jewish Rabbin, rather ?) a bodiless, disembodied, or deprived, and degraded being, and hence was termed by the ideograph *Nahash* 'Deprived;' represented as appearing to and seducing the human race—men through the Woman. . . . In the picture from this Nahash, this spirit was represented by a serpent, because from its *destitution of bodily members*, the Serpent was looked upon as a deprived and depraved and degraded creature" ("*New Aspects*," *p*. 235). Symbol for symbol there are those who would prefer that of the serpent—the symbol of wisdom and eternity, deprived of limbs as it is—to the Jod (י)—the poetical ideograph of Jehovah in the Kabala—the god of the male symbol of generation.

wretched condition; but Christian theology, claiming to be based on the rock of divine love, charity, and justice of him it appeals to as its Saviour—has invented, to enforce that claim paradoxically, the dreary dogma of hell, that Archimedean lever of Roman Catholic philosophy.

As to Rabbinical Wisdom—than which there is none more positive, materialistic, or grossly terrestrial, as it brings everything down to physiological mysteries—it calls these Beings, the "Evil One;" and the Kabalists—*Nahash*, "Deprived," as just said, and the *Souls*, that have thrown themselves, *after having been alienated in Heaven from the Holy One*, into an abyss at the dawn of their very existence, and have anticipated the time when they are to descend on earth. (*Zohar* iii., 61, *C.*)

And let me explain at once that our quarrel is not with the *Zohar* and the Kabala in their right interpretation—for the latter is ours—but only with the gross, *pseudo*-esoteric explanations of the later, and especially those of the Christian Kabalists.

"*Our earth and man*," says the Commentary, "*being the products of the three Fires*"—whose three names answer, in Sanskrit, to "*the electric fire, the Solar fire, and the fire produced by friction*,"—these three fires, explained on the Cosmic and human planes, are Spirit, Soul, and Body, the three great Root groups, with their four additional divisions. These vary with the Schools, and become—according to their applications—the *upadhis* and the *vehicles*, or the *noumena* of these. In the exoteric accounts, they are personified by the "three sons of surpassing brilliancy and splendour" of Agni Abhimânim, the eldest son of Brahmâ, the *Cosmic* LOGOS, by *Swâha*, one of Daksha's* daughters. In the metaphysical sense the "Fire of friction" means the Union between *Buddhi*, the sixth, and *Manas*, the fifth, principles, which thus are united or cemented together; the fifth merging partially into and becoming part of the *monad*; in the physical, it relates to the *creative spark*, or germ, which fructifies and generates the human being. The three Fires, it is said (whose names are Pâvaka, Pavamâna and Suchi) were condemned by a curse of Vasishta, the great sage, "*to be born over and over again*." (Bhagavata-Purâna iv. 24, 4.) This is clear enough.

Therefore, the *FLAMES*, whose functions are confused in the exoteric books, and who are called indifferently Prajâpati, Pitris, Manus, Asuras,

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* Daksha, the "intelligent, the competent." "This name generally carries with it the idea of *creative power*." He is a son of Brahmâ, and of Aditi, and agreeably to other versions, a self-born power, which, like Minerva, sprang from his father's body. He is the chief of the *Prajâpati*—the Lords or Creators of Being. In Vishnu Purâna, *Parâsara* says of him, "in every Kalpa (or manvantara) Daksha and the rest are born and are again destroyed." And the Rig-Veda says that "Daksha sprang from Aditi and Aditi from Daksha," a reference to the eternal cyclic re-birth of the same divine Essence.

Rishis, Kumâras,* etc. etc., are said to incarnate personally in the Third Root-Race and thus find themselves "reborn over and over again." In the Esoteric doctrine they are generally named the Asuras, or the *Asu-ra Devata* or *Pitar*-devata (gods) for, as said, they were first Gods—and the highest—before they became "*no*-gods," and had from Spirits of Heaven fallen into Spirits of the Earth †—*exoterically*, note well, in orthodox dogma.

No Theologian, any more than an Orientalist, can ever understand the genealogies of the Prajâpati, the Manus, and the Rishis, nor the direct connection of these—or their correlation rather—with the Gods, unless he has the key to the old primitive Cosmogony and Theogony, which all the Nations originally had in common. All these gods and demi-gods are found reborn on earth, in various Kalpas and in as various characters; each, moreover, *having his Karma distinctly traced, and every effect assigned to its cause.*

Before other Stanzas could be explained, it was, as seen, absolutely necessary to show that the sons of "Dark Wisdom," though identical with the Archangels which Theology has chosen to call the "Fallen," are as divine and as pure and more so than all the Michaels and Gabriels so glorified in the churches. The "old Book" goes into various details of Astral life, which at this juncture would be quite incomprehensible to the reader. It may, therefore, be left for later explanations, and the First and Second Races can now only receive bare notice. Not so for the Third Race—the Root-Race which separated into sexes, and which was the first to be endowed with reason. Men evolving *pari passu* with the globe, and the latter having "incrustated" more than a hundred million of years before—the first human sub-race had already begun to materialize or solidify, so to say. But, as the *Stanza* has it: "*the inner man* (the conscious Entity) *was not.*" This "Conscious Entity" Occultism says, comes from, nay, in many cases *is*, the very entire essence and *esse* of the high Intelligences condemned, by the undeviating law of Karmic evolution, to reincarnate in this manvantara.

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* No one of these orders is distinct from the Pitris or Progenitors, as says Manu (iii. 284). "The wise call our fathers Vasus; our paternal grandfathers, Rudras; our paternal great grandfathers, Adityas; agreeably to a text of the Vedas," or "this is an everlasting Vedic text" in another translation.

† As now discovered by the late G. Smith in the Babylonian cylinder literature, it was the same in Chaldean theogony. Ishtar, "eldest of Heaven and of Earth." Below him the *Igaga* or Angels of Heaven, and the *Anunnaki*, or angels of Earth. Below these again various classes of Spirits and "Genii" called Sadu, Vadukku, Ekimu, Gallu—of which some were good, some evil. (See "*Babylonian Mythology.*")

(*b*) This verse (thirty-ninth) relates exclusively to the racial divisions. Strictly speaking, esoteric philosophy teaches a modified polygenesis. For, while it assigns to humanity a oneness of origin, in so far that its forefathers or "Creators" were all divine beings—though of different classes or degrees of perfection in their hierarchy—men were nevertheless born on seven different centres of the continent of that period. Though all of one common origin, yet for reasons given their potentialities and mental capabilities, outward or physical forms, and future characteristics, were very different.* As to their complexions, there is a suggestive allegory told in *Linga Purâna*. The *Kumâra*—the Rudra gods, so called (*see further*), are described as incarnations of Siva, the *destroyer* (of *outward forms*), named also Vamadeva. The latter, as a *Kumâra*, the "Eternal Celibate," the chaste Virgin youth, springs from Brahmâ in each great Manvantara, and "again becomes four"; a reference to the *four great divisions of* the human races, as regards complexion and type—and three chief variations of these. Thus in the 29th Kalpa—in this case a reference to the transformation and evolution of the human form which Siva ever destroys and remodels periodically, down to the manvantaric great turning point about the middle of the Fourth (Atlantean) Race—in the 29th Kalpa, Siva, as Swetalohita, the *root* Kumâra, becomes, from moon-coloured, *white;* in his next transformation—he is *red* (and in this the exoteric version differs from the Esoteric teaching); in the third—*yellow;* in the fourth—*black*.

Esotericism now classes these seven variations, with their four great divisions, into only *three* distinct primeval races—as it does not take into consideration the First Race, which had neither type nor colour, and hardly an objective, though colossal form. The evolution of these races, their formation and development, went *pari passu* and on parallel lines with the evolution, formation, and development of three geological strata, from which the human complexion was as much derived as it was determined by the climates of those zones. It names three great divisions, namely, the RED-YELLOW, the BLACK, and the BROWN-WHITE.† The Aryan races, for instance, now varying from dark brown, almost black, red-brown-yellow, down to the whitest creamy colour, are yet all of one and the same stock—the Fifth Root-Race—and spring

* Some superior, others inferior, *to suit the Karma* of the various reincarnating Monads which could not be all of the same degree of purity in their last births in other worlds. This accounts for the difference of races, the inferiority of the savage, and other human varieties.

† "There are," says Topinard (English edition of "Anthropology," with preface by Professor Broca), "THREE fundamental elements of colour in the human organism—namely, the *red*, the *yellow*, and the *black*, which, mixed in variable quantities with the white of the tissues, give rise to those numerous shades seen in the human family." Here is science unintentionally supporting Occultism again.

from one single progenitor, called in Hindu *exotericism* by the generic name of Vaivasvata Manu: the latter, remember, being that generic personage, the Sage, who is said to have lived over 18,000,000 years ago, and also 850,000 years ago—at the time of the sinking of the last remnants of the great continent of Atlantis* (*See the Root and Seed Manus* further on), and who is said to live even *now* in his mankind. (*Vide at the end of this Stanza*, "THE PRIMEVAL MANUS OF HUMANITY.") The light yellow is the colour of the first SOLID human race, which appeared after the middle of the Third Root Race (*after its fall* into generation—as just explained), bringing on the final changes. For, it is only at that period that the last transformation took place, which brought forth man as he is now, only on a magnified scale. This Race gave birth to the Fourth Race; "Siva" gradually transforming that portion of Humanity which became "black with sin" into *red-yellow* (the red Indians and the Mongolians being the descendants of these) and finally into Brown-white races—which now, together with the yellow Races, form the great bulk of Humanity. The allegory in *Linga Purâna* is curious, as showing the great ethnological knowledge of the ancients.

When reading of "the last transformation," let the reader consider at this juncture, if that took place 18,000,000 years ago, how many millions more it must have required to reach that final stage? And if man, in his gradual consolidation, developed *pari passu* with the earth, how many millions of years must have elapsed during the *First*, *Second*, and the first half of the *Third* Race? For the Earth was in a comparatively ethereal condition before it reached its last consolidated state; the archaic teachings, moreover, telling us that, during the middle period of the Lemuro-Atlantean Race, three and a half Races after the Genesis of man, the Earth, man, and everything on the Globe was of a still grosser and more material nature, while such things as corals and some shells were still in a semi-gelatinous, astral state. The cycles that intervened since then, have already carried us onward, on the opposite ascending arc, some steps toward our *dematerialization*, as the spiritualists would say. The Earth, ourselves, and all things have softened since then—aye, even our brains. But it has been objected by some theosophists that an ethereal Earth even some 15, or 20,000,000 years ago, *does not square with Geology*, which teaches us that winds blew, rains fell, waves broke on the shore, sands shifted and accumulated.

* It must be remembered that the "last remnants" here spoken of, refer to those portions of the "great continent" which still remained, and not to any of the numerous islands which existed contemporaneously with the continent. Plato's "island" was, for instance, one of such remnants; the others having sunk at various periods previously. An occult "tradition" teaches that such submersions occur whenever there is an eclipse of the "spiritual sun."

etc., etc., that, in short, all natural causes now in operation were then in force, "*in the very earliest ages of geological time*, aye, that of the oldest palæozoic rocks." To this the following answers are given. *Firstly*, what is the date assigned by geology to those "oldest palæozoic rocks"? And *secondly*, why could not the winds blow, rain fall, and waves (*of carbonic acid* apparently, as science seems to imply) break on the shore, on an Earth semi-astral, *i.e.*, viscid? The word "astral" does not necessarily mean as thin as smoke, in occult phraseology, but rather "starry," shining or pellucid, in various and numerous degrees, from a quite filmy to a viscid state, as just observed. But it is further objected: How could an astral *Earth* have affected the other planets in this system? Would not the whole process get out of gear now if the attraction of one planet was suddenly removed? The objection is evidently invalid, since our system is composed of older and younger planets, some dead (like the moon), others in process of formation, for all astronomy knows to the contrary. Nor has the latter ever affirmed, so far as we know, that all the bodies of our system have sprung into existence and developed simultaneously. The Cis-Himalayan secret teachings differ from those of India in this respect. Hindu Occultism teaches that the Vaivasvata Manu Humanity is eighteen million and odd years old. We say, yes; but only so far as *physical*, or approximately physical, man is concerned, who dates from the close of the Third Root-Race. Beyond that period MAN, or his filmy image, may have existed for 300 million years, for all we know; *since we are not taught figures* which are and will remain secret with the Masters of Occult Science, as justly stated in "Esoteric Buddhism." Moreover, whereas the Hindu Purânas speak of one Vaivasvata Manu, we affirm that there were several, the name being a generic one. (*Vide supra*).

We must now say a few more words on the physical evolution of man.

Archaic Teachings in the Purânas and Genesis.

Physical Evolution.

The writer cannot give *too much* proof that the system of Cosmogony and Anthropogony as described actually existed, that its records *are* preserved, and that it is found mirrored even in the modern versions of ancient Scriptures.

The Purânas on the one hand, and the Jewish Scriptures on the other, are based on the same scheme of evolution, which, read esoterically and expressed in modern language, would be found to be quite as scientific as much of what now passes current as the final word of recent discovery. The only difference between the two schemes is, that

the Purânas, giving as much, and perhaps more attention to the causes than to the effects, allude to the pre-Cosmic and pre-Genetic periods rather than to those of so-called Creation, whereas the Bible, saying only a few words of the former period, plunges forthwith into material genesis, and, while nearly skipping the *pre-Adamic* races, proceeds with its allegories concerning the Fifth Race.

Now, whatever the onslaught made on the Order of creation in *Genesis*, and its dead letter account certainly lends itself admirably to criticism,* he who reads the Hindu Purânas—its allegorical exaggerations notwithstanding — will find them quite in accordance with physical Science.

Even what appears to be the, on the face of it, perfectly nonsensical allegory of Brahmâ assuming the form of a Boar to rescue the Earth from under the waters, finds in the Secret Commentaries a perfectly scientific explanation, relating as it does to the many risings and sinkings, and the constant alternation of water and land from the earliest to the latest geological periods of our globe; for Science teaches us now that nine-tenths of the stratified formations of the earth's crust have been gradually constructed beneath water, at the bottom of the seas. The ancient Aryans are credited with having known nothing whatever of natural history, geology, and so on. The Jewish race is, on the other hand, proclaimed even by its severest critic, an uncompromising opponent of the Bible, (See "Modern Science and Modern Thought," p. 337), to have the merit of having conceived the idea of monotheism "earlier, and retained it more firmly, than any of the *less philosophical* and *more immoral religions (! !)* of the ancient world." Only, while we find in Biblical esotericism physiological sexual mysteries symbolised, and very little

* Mr. Gladstone's unfortunate attempt to reconcile the Genetic account with science (see *Nineteenth Century*, "Dawn of Creation" and the "Proem to Genesis," 1886) has brought upon him the Jovian thunderbolt hurled by Mr. Huxley. The dead-letter account warranted no such attempt; and his fourfold order, or division of animated creation, has turned into the stone which, instead of killing the fly on the sleeping friend's brow, killed the man instead. Mr. Gladstone killed *Genesis* for ever. But this does not prove that there is no esotericism in the latter. The fact that the Jews and all the Christians, the modern as well as the early sects, have accepted the narrative *literally* for two thousand years, shows only their ignorance; and shows the great ingenuity and constructive ability of the initiated Rabbis, who have built the two accounts—the *Elohistic* and the *Jehovistic*—esoterically, and have purposely confused the meaning by the vowelless glyphs or word-signs in the original text. The six days—*yom*—of creation do mean six periods of evolution, and the seventh that of culmination of perfection (not of rest), and refer to the seven Rounds and the seven Races with a *distinct* "creation" in each; though the use of the words *boker*, dawn or morning, and *crib*, evening twilight—which have esoterically the same meaning as *sandhya*, twilight, in Sanskrit—have led to a charge of the most crass ignorance of the order of evolution.

more (something for which *very little real philosophy is requisite*), in the *Purânas* one may find the most scientific and philosophical "dawn of creation," which, if impartially analyzed and rendered into plain language from its fairy tale-like allegories, would show that modern zoology, geology, astronomy, and nearly all the branches of modern knowledge, have been anticipated in the ancient Science, and were known to the philosophers in their general features, if not in such detail as at present!

Purânic astronomy, with all its deliberate concealment and confusion for the purpose of leading the profane off the real track, was shown even by Bentley to be a real science; and those who are versed in the mysteries of Hindu astronomical treatises, will prove that the modern theories of the progressive condensation of nebulæ, nebulous stars and suns, with the most minute details about the cyclic progress of asterisms—far more correct than Europeans have even now—for chronological and other purposes, were known in India to perfection.

If we turn to geology and zoology we find the same. What are all the myths and endless genealogies of the seven Prajâpati, and their sons, the seven Rishis or Manus, and of their wives, sons and progeny, but a vast detailed account of the progressive development and evolution of animal creation, one species after the other? Were the highly philosophical and metaphysical Aryans—the authors of the most perfect philosophical systems of transcendental psychology, of Codes of Ethics, and such a grammar as Pânini's, of the Sankhya and Vedanta systems, and a moral code (Buddhism), proclaimed by Max Müller the most perfect on earth—such fools, or children, as to lose their time in writing *fairy tales;* such tales as the Purânas now seem to be in the eyes of those who have not the remotest idea of their secret meaning? What is the *fable*, the genealogy and origin of Kasyapa, with his twelve wives, by whom he had a numerous and diversified progeny of *nagas* (serpents), reptiles, birds, and all kinds of living things, and who was thus the *father* of all kinds of animals, but a *veiled* record of the order of evolution in *this* round? So far, we do not see that any Orientalist ever had the remotest conception of the truths concealed under the allegories and personifications. "The Satapatha Brâhmana," says one, "gives *a not very intelligible* account of Kasyapa's origin. . . . He was the son of Marîchi, the Son of Brahmâ, the father of Vivasvat, the father of Manu, the progenitor of mankind. . . . Having assumed the form of a tortoise. Prajâpati created offspring. That which he created he made *akarot*, hence the word *kûrma* (tortoise). Kasyapa means tortoise; hence men say: 'All creatures are descendants of Kasyapa,'" etc., etc. (*Hindu Class. Dict.*)

He was all this; he was also the father of *Garuda*, the bird, the "King

of the feathered tribe," who descends *from*, and is of one stock *with the reptiles*, the nagas; and who becomes their mortal enemy *subsequently*—as *he is also a cycle, a period of time, when in the course of evolution the birds which developed from reptiles in their "struggle for life,"—"survival of the fittest," etc., etc., turned in preference on those they issued from, to devour them*,—perhaps prompted by natural law, in order to make room for other and more perfect species. (*Vide* Part II., "Symbolism.")

In that admirable epitome of "Modern Science and Modern Thought," a lesson in natural history is offered to Mr. Gladstone, showing the utter variance with it of the Bible. The author remarks that Geology, commencing with—

"... the earliest known fossil, the Eozoon Canadense of the Laurentian, continued in a chain, every link of which is firmly welded, through the Silurian, with its abundance of molluscous, crustacean, and vermiform life and first indication of fishes; the Devonian, with its predominance of fish and first appearance of reptiles; the Mesozoic with its batrachians (or frog family); the Secondary formations, in which reptiles of the sea, land and air preponderated, and the first humble forms of vertebrate land animals began to appear; and finally, the Tertiary, in which mammalian life has become abundant, and type succeeding to type and species to species, are gradually differentiated and specialized, through the Eocene, Miocene, and Pliocene periods, until we arrive at the Glacial and Pre-historic periods, and at positive proof of the existence of man."

The same order, *plus* the description of animals unknown to modern science, is found in the commentaries on the Purânas in general, and in the Book of Dzyan—especially. The only difference, a grave one, no doubt,—as implying a spiritual and divine nature of man independent of his physical body in this illusionary world, in which the *false personality* and its cerebral basis alone is known to orthodox psychology—is as follows. Having been in all the so-called "Seven creations," allegorizing the seven evolutionary changes, or the *sub-races*, we may call them, *of the First Root-race of Mankind*—MAN was on earth in this Round from the beginning. Having passed through all the kingdoms of nature in the previous *three* Rounds,* his *physical* frame—one adapted to the thermal conditions of those early periods—was ready to receive the *divine Pilgrim* at the first dawn of human life, *i.e.*, 18,000,000 years ago. It is only at the

* "Follow the law of analogy"—the Masters teach. *Atma-Buddhi* is dual and *Manas* is triple; inasmuch as the former has two aspects, and the latter three, *i.e.*, as a principle *per se*, which gravitates, in its higher aspect, to Atma-Buddhi, and follows, in its lower nature, *Kama*, the seat of terrestrial and animal desires and passions. Now compare the evolution of the Races, the First and the Second of which are of the nature of Atma-Buddhi, their passive Spiritual progeny, and the Third Root-Race shows three distinct divisions or aspects physiologically and psychically; the earliest, sinless; the middle portions awakening to intelligence; and the third and last decidedly *animal*: *i.e.*, *Manas* succumbs to the temptations of Kama.

mid-point of the 3rd Root Race that man was endowed with *Manas*. Once united, the *two* and then the *three* made one ; for though the lower animals, from the amœba to man, received *their* monads, in which all the higher qualities are potential, all have to remain dormant till each reaches its human form, before which stage *manas* (mind) has no development in them.* In the animals every principle is paralysed, and in a fœtus-like state, save the second (vital) and the third (the astral), and the rudiments of the fourth (*Kama*, which is desire, instinct) whose intensity and development varies and changes with the species. To the materialist wedded to the Darwinian theory, this will read like a fairy-tale, a mystification ; to the believer in the inner, spiritual man, the statement will have nothing unnatural in it.

Now the writer is certain to meet what will be termed insuperable objections. We shall be told that the line of embryology, the gradual development of every individual life, and the progress of what is known to take place in the order of progressive stages of specialization—that all this is opposed to the idea of man preceding mammals. Man begins as the humblest and most primitive vermiform creature, "from the primitive speck of protoplasm and the nucleated cell in which all life originates," and "is developed through stages undistinguishable from those of fish, reptile and mammal, until the cell finally attains the highly specialized development of *the quadrumanous*, and *last of all, of the human type*." (Laing, 335.)

This is perfectly scientific, and we have nothing against *that ;* for all this relates to the *shell* of man—his body, which in its growth is subject, of course, like every other (once called) morphological unit, to such metamorphoses. It is not those who teach the transformation of the mineral atom through crystallization—which is the same function, and bears the same relation to its *inorganic* (so-called) *upadhi* (or basis) as the formation of *cells* to their organic *nuclei*, through plant, insect and animal into man—it is not they who will reject this theory, as it will finally lead to the recognition of a Universal Deity in nature, ever-present and as ever invisible, and unknowable, and of *intra*-Cosmic gods, who all were men.†

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* "Men are made *complete* only during their third, toward the fourth cycle (race). They are made "gods" for good and evil, and responsible only when the two arcs meet (after 3½ rounds towards the *fifth* Race). They are made so by the *Nirmânakaya* (spiritual or astral remains) of the Rudra-Kumâras, "*cursed* to be reborn on earth again ; meaning—*doomed in their natural turn to reincarnation* in the higher ascending arc of the terrestrial cycle." (*Commentary IX.*)

† The whole trouble is this : neither physiologists nor pathologists *will* recognize that the cell-germinating substance (the *cytoblastema*) and the mother-lye from which crystals originate, are one and the same essence, save in differentiation for purposes.

But we would ask, what does science and its exact and now axiomatic discoveries prove against *our* Occult theory? Those who believe in the law of Evolution and gradual progressive development from a cell (which from a *vital* has become a morphological cell, until it awoke as protoplasm pure and simple)—these can surely never limit their belief to one line of evolution. The types of life are innumerable; and the progress of evolution, moreover, does not go at the same rate in every kind of species. The constitution of primordial matter in the Silurian age—we mean "primordial" *matter* of science—is the same in every essential particular, save its degree of present grossness, as the primordial *living* matter of to-day. Nor do we find that which ought to be found, if the now orthodox theory of Evolution were *quite* correct, namely, a constant, ever-flowing progress in every species of being. Instead of that, what does one see? While the intermediate groups of animal being all tend toward a higher type, and while specializations, now of one type and now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity in the description of palæontologists from one period to another, the two solitary exceptions to the general rule are those at the two opposite poles of life and type, namely—MAN *and the lower genera of being!*

"Certain well-marked forms of living beings have existed through enormous epochs, surviving not only the changes of physical conditions, *but persisting comparatively unaltered*, while other forms of life have appeared and disappeared. Such forms may be termed 'persistent types' of life; and examples of them are abundant enough in both the animal and the vegetable worlds" (Huxley, "Proceed. of Roy. Inst.," vol. iii., p. 151).

Nevertheless, we are not given any good reason why Darwin links together reptiles, birds, amphibians, fishes, mollusca, etc., etc., as off-shoots of a moneric ancestry. Nor are we told whether reptiles, for instance, are direct descendants of the amphibia, the latter of fishes, and fishes of lower forms—which they certainly are. For the Monads have passed through all these forms of being up to man, on every planet, in the Three *preceding* Rounds; every Round, as well as every subsequent Globe, from A to G, having been, and still having to be the arena of the same evolution, only repeated each time on a more solid material basis. Therefore the question:—"What relation is there between the Third Round astral prototypes and ordinary physical development in the course of the origination of pre-mammalian organic species?"—is easily answered. One is the shadowy prototype of the other, the preliminary, hardly defined, and evanescent sketch on the canvas, of objects, which are destined to receive the final and vivid

form under the brush of the painter. The fish evolved into an amphibian—a frog—in the *shadows* of ponds, and man passed through all his metamorphoses on this Globe in the Third Round as he did in this, his Fourth Cycle. The Third Round types contributed to the formation of the types in this one. On strict analogy, the cycle of Seven Rounds in their work of the gradual formation of man through every kingdom of Nature, are repeated on a microscopical scale in the first seven months of gestation of a future human being. Let the student think over and work out this analogy. As the seven months' old unborn baby, though quite ready, yet needs two months more in which to acquire strength and consolidate ; so man, having perfected his evolution during seven Rounds, remains two periods more in the womb of mother-Nature before he is born, or rather reborn a Dhyani, still more perfect than he was before he launched forth as a Monad on the newly built chain of worlds. Let the student ponder over this mystery, and then he will easily convince himself that, as there are also physical links between many classes, so there are precise domains wherein the astral merges into physical evolution. Of this Science breathes not one word. Man has evolved with and from the monkey, it says. But now see the contradiction.

Huxley proceeds to point out plants, ferns, club mosses, some of them generically identical with those now living, which are met with in the carboniferous epoch, for :—" The cone of the oolitic *Araucaria* is hardly distinguishable from that of existing species. . . . . Sub-kingdoms of animals yield the same instances. The *globigerina* of the Atlantic soundings is identical with the cretaceous species of the same genus . . . the tabulate corals of the Silurian epoch are wonderfully like the millepores of our own seas. . . . The *arachnida*, the highest group of which, the scorpions, is represented in the coal by a genus differing only from its living congeners only in . . . the eyes," etc., etc. ; all of which may be closed with Dr. Carpenter's authoritative statement about the *Foraminifera*. " There is no evidence," he says, " of any fundamental modification or advance in the Foraminiferous type from the palæozoic period to the present time. . . . The Foraminiferous Fauna of our own series probably present a greater range of variety than existed at any previous period ; but *there is no indication of any tendency to elevation towards a higher type*." (" Introduction to the study of the Foraminifera," p. xi.)

Now, if there is no indication of change in the Foraminifera, a *protozoon* of the lowest type of life, mouthless and eyeless, except its greater variety now than before, man, who is on the uppermost rung of the ladder of being, indicates still less change, as we have seen ; the skeleton of his Palæolithic ancestor being even found

superior in some respects to his present frame. Where is, then, the claimed uniformity of law, the *absolute rule* for one species shading off into another, and, by insensible gradations, into higher types? We see Sir William Thomson admitting as much as 400,000,000 of years in the earth's history, since the surface of the globe became sufficiently cool to permit of the presence of living things;* and during that enormous lapse of time in the Oolitic period alone, the so-called "age of reptiles," we find a most extraordinary variety and abundance of Saurian forms, the Amphibian type reaching *its highest developments.* We learn of Ichthyosauri and Plesiosauri in the lakes and rivers, and of winged crocodiles or lizards flying in the air. After which, in the Tertiary period "we find the Mammalian type exhibiting remarkable divergences from previously existing forms . . . . Mastodons, Megatheriums, and other unwieldy denizens of the ancient forests and plains; and subsequently," are notified of—"*the gradual modification of one of the ramifications* of the Quadrumanous order, *into those beings from whom primeval man himself may claim to have been evolved.*" ("The Beginnings of Life.")

He *may;* but no one, except materialists, can see why he should; as there is not the slightest necessity for it, nor is such an evolution warranted by facts, for those most interested in the proofs thereof confess their utter failure to find one single fact to support their theory. There is no need for the numberless types of life to represent the members of one progressive series. They are "the products of various and different evolutional divergences, taking place now in one direction and now in another." Therefore it is far more justifiable to say that the monkey evolved into the Quadrumanous order, than that primeval man, who has *remained stationary in his human specialization ever since his fossil is found in the oldest strata*, and of whom no variety is found save in colour and facial type—has developed from a common ancestor together with the ape.

That man originates like other animals in a cell and develops "through stages undistinguishable from those of fish, reptile, and mammal until the cell attains the highly specialized development of the quadrumanous and *at last the human type*," is an Occult axiom thousands of years old. The Kabalistic axiom: "A stone becomes a plant; a plant a beast; a beast a man; a man a God," holds good throughout the ages. Hæckel, in his *Shöpfungsgeschichte*, shows a double drawing representing two embryos—that of a dog six weeks old, and that of a man, eight weeks. The two, except the slight difference in the head, larger and wider about the brain in the man, are

* "*Trans.* of Geolog. Soc. of Glasgow," vol. iii. Very strangely, however, he has just changed his opinion. The sun, he says, is only 15,000,000 old.

undistinguishable. "In fact, we may say that every human being passes through the stage of fish and reptile before arriving at that of mammal and finally of man. If we take him up at the more advanced stage where the embryo has already passed the reptilian form . . . for a considerable time, the line of development remains the same as that of other mammalia. The rudimentary limbs are exactly similar, the five fingers and toes develop in the same way, and the resemblance after the first four weeks' growth *between the embryo of a man and a dog is such that it is scarcely possible to distinguish them.* Even at the age of eight weeks the embryo man is an animal with a tail hardly to be distinguished from an embryo puppy" ("Modern Science," etc., p. 171).

Why, then, not make man and dog evolve from a common ancestor, or from a reptile—*a Naga*, instead of coupling man with the quadrumana? This would be just as logical as the other, and more so. The shape and the stages of the human embryo have not changed since historical times, and these metamorphoses were known to Æsculapius and Hippocrates as well as to Mr. Huxley. Therefore, since the Kabalists had remarked it since prehistoric times, it is no new discovery. In "Isis," Vol. I., 389, it is noticed and half explained.

As the embryo of man has no more of the ape in it than of any other mammal, but *contains in itself the totality of the kingdoms of nature*, and since it seems to be "a persistent type" of life, far more so than even the Foraminifera, it seems as illogical to make him evolve from the ape as it would be to trace his origin to the frog or the dog. Both Occult and Eastern philosophies believe in evolution, which Manu and Kapila* give with far more clearness than any scientist does at present. No need to repeat that which was fully debated in *Isis Unveiled*, as the reader may find all these arguments and the description of the basis on which all the Eastern doctrines of Evolution rested, in our earlier books.† But no Occultist can accept the unreasonable proposition that all the now existing forms, "from the structureless Amœba to man," are the direct lineal descendants of organisms which lived millions and millions of years before the birth of man, in the pre-Silurian epochs, in the sea or land-

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* Hence the philosophy in the allegory of the 7, 10, and finally 21 Prajâpati, Rishis, Munis, etc., who all are made the *fathers* of various things and beings. The order of the seven classes or orders of plants, animals, and even inanimate things, given at random in the Purânas, is found in several commentaries in the correct rotation. Thus, Prithu is the father of the Earth. He *milks her*, and makes her bear every kind of grain and vegetable, all enumerated and specified. Kasyapa is the father of all the reptiles, snakes, demons, etc., etc.

† See Vol. I. 151, *et seq.*, about the tree of evolution—The "Mundane Tree."

mud. The Occultists believe in an *inherent law* of progressive *development.** Mr. Darwin never did, and says so himself.

On page 145 of the "Origin of Species" we find him stating that, since *there can be no advantage* "to the infusorian animalcule or an intestinal worm . . . to become highly organized," therefore, "natural selection," *not including necessarily progressive development*—leaves the animalcule and the worm (the "persistent types") quiet.

There does not appear much *uniform* law in such behaviour of Nature; and it looks more like the discriminative action of some *Super*-Natural selection; perhaps, that aspect of *Karma*, which Eastern Occultists would call the "Law of Retardation," may have something to do with it.

But there is every reason to doubt whether Mr. Darwin himself ever gave such an importance to *his* law—as is given to it now by his atheistic followers. The knowledge of the various living forms in the geological periods that have gone by is very meagre. The reasons given for this by Dr. Bastian are very suggestive: (1) On account of the imperfect manner in which the several forms may be represented in the strata pertaining to the period; (2) on account of the extremely limited nature of the explorations which have been made in these imperfectly representative strata; and (3) because so many parts of the record are absolutely inaccessible to us—nearly all beneath the Silurian system having been blotted out by time, whilst those two-thirds of the earth's surface in which the remaining strata are to be found are now covered over by seas." Hence Mr. Darwin says himself:—

"For my part, following out Lyell's metaphor, I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; *of this history we possess the last volume alone*, relating only to two or three countries. Of this volume, *only here and there a short chapter has been preserved*, and of each page *only here and there a few lines*."

It is not on such meagre data, certainly, that the last word of Science can be said. Nor is it on any ground of human pride or unreasonable belief in man's representing even here on earth—(in *our* period, perhaps)—the highest type of life, that Occultism denies that all the preceding forms of human life belonged to types lower than our own, for it is not so. But simply because the "missing link," such as to prove the existing theory undeniably, will never be found by palæontologists. Believing as we do that man has evolved from, and passed through, (during the preceding Rounds) the lowest forms of every life, vegetable and animal, on earth, there is nothing very degrading in the idea of having the orang-outang as an ancestor of our physical form. Quite the reverse; as it

* Checked and modified, however, by the *Law of Retardation*, which imposes a restriction on the advance of all species when a Higher Type makes its appearance.

would forward the Occult doctrine with regard to the final evolution of everything in terrestrial nature into man, most irresistibly. One may even enquire how it is that biologists and anthropologists, having once firmly accepted the theory of the descent of man from the ape—how it is that they have hitherto left untouched the future evolution of the existing apes into man? This is only a logical sequence of the first theory, unless Science would make of man a privileged being, and his evolution a *non*-precedent in nature, quite a *special* and unique case. And that is what all this leads physical Science to. The reason, however, why the Occultists reject the Darwinian, and especially the Hæckelian, hypothesis is because it is the ape which is, in sober truth, a special and unique instance, not man. The pithecoid is *an accidental creation*, a forced growth, the result of an unnatural process.

The occult doctrine, is, we think, more logical. It teaches a cyclic, never varying law in nature, the latter having no personal, "special design," but acting on a uniform plan that prevails through the whole manvantaric period and deals with the land worm as it deals with man. Neither the one nor the other have sought to come into being, hence both are under the same evolutionary law, and both have to progress according to Karmic law. Both have started from the same neutral centre of Life and both have to re-merge into it at the consummation of the cycle.

It is not denied that in the preceding Round man *was* a gigantic ape-like creature; and when we say "man" we ought perhaps to say, the rough mould that was developing for the use of man in this Round only —the middle, or the transition point of which we have hardly reached. Nor was man what he is now during the first two and a half Root-races. That point he reached, as said before, only 18,000,000 years ago, during the secondary period, as we claim.

Till then he was, according to tradition and Occult teaching, "a god on earth who had fallen into matter," or generation. This may or may not be accepted, since the Secret Doctrine does not impose itself as an infallible dogma; and since, whether its prehistoric records are accepted or rejected, it has nothing to do with the question of the *actual* man and his inner nature, the Fall mentioned above having left no original sin on Humanity. But all this has been sufficiently dealt with.

Furthermore, we are taught that the transformations through which man passed on the descending arc—which is centrifugal for spirit and centripetal for matter—and those he prepares to go through, henceforward, on his ascending path, which will reverse the direction of the two forces—viz., matter will become centrifugal and spirit centripetal—that all such transformations *are next in store for the anthropoid ape also*, all those, at any rate, who have reached the remove next to man in this

Round—and these will all be men in the Fifth Round, as present men inhabited ape-like forms in the Third, the preceding Round.

Behold, then, in the modern denizens of the great forests of Sumatra the degraded and *dwarfed* examples—"blurred copies," as Mr. Huxley has it—of ourselves, as we (the majority of mankind) were in the earliest sub-races of the Fourth Root-race during the period of what is called the "Fall into generation." The ape we know is not the product of natural evolution but an *accident*, a cross-breed between an animal being, or form, and man. As has been shown in the present volume (anthropogenesis), it is the speechless animal that first started sexual connection, having been the first to separate into males and females. Nor was it intended by Nature that man should follow the bestial example —as shown by the comparatively painless procreation of their species by the animals, and the terrible suffering and danger of the same in the woman. The Ape is, indeed, as remarked in *Isis Unveiled* (Vol. II. 278) "a transformation of species most directly connected with that of the human family—*a hybrid branch engrafted on their own stock before the final perfection of the latter*"—or man. The apes are millions of years later than the speaking human being, and are the latest contemporaries of our Fifth Race. Thus, it is most important to remember that the *Egos* of the apes are entities compelled by their Karma to incarnate in the animal forms, which resulted from the bestiality of the *latest* Third and the earliest Fourth Race men. They are entities who had already reached the "human stage" before this Round. Consequently, they form an exception to the general rule. The numberless traditions about Satyrs are no fables, but represent an extinct race of animal men. The animal "Eves" were their foremothers, and the human "Adams" their forefathers; *hence the Kabalistic allegory of Lilith or Lilatu*, Adam's *first* wife, whom the Talmud describes as a *charming* woman, *with long wavy hair, i.e.*—a female hairy animal of a character now unknown, still a female animal, who in the Kabalistic and Talmudic allegories is called the female reflection of Samael, Samael-Lilith, or man-animal united, a being called *Hayo Bischat*, the Beast or Evil Beast *(Zohar)*. It is from this unnatural union that the present apes descended. The latter are truly "speechless men," and will become speaking animals (or men of a lower order) in the Fifth Round, while the adepts of a certain school hope that some of the Egos of the apes of a higher intelligence will reappear at the close of the Sixth Root-race. What their form will be is of secondary consideration. The form means nothing. Species and genera of the flora, fauna, and the highest animal, its crown—man, change and vary according to the environments and climatic variations, not only with every Round, but every Root-Race likewise, as well as after every geological

cataclysm that puts an end to, or produces a turning point in the latter. In the Sixth Root-Race the fossils of the Orang, the Gorilla and the Chimpanzee will be those of extinct quadrumanous mammals; and new forms—though fewer and ever wider apart as ages pass on and the close of the Manvantara approaches—will develop from the "cast off" types of the human races as they revert once again to astral, out of the mire of physical, life. There were none before man, and they will be extinct before the Seventh Race develops. Karma will lead on the monads of the unprogressed men of our race and lodge them in the newly evolved human frames of the thus physiologically regenerated baboon. (But see Part III., *Addenda.*)

This will take place, of course, millions of years hence. But the picture of this cyclic precession of all that lives and breathes now on earth, of each species in its turn, is a true one, and needs no "special creation" or miraculous formation of man, beast, and plant *ex nihilo.*

This is how Occult Science explains the absence of any link between ape and man, and shows the former evolving from the latter.

A Panoramic View of the Early Races.

There is a period of a few millions of years to cover between the first "mindless" race and the highly intelligent and *intellectual* later "Lemurians"; there is another between the earliest civilization of the Atlanteans and the historic period.

As witnesses to the Lemurians but a few silent records in the shape of half a dozen broken colossi and old cyclopean ruins are left. These are not allowed a hearing, as they are "productions of blind natural forces," we are assured by some; "quite modern" we are told by others. Tradition is left contemptuously unnoticed by sceptic and materialist, and made subservient to the Bible in every case by the too zealous Churchman. Whenever a legend, however, refuses to fit in with the Noachian "deluge theory," it is declared by the Christian clergy "the insanely delirious voice of old superstition." Atlantis is denied, when not confused with Lemuria and other departed continents, because, perhaps, Lemuria is half the creation of modern science, and has, therefore, to be believed in; while Plato's Atlantis is regarded by most of the scientists as a dream.

Atlantis is often described by believers in Plato as a prolongation of Africa. An old continent is also suspected to have existed on the Eastern coast. Only Africa, as a continent, was never part and parcel of either Lemuria or Atlantis, as we have agreed to call the Third and Fourth Continents. Their archaic appellations are never mentioned in the

Purânas, nor anywhere else. But with simply one of the esoteric keys in hand it becomes an easy task to identify these departed lands in the numberless "lands of the gods," Devas and Munis described in the Purânas, in their *Varshas*, *Dwipas*, and *zones*. Their Sweta-Dwipa, during the early day of Lemuria, stood out like a giant-peak from the bottom of the sea; the area between Atlas and Madagascar being occupied by the waters till about the early period of Atlantis (after the disappearance of Lemuria), when Africa emerged from the bottom of the ocean, and Atlas was half-sunk.

It is of course impossible to attempt, within the compass of even several volumes, a consecutive and detailed account of the evolution and progress of the first three races—except so far as to give a general view of it, as will be done presently. Race the first had no history of its own. Of race the second the same may be said. We shall have, therefore, to pay careful attention only to the Lemurians and the Atlanteans before the history of our own race (the Fifth) can be attempted.

What is known of other continents, besides our own, and what does history know or accept of the early races? Everything outside the repulsive speculations of materialistic science is daubed with the contemptuous term "Superstition." The wise men of to-day will believe nothing. Plato's "winged" and *hermaphrodite* races, and his golden age, under the reign of Saturn and the gods, are quietly brought back by Hæckel to their *new* place in nature: our divine races are shown to be the descendants of Catarrhine apes, and our ancestor, a piece of sea slime.

Nevertheless, as expressed by Faber, "the *fictions* of ancient poetry . . . . will be found to comprehend some portion of historical truth." However one-sided the efforts of the learned author of the "*Mysteries of the Kabiri*,"—efforts directed throughout his two volumes to constrain the classical myths and symbols of old paganism, "to bear testimony to the truth of Scripture,"—time and further research have avenged, partially at least, that "truth" by showing it *unveiled*. Thus it is the clever adaptaions of Scripture, on the contrary, which are made to bear evidence to the great wisdom of archaic paganism. This, notwithstanding the inextricable confusion into which the truth about the Kabiri—the most mysterious gods of antiquity—was thrown by the wild and contradictory speculations of Bishop Cumberland, Dr. Shuckford, Cudworth, Vallancey, etc., etc., and finally by Faber. Nevertheless, all, from first to last, o these scholars had to come to a certain conclusion framed by the latter. "We have no reason to think" he writes, "that the idolatary of the Gentile world was of a merely arbitrary contrivance; on the contrary, it seems to have been built, almost universally, *upon a traditional remembrance of certain real events. These events I apprehend to be the destruction o*

the first (the fourth in esoteric teachings) *Race of mankind by the waters of the Deluge.*" (*Chap. I. p.* 9). To this, Faber adds :—

" I am persuaded that the tradition of the sinking of the Phlegyan isle is the very same as that of the sinking of the island Atlantis. They both appear to me to allude to one great event, the sinking of the whole world beneath the waters of the deluge, or, if we suppose the arch of the earth to have remained in its original position, the rising of the central water above it. M. Bailly, indeed, in his work upon the Atlantis of Plato, the object of which is evidently to depreciate the authority of Scriptural chronology, labours to prove that the Atlanteans were a very ancient northern nation, long prior to the Hindoos, the Phœnicians, and the Egyptians." ("*A Dissertation on the Kabiri,*" *p.* 284.)

In this Faber is in agreement with Bailly, who shows himself more learned and intuitional than those who accept Biblical chronology. Nor is the latter wrong when saying that the Atlanteans were the same as the Titans and the giants. (*See* "*Lettres sur l'Atlantide.*") Faber adopts the more willingly the opinion of his French *confrère*, as Bailly mentions Cosmas Indico-Pleustes, who preserved an ancient tradition about Noah—that he " formerly inhabited the *island* Atlantis" (*ibid*). This island, whether it was the " Poseidonis " mentioned in " Esoteric Buddhism," or the Continent of Atlantis, does not much matter. The tradition is there, recorded by a Christian.

No Occultist would ever think of dispossessing Noah of his prerogatives, if he is claimed to be an Atlantean ; for this would simply show that the Israelites repeated the story of Vaivasvata Manu, Xisuthrus, and so many others, and that they only changed the name, to do which they had the same right as any other nation or tribe. What we object to is the literal acceptation of Biblical chronology, as it is absurd, and in accord with neither geological data nor reason. Moreover, if Noah was an Atlantean, then he was a Titan, a giant, as Faber shows ; and if a giant, then why is he not shown as such in *Genesis ?* *

Bailly's mistake was to reject the submersion of Atlantis, and to call the Atlanteans simply a Northern and *post diluvian* nation, which, however, as he says, certainly " flourished before the foundation of the Hindu, the Egyptian, and the Phœnician empires." In this, had

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* This is shown by Faber, again a pious Christian, who says that " the Noetic family also . . . bore the appellations of *Atlanteans* and *Titans*, and the great patriarch himself was called by way of eminence *Atlas* and *Titan.*" (*Vol. II. p.* 285). And if so, then, *according to the Bible*, Noah must have been the progeny of the Sons of God, the *fallen angels*, agreeably to the same authority, and of the " daughters of men who were fair," (*See Genesis, chap.* vi.) And why not, since his father Lamech slew a man, and was, with all his sons and daughters (who perished in the Deluge), as bad as the rest of mankind ?

he only known of the existence of what we have agreed to call *Lemuria*, he would have again been right. For the Atlanteans were *post diluvian* to the Lemurians, and Lemuria was not submerged as Atlantis was, but was *sunk* under the waves, owing to earthquakes and subterranean fires, as Great Britain and Europe will be one day. It is the ignorance of our men of science, who will accept neither the tradition that several continents have already sunk, nor the periodical law which acts throughout the Manvantaric cycle—it is this ignorance that is the chief cause of all the confusion. Nor is Bailly wrong again in assuring us that the Hindus, Egyptians, and Phœnicians came after the Atlanteans, for the latter belonged to the Fourth, while the Aryans and their Semitic Branch are of the Fifth Race. Plato, while repeating the story as narrated to Solon by the priests of Egypt, intentionally confuses (as every *Initiate* would) the two continents, and assigns to the small island which sunk last all the events pertaining to the two enormous continents, the prehistoric and traditional. Therefore, he describes the *first couple*, from whom the whole island was peopled, as being formed of the Earth. In saying so, he means neither Adam and Eve, nor yet his own Hellenic forefathers. His language is simply allegorical, and by alluding to "Earth," he means "matter," as the Atlanteans were really the first purely *human* and *terrestrial* race—those that preceded it being more divine and ethereal than human and solid.

Yet Plato must have known, as would any other initiated adept, about the history of the Third Race after its "Fall," though as one pledged to silence and secrecy he never showed his knowledge in so many words. Nevertheless, it may become easier now, after acquainting oneself with even the approximate chronology of the Eastern nations—all of which was based upon, and followed the early Aryan calculations—to realize the immense periods of time that must have elapsed since the separation of the sexes, without mentioning the First or even the Second Root-Races. As these must remain beyond the comprehension of minds trained in Western thought, it is found useless to speak in detail of the First and Second, and even of the Third Race in its earliest stage.* One has to begin with the latter, when it reached its full human period, lest the uninitiated reader should find himself hopelessly bewildered.

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* In that wonderful volume of Donnelly's, "Atlantis, the Antediluvian World," the author, speaking of the Aryan colonies from Atlantis, and of the arts and sciences—the legacy of our Fourth Race—bravely announces that "the roots of the institutions of to-day reach back to the Miocene age." This is an enormous allowance for a modern scholar to make; but civilization dates still further back than the Miocene Atlanteans. "Secondary-period" man will be discovered, and with him his long forgotten civilization.

The THIRD RACE FELL—and created no longer: it *begat* its progeny. Being still mindless at the period of separation it begot, moreover, anomalous offspring, until its physiological nature had adjusted its instincts in the right direction. Like the "lords the gods" of the Bible, the "Sons of Wisdom," the Dhyan-Chohans, had warned them to leave alone the fruit forbidden by Nature: but the warning proved of no value. Men realized the unfitness—we must not say sin—of what they had done, only when too late: after the angelic monads from higher spheres had incarnated in, and endowed them with understanding. To that day they had remained simply physical, like the animals generated from them. For what is the distinction? The doctrine teaches that the only difference between animate and inanimate objects on earth, between an animal and a human frame, is that in some the various "fires" are latent, and in others they are active. The *vital fires* are in all things and not an atom is devoid of them. But no animal has the three higher principles awakened in him; they are simply potential, latent, and thus *non-existing*. And so would the animal frames of men be to this day, had they been left as they came out from the bodies of their Progenitors, whose *shadows* they were, to grow, unfolded only by the powers and forces immanent in matter. But as said in PYMANDER:—

"This is a Mystery that to this day was sealed and hidden. Nature* being mingled with Man† brought forth a wondrous miracle; the harmonious commingling *of the essence of the Seven* (Pitris, governors) and her own; the *Fire* and the *Spirit* and Nature (the noumenon of matter); which (commingling) forthwith brought forth seven men of opposite sexes (negative and positive) according to the essences of the seven governors." (*Divine Pymander, Chap. I., Sect.* 16.)

Thus saith Hermes, the thrice great Initiate,‡ "the Power of the

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* Nature is the *natural* body, the shadow of the Progenitors; and——

† MAN is the "Heavenly man," as already stated.

‡ The "Pymander" of our museums and libraries is an abridgement of one of the Books of Thoth, by a Platonist of Alexandria. In the Third Century it was remodelled after old Hebrew and Phœnician MSS. by a Jewish Kabalist, and called the "Genesis of Enoch." But even its disfigured remnants show how closely its text agrees with the Archaic Doctrine, as is shown in the creation of the Seven Creators and *seven primitive men*. As to Enoch, Thoth or Hermes, Orpheus and Kadmus, these are all generic names, branches and offshoots of the seven primordial sages (incarnated Dhyan Chohans or Devas, in *illusive*, not mortal bodies) who taught Humanity all it knew, and whose earliest disciples assumed their master's names. This custom passed from the Fourth to the Fifth Race. Hence the sameness of the traditions about Hermes (of whom Egyptologists count five) Enoch, etc., they are all inventors of letters; none oft hem dies but still lives, and they are the first Initiators into, and Founders of the Mysteries. The *Genesis of Enoch* disappeared only very lately among the Kabalists. Guillaume

Thought Divine." St. Paul, another Initiate, called our world "the enigmatical mirror of pure truth," and St. Gregory, of Nazianzen, corroborated Hermes by stating that "things visible are but the shadow and delineation of things that we cannot see." It is an eternal combination, and images are repeated from the higher rung of the ladder of being down to the lower. The "Fall of the Angels," and the "War in Heaven" are repeated on every plane, the lower "mirror" disfiguring the image of the superior mirror, and each repeating it in its own way. Thus the Christian dogmas are but the reminiscences of the *paradigms* of Plato, who spoke of these things cautiously, as every Initiate would. But it is all as expressed in these few sentences of the *Desatir* :—

"All that is on Earth, saith the Lord (Ormazd), is the *shadow of something that is in the superior spheres*. This luminous object (light, fire, etc.) is the shadow of that which is still more luminous than itself, and so on till it reaches ME, who am the light of lights."

In the Kabalistic books, and in the *Zohar* pre-eminently, the idea that everything objective on earth or in this Universe is the Shadow—*Dyooknah*—of the eternal Light or Deity, is very strong.

The Third Race was pre-eminently the bright shadow, at first, of the gods, whom tradition exiles on Earth after the allegorical war in Heaven; which became still more allegorical on Earth, for it was the war between spirit and matter. This war will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of the former will be at eternal feud with his master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the "Fall," when even mortal man was *created* by the Elements and was not born.

The above is made clear in all the great theogonies, principally in the Grecian *(see Hesiod and Theogony). The mutilation* of *Uranos* by his son *Kronos*, who thus condemns him to impotency, has never been understood by the modern Mythographers. Yet, it is very plain; and having been universal* (*vide foot note infra*), it must have contained a great abstract

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Postel saw it. It was most certainly in a great measure a transcript from the books of Hermes, and far anterior to the Books of Moses, as Eliphas Lévi tells his readers.

* Uranos is a modified Varuna, "the Universal encompasser," the all-embracer, and one of the oldest of the Vedic deities—SPACE, the maker of Heaven and Earth, since both are manifested out of his (or its) seed. It is only later that Varuna became the chief of the Adityas and a kind of Neptune riding on the *Leviathan—Makara*, now the most sacred and mysterious of the signs of the Zodiac. Varuna, "without whom no creature can even wink," was degraded like Uranos, and, like him, *he fell into generation*, his functions, "the grandest cosmical functions," as Muir calls them, having been lowered down from heaven to earth by exoteric anthropomorphism. As the same

and philosophical idea, now lost to our modern sages. This punishment in the allegory marks, indeed "a new period, a second phase in the development of creation," as justly remarked by Decharme (*Mythologie de la Grèce Antique, p.* 7), who, however, renounces the attempt to explain it. Uranos has tried to oppose an impediment to that development, or natural evolution, by *destroying all his children as soon as born. Uranos*, who personifies all the creative powers of, and in, *Chaos* (Space, or the unmanifested Deity) is thus made to pay the penalty; for it is those powers which cause the *Pitris* to evolve primordial *men* from themselves—as, later on, these men evolve *their* progeny—without any sense or desire for procreation. The work of generation, suspended during a moment, passes into the hands of *Kronos*,* *time*, who unites himself with *Rhea* (the earth in esotericism—matter in general), and thus produces, after celestial—terrestrial Titans. The whole of this symbolism relates to the mysteries of Evolution.

This allegory is the exoteric version of the esoteric doctrine given in this part of our work. For in *Kronos* we see the same story repeated again. As Uranos destroyed his children from *Gaia* (one, in the world of manifestation, with Aditi or the Great Cosmic Deep) by confining them in the bosom of the Earth, *Tythea*, so *Kronos* at this second stage of creation destroyed his children from *Rhea*—by devouring them. This is an allusion to the fruitless efforts of Earth or Nature alone to create real *human* men. (*See our Stanzas III.—X., et seq., and also Berosus' account of primeval creation.*) Time swallows its own fruitless work. Then comes Zeus—Jupiter, who dethrones his father in his turn.† Jupiter the Titan, is Prometheus, in one sense,‡ and varies from Zeus, the Great

Orientalist says, "The attributes ascribed to Varuna (in the Vedas) impart to his character a moral elevation and sanctity far surpassing that attributed to any other Vedic Deity." But to understand correctly the reason of his fall, like that of Uranos, one has to see in every exoteric religion the imperfect and sinful work of man's fancy, and also to study the mysteries which Varuna is said to have imparted to Vasishta. Only . . . "his secrets and those of Mitra *are not to be revealed to the foolish.*"

* *Kronos* is not only Χρόνος, *time*, but also, as Brèal showed in his *Hercule et Cacus* (p. 57), comes from the root *Kar*, "to make, to create." Whether Brèal and Decharme, who quotes him, are as right in saying that in the Vedas *Kronan* is a creative god, we have our doubts. Brèal probably meant Karma, or rather Visva-Karma, the creative god, the "Omnificent" and the "great Architect of the world."

† The Titanic struggle, in theogony at least, is the fight for supremacy between the children of *Uranos* and *Gaia* (or Heaven and Earth in their abstract sense), the Titans, against the children of *Kronos*, whose chief is Zeus. It is the everlasting struggle going on to this day between the spiritual inner man and the man of flesh, in one sense.

‡ Just as the "Lord God," or Jehovah, is Cain esoterically, and the "tempting serpent" as well, the male portion of the androgynous Eve, before her "Fall;" the female portion of Adam Kadmon; the left side or Binah of the right side Chochmah in the first Sephirothal Triad.

"Father of the Gods." He is the "disrespectful son" in Hesiod. Hermes calls him the "Heavenly man" (Pymander); and even in the Bible he is found again under the name of Adam, and, later on—by transmutation—under that of Ham. Yet these are all personifications of the "sons of Wisdom." The necessary corroboration that Jupiter belongs to the purely *human Atlantean cycle*—if *Uranus* and *Kronos* who precede him are found insufficient—may be found in Hesiod, who tells us that the Immortals have made men and created the Golden and the Silver age (First and Second Races); while Jupiter created the generations of Bronze (an admixture of *two* elements), of Heroes, and the men of the age of Iron. After this he sends his fatal present, by Pandora, to Epimetheus,* which present Hesiod calls "a fatal gift," or the *first woman*. It was a punishment, he explains, sent to man "for the theft of divine creative fire." Her apparition on earth is the signal of every kind of evil. Before her appearance, the human races lived happy, exempt from sickness and suffering—as the same races are made to live under Yima's rule, in the Mazdean *Vendidad*.

Two deluges may also be traced in universal tradition by carefully comparing Hesiod, the Rig Veda, the Zend-Avesta, etc., while no *first* man is ever mentioned in any of the theogonies save the Bible.† Everywhere the man of *our race* appears after a cataclysm of water, after which tradition mentions only the several designations of continents and islands which sink under the ocean waves in due time.‡ "Gods and mortals have one common origin" says Hesiod (*ibid. v.* 108); and Pindar echoes the statement (*Nem. VI.*, 1). Deucalion and Pyrrha, who escape the Deluge by constructing an ark like Noah's (*see Apollod.*, 1, 7, 2, *and Ovid, Metam.* 1, 260, 899.), ask Jupiter to re-animate the human race whom he had made to perish under the waters of the Flood. In the Slavonian Mythology (*Lithuanian legend, in Grimm, Deutsche Myth.* 1, 545), all men were drowned, and two old people, a man and his wife, alone remained. Then *Pram-gimas* (the "master of all") advised them to jump *seven times* on the rocks of the earth, and *seven new races* (couples) were born, from which came the nine Lithuanian tribes. As well understood by the author of the *Mythologie de la Grèce Antique*—the four ages

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* In the Egyptian legend, translated by M. Maspero (the ex-director of the Bulaq Museum), called the "two Brothers," the original of Pandora is given. *Noum*, the famous heavenly artist, creates a marvellous beauty, a girl which he sends to *Batoo*, after which the happiness of the latter is destroyed. Batoo is man, and the girl Eve, of course. (*See Maspero's Egyptian Legends, and also Decharme's "Mythologie de la Grèce Antique."*)

† Yima is not the "first man" in the *Vendidad*, but only in the theories of the Orientalists.—See further on.

‡ Bœotia, then ancient Athens, and Eleusis were submerged.

signify periods of time, and are also an allegorical allusion to the races. "The successive races, destroyed and replaced by others," he says, "without any period of transition, are characterized in Greece by the name of metals, to express their ever-decreasing value. Gold, the most brilliant and precious of all, symbol of purity . . . . qualifies the first race. . . . . The men of the second race, those of the age of Silver, are already inferior to the first. Inert and weak creatures, all their life is no better than a long and stupid infancy. . . . They disappear. . . . The men of the age of Bronze are robust and violent (the third race); their strength is extreme. They had arms made of bronze, habitations of bronze; used nought but bronze. Iron, the black metal, was yet unknown" (*Op. at D.*, 143—155). The fourth generation (race) is, with Hesiod, that of the heroes who fell before Thebes (see "*The Seven Against Thebes*," by Æschylus), or under the walls of Troy.

Thus, the four races being found mentioned by the oldest Greek poets, though very much confused anachronistically, our doctrines are once more corroborated by the classics. But this is all "Mythology" and poetry. What can modern science have to say to such an euhemerization of old fictions? The verdict is not difficult to foresee. Therefore an attempt must be made to answer by anticipation, and prove that fictions and *empirical* speculations are so much of the domain of that same science, that none of the men of learning have the slightest right, with such a heavy beam in their own eye, to point to the speck in the eye of the Occultist, even if that speck be not a figment of our opponents' imagination.

STANZA X.—(*Continued.*)

40. THEN THE THIRD AND FOURTH (*races*) BECAME TALL WITH PRIDE. WE ARE THE KINGS, WE ARE THE GODS (*a*).

41. THEY TOOK WIVES FAIR TO LOOK AT. WIVES FROM THE "MINDLESS," THE NARROW-HEADED. THEY BRED MONSTERS, WICKED DEMONS, MALE AND FEMALE. ALSO KHADO (*Dakini*) WITH LITTLE MINDS (*b*).

42. THEY BUILT TEMPLES FOR HUMAN BODY. MALE AND FEMALE THEY WORSHIPPED (*c*). THEN THE THIRD EYE ACTED NO LONGER (*d*).

(*a*) Such were the first truly physical men, whose first characteristic was—pride! It is the Third Race and the gigantic Atlanteans, the

memory of whom lingered from one generation and race to another generation and race down to the days of Moses, and which found an objective form in those antediluvian giants, those terrible sorcerers and magicians, of whom the Roman Church has preserved such vivid and at the same time distorted legends. One who has read and studied the Commentaries on the archaic doctrine, will easily recognise in some Atlanteans, the prototypes of the Nimrods, the Builders of the Tower of Babel, the Hamites, and all these *tutti quanti* of "accursed memory," as theological literature expresses it: of those, in short, who have furnished posterity with the orthodox types of Satan. And this leads us naturally to inquire into the religious ethics of these early races, mythical as these may be.

What was the religion of the Third and Fourth Races? In the common acceptation of the term, neither the Lemurians, nor yet their progeny, the Lemuro-Atlanteans, had any, as they knew no dogma, nor had they to believe *on faith*. No sooner had the mental eye of man been opened to understanding, than the Third Race felt itself one with the ever-present as the ever to be unknown and invisible ALL, the One Universal Deity. Endowed with divine powers, and feeling in himself his *inner* God, each felt he was a Man-God in his nature, though an animal in his physical Self. The struggle between the two began from the very day they tasted of the fruit of the Tree of Wisdom; a struggle for life between the spiritual and the psychic, the psychic and the physical. Those who conquered the lower principles by obtaining mastery over the body, joined the "Sons of Light." Those who fell victims to their lower natures, became the slaves of Matter. From "Sons of Light and Wisdom" they ended by becoming the "Sons of Darkness." They had fallen in the battle of mortal life with Life immortal, and all those so fallen became the seed of the future generations of Atlanteans.*

At the dawn of his consciousness, the man of the Third Root Race had thus no beliefs that could be called *religion*. That is to say, he was equally as ignorant of "gay religions, full of pomp and gold" as of any system of faith or outward worship. But if the term is to be defined as the binding together of the masses in one form of reverence paid to those we feel higher than ourselves, of piety—as a feeling expressed by a child toward a loved parent—then even the earliest Lemurians had a religion—and a most beautiful one—from the very beginning of their intellectual life. Had they not their bright gods of the elements around

* The name is used here in the sense of, and as a synonym of "sorcerers." The Atlantean races were many, and lasted in their evolution for millions of years: all were not bad. They became so toward their end, as we (the fifth) are fast becoming now.

them, and even within themselves?* Was not their childhood passed with, nursed and tendered by those who had given them life and called them forth to intelligent, conscious life? We are assured it was so, and we believe it. For the evolution of Spirit into matter could never have been achieved; nor would it have received its first impulse, had not the bright Spirits sacrificed their own respective super-ethereal essences to animate the man of clay, by endowing each of his inner principles with a portion, or rather, a reflection of that essence. The Dhyanis of the Seven Heavens (the seven planes of Being) are the NOUMENOI of the actual and the future Elements, just as the Angels of the Seven Powers of nature—the grosser effects of which are perceived by us in what Science is pleased to call the "modes of motion"—the imponderable forces and what not—are the still higher noumenoi of still higher Hierarchies.

It was the "Golden Age" in those days of old, the age when the "gods walked the earth, and mixed freely with the mortals." Since then, the gods departed (*i.e.*, became invisible), and later generations ended by worshipping their kingdoms—the Elements.

It was the Atlanteans, the first progeny of *semi-divine* man after his separation into sexes—hence the first-begotten and humanly-born mortals—who became the first "Sacrificers" to the *god of matter*. They stand in the far-away dim past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built,† as the first anthropomorphists who worshipped form and matter. That worship degenerated very soon into *self-worship*, thence led to phallicism, or that which reigns supreme to this day in the symbolisms of every exoteric religion of ritual, dogma, and form. Adam and Eve *became matter*, or furnished the soil, Cain and Abel—the latter the life-bearing soil, the former "the tiller of that ground or field."

Thus the first Atlantean races, born on the Lemurian Continent, separated from their earliest tribes into the righteous and the unrighteous; into those who worshipped the one unseen Spirit of Nature, the ray of which man feels within himself—or the Pantheists, and those who offered fanatical worship to the Spirits of the Earth, the dark Cosmic, anthropomorphic Powers, with whom they made alliance. These were the earliest *Gibborim*, "the mighty men of renown in those

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* The "Gods of the Elements" are by no means the Elementals. The latter are at best used by them as vehicles and materials in which to clothe themselves. . . . .

† Cain was the *sacrificer*, as shown at first in chap. iv. of *Genesis*, of "the fruit of the ground," of which he was *first tiller*, while Abel "brought of the firstlings of his flock" to the Lord. Cain is the symbol of the first male, Abel of the first female humanity, Adam and Eve being the types of the third race. (See "*The Mystery of Cain and Abel.*") The "murdering" is blood-shedding, but not taking life.

days" (*Gen.* vi.); who become with the Fifth Race the *Kabirim:* Kabiri with the Egyptians and the Phœnicians, Titans with the Greeks, and Râkshasas and Daityas with the Indian races.

Such was the secret and mysterious origin of all the subsequent and modern religions, especially of the worship of the later Hebrews for their tribal god. At the same time this sexual religion was closely allied to, based upon and blended, so to say, with astronomical phenomena. The Lemurians gravitated toward the North Pole, or the Heaven of their Progenitors (the Hyperborean Continent); the Atlanteans, toward the Southern Pole, the *pit*, cosmically and terrestrially—whence breathe the hot passions blown into hurricanes by the cosmic Elementals, whose abode it is. The two poles were denominated, by the ancients, Dragons and Serpents—hence good and bad Dragons and Serpents, and also the names given to the "Sons of God" (Sons of Spirit and Matter): the good and bad Magicians. This is the origin of this dual and triple nature in man. The legend of the "Fallen Angels" in its esoteric signification, contains the key to the manifold contradictions of human character; it points to the secret of man's self-consciousness; it is the angle-iron on which hinges his entire life-cycle; —the history of his evolution and growth.

On a firm grasp of this doctrine depends the correct understanding of esoteric anthropogenesis. It gives a clue to the vexed question of the Origin of Evil; and shows how man himself is the separator of the One into various contrasted aspects.

The reader, therefore, will not be surprised if so considerable space is devoted in each case to an attempt to elucidate this difficult and obscure subject. A good deal must necessarily be said on its symbological aspect; because, by so doing, hints are given to the thoughtful student for his own investigations, and more light can thus be suggested than it is possible to convey in the technical phrases of a more formal, philosophical exposition. The "Fallen Angels," so-called, are *Humanity itself.* The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, "*Demon est Deus inversus*" finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone.

Thus it has now become self-evident that postulating as we do (*a*) the appearance of man before that of other mammalia, and even before the ages of the huge reptiles; (*b*) periodical deluges and glacial periods owing to the karmic disturbance of the axis; and chiefly (*c*) the birth of man

from a Superior Being, or what materialism would call a *supernatural* Being, though it is only super-*human*—it is evident that our teachings have very few chances of an impartial hearing. Add to it the claim that a portion of the Mankind in the Third Race—all those Monads of men who had reached the highest point of Merit and *Karma* in the preceding Manvantara—owed their psychic and *rational* natures to divine Beings *hypostasizing* into their fifth principles, and the *Secret Doctrine* must lose caste in the eyes of not only Materialism but even of dogmatic Christianity. For, no sooner will the latter have learned that those angels are identical with their "Fallen" Spirits, than the esoteric tenet will be proclaimed most terribly heretical and pernicious.* The *divine* man dwelt in the animal, and, therefore, when the physiological separation took place in the natural course of evolution—when also "all the animal creation was *untied*," and males were attracted to females — *that race fell:* not because they had eaten of the fruit of Knowledge and knew good from evil, but because they knew no better. Propelled by the sexless creative instinct, the early sub-races had evolved an intermediate race in which, as hinted in the Stanzas, the higher Dhyan-Chohans had incarnated.† "When we have ascertained the extent of the Universe and learnt to know all that there is in it, we will multiply our race," answer the *Sons of Will and Yoga* to their brethren of the same race, who invite them to do as they do. This means that the great Adepts and Initiated ascetics will "multiply," *i.e.*, once more produce *Mind-born* immaculate Sons—in the Seventh Root-Race.

It is so stated in the Purânas; in *Adi Parvan* (*p.* 115) and *Brahmâ Purâna*, etc. In one portion of the *Pushkara Mahatmya*, moreover, the separation of the sexes is allegorized by Daksha, who, seeing that his will-born progeny (the "Sons of passive Yoga"), will not create men, "*converts half himself into a female* by whom he begets daughters," the future females of the Third Race which begat the giants of Atlantis,

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* It is, perhaps, with an eye to this *degradation* of the highest and purest Spirits, who broke through the intermediate planes of lower consciousness (the "Seven circles of fire" of Pymander), that St. James is made to say that "this Wisdom (*psüche* in the original) descended not from above, but is earthly, sensual, *devilish*"; and *psüche* is *Manas*, the "human soul," the Spiritual Wisdom or Soul being *Buddhi*. Yet Buddhi *per se*, being so near the Absolute, is only *latent* consciousness.

† This is the "undying race" as it is called in Esotericism, and exoterically the fruitless generation of the first progeny of Daksha, who curses Narada, the divine Rishi, alleged to have dissuaded the Haryaswas and the Sabalâswas, the sons of Daksha, from procreating their species, by saying "Be born in the womb; there shall not be a resting place for thee in all these regions"; after this Narada, the representative of that race of *fruitless* ascetics, is said, as soon as he dies in one body, to be reborn in

the Fourth Race, so called. In the Vishṇu Purâna it is simply said that Daksha, the father of mankind, established sexual intercourse as the means of peopling the world.

Happily for the human race the "Elect Race" had already become the vehicle of incarnation of the (intellectually and spiritually) highest Dhyanis before Humanity had become quite material. When the last sub-races—save some lowest—of the Third Race had perished with the great Lemurian Continent, "the seeds of *the Trinity of Wisdom*" had already acquired the secret of immortality on Earth, that gift which allows the same great personality to step *ad libitum* from one worn-out body into another.

(*b*) The first war that earth knew, the first human gore shed, was the result of man's eyes and senses being opened; which made him see that the daughters of his Brethren were fairer than his own, and their wives also. There were rapes committed before that of the Sabines, and Menelauses robbed of their Helens before the Fifth Race was born. Titans or giants were the stronger; their adversaries, the wiser. This took place during the Fourth Race—that of the giants.

For "there *were* giants" in the days of old, indeed* and the evolutionary series of the animal world is a warrant that the same thing took place within the human races. Lower still in the order of creation we find witnesses for the same in the flora going *pari passu* with the fauna in respect of size. The pretty ferns we collect and dry among the leaves of our favourite volumes are the descendants of the gigantic ferns which grew during the carboniferous period.

Scriptures, and fragments of philosophical and scientific works—in short, almost every record that has come down to us from antiquity—contain references to giants. No one can fail to recognize the Atlanteans of the Secret Doctrine in the Râkshasas of Lanka—the opponents conquered by Rama. Are these accounts no better than the production of empty fancy? Let us give the subject a few moments of attention.

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* The traditions of every country and nation point to this fact. Donnelly quotes from Father Duran's *Historia Antigua de la Nueva España* of 1885, in which a native of Cholula, a centenarian, accounts for the building of the great pyramid of Cholula, by saying as follows: "In the beginning, before the light of the Sun had been created, this land (Cholula) was in obscurity and darkness . . . . but immediately *after the light of the Sun arose in the East*, there appeared gigantic men . . . . who built the said pyramid, its builders being scattered after that to all parts of the Earth."

"A great deal of the Central American history is taken up with the doings of an ancient race of giants called Quinanes," says the author of "Atlantis" (p. 204.)

Are Giants a Fiction?

Here, again, we come into collision with Science. The latter denies, so far, that man has ever been much larger than the average of the tall and powerful men one meets with occasionally now. Dr. Henry Gregor denounces such traditions as resting upon ill-digested facts. Instances of mistaken judgments are brought forward. Thus, in 1613, in a locality called from time immemorial the "Field of Giants" in the Lower Dauphiné (France, four miles from St. Romans) enormous bones were found deeply buried in the sandy soil. They were attributed to human remains, and even to Teutobochus, the Teuton chief slain by Marius. But Cuvier's later research proved them to be the fossil remains of the *Dinotherium giganteum* of the family of tapirs, 18 feet long. Ancient buildings are pointed to as an evidence that our earliest ancestors were not much larger than we are, the entrance doors being of no larger size then than they are now. The tallest man of antiquity *known to us* was the Roman Emperor Maximus, we are told, whose height was only seven and a half feet. Nevertheless, in our modern day we see every year men taller than this. The Hungarian who exhibited himself in the London Pavilion was nearly 9 feet high. In America a giant was shown 9½ feet tall; the Montenegrin Danilo was 8 feet 7 inches, In Russia and Germany one often sees men in the lower classes above 7 feet. And as the ape-theorists are told by Mr. Darwin that the species of animals which result from cross breeding "always betray *a tendency to revert to the original type*," they ought to apply the same law to men. Had there been no giants as a rule in ancient days, there would be none now.

All this applies only to the historic period. And if the skeletons of the prehistoric ages have failed so far (which is positively denied) to prove undeniably in the opinion of science the claim here advanced, it is but a question of time. Moreover, as already stated, human stature is little changed since the last racial cycle. The Giants of old are all buried under the Oceans, and hundreds of thousands of years of constant friction by water would reduce to dust and pulverize a brazen, far more a human skeleton. But whence the testimony of well-known classical writers, of philosophers and men who, otherwise, never had the reputation for lying? Let us bear in mind, furthermore, that before the year 1847, when Boucher de Perthes forced it upon the attention of Science, almost nothing was known of fossil man, for archæology complacently ignored his existence. Of Giants who were "in the earth in those days" of old, the Bible alone had spoken to the wise men of the West, the Zodiac being the solitary witness called upon to corroborate the statement in the persons of Atlas or Orion, whose mighty shoulders are said to support the world.

Nevertheless, even the "Giants" have not been left without their witnesses, and one may as well examine both sides of the question. The three Sciences—Geological, Sidereal and Scriptural (the latter in its Universal character)—may furnish us with the needed proofs. To begin with geology; it has already confessed that the older the excavated skeletons, the larger, taller and the more powerful their structure. This is already a certain proof in hand. "All those bones" writes Frederic de Rougemont—who, though believing too piously in Noah's ark and the Bible, is none the less a Scientific witness—"all those skeletons found in the Departments of the Gard, in Austria, Liége, etc., etc. . . those skulls which remind all of the negro type. . . and which by reason of that type might be mistaken for animals, have all belonged to men *of very high stature*". . . ("*Histoire de la Terre*," *p.* 154) The same is repeated by Lartet, an authority, who attributes a *tall stature* to those who were submerged in the deluge (not necessarily "Noah's") and a smaller stature to the races which lived subsequently.

As for the evidence furnished by ancient writers, we need not stop at that of Tertullian, who assures us that in his day a number of giants were found at Carthage—for, before his testimony can be accepted, his own identity* and actual existence would have to be proven. But we may turn to the scientific journals of 1858, which spoke of *a sarcophagus of giants* found that year on the site of that same city. As to the ancient pagan writers—we have the evidence of Philostratus, who speaks of a giant skeleton twenty-two cubits long, as well as of another of twelve cubits, seen by himself at Sigeus. This skeleton may perhaps not have belonged, as believed by Protesilaus, to the giant killed by Apollo at the siege of Troy; nevertheless, it was that of a giant, as well as that other one discovered by Messecrates of Stire, at Lemnos—"horrible to behold," according to Philostratus (*Heroica*, *p.* 35). Is it possible that prejudice would carry Science so far as to class *all* these men as either fools or *liars?*

Pliny speaks of a giant in whom he thought he recognised Orion, the son of Ephialtes (*Nat. Hist.*, *vol. VII.*, *ch. xvi.*). Plutarch declares that Sertorius saw the tomb of Antæus, the giant; and Pausanias vouches for the actual existence of the tombs of Asterius and of Geryon, or Hillus, son of Hercules—all giants, Titans and mighty men. Finally the Abbé Pègues (*cited in de Mirville's Pneumatologie*) affirms in his curious work on "*The Volcanoes of Greece*" that "in the neighbourhood of the volcanoes of the isle of Thera, giants with enormous skulls were found laid out under colossal stones, the erection of which must have necessi-

* There are critics who, finding no evidence about the existence of Tertullian save in the writings of Eusebius "the veracious," are inclined to doubt it.

tated everywhere the use of titanic powers, and which tradition associates in all countries with the ideas about giants, volcanoes and magic." (*Page* 48.)

In the same work above cited of the Abbé Pègues, the author wonders why in Bible and tradition the *Gibborim* (Giants, the mighty ones) the *Rephaim*, or the spectres *(Phantoms)*, the *Nephilim*, or the fallen ones—*(irruentes)*—are shown "as if identical, though they are all *men*, since the Bible calls them the primitive and the mighty ones"—*e.g.*, Nimrod. The "Doctrine" explains the secret. These names, which belong by right only to the four preceding races and the earliest beginning of the Fifth, allude very clearly to the first two *Phantom* (astral) races; to the *fallen one*—the Third; and to the race of the Atlantean Giants—the Fourth, after which "men began to decrease in stature."

Bossuet (*Elévations p.* 56) sees the cause of subsequent universal idolatry in the "original sin." "Ye shall be as gods," says the serpent of *Genesis* to Eve, thus laying the first germ of the worship of *false divinities*. Hence, he thinks, came idolatry, or the cult and adoration of *images*, of anthropomorphized or human figures. But, if it is the latter that idolatry is made to rest upon, then the two Churches, the Greek and the Latin especially, are as idolatrous and pagan as any other religion.* It is only in the Fourth Race that men, who had lost all right to be considered divine, resorted to body worship, in other words to phallicism. Till then, they had been truly gods, as pure and as divine as their progenitors, and the expression of the allegorical serpent does not, as sufficiently shown in the preceding pages, refer at all to the physiological fall of men, but to their acquiring the knowledge of good and evil, which knowledge comes to them *prior* to their fall. It must not be forgotten that it is only after his forced expulsion from Eden that "Adam knew Eve his wife" (*Genesis iv.*). It is not, however, by the dead-letter of the Hebrew Bible that we shall check the tenets of the *Secret Doctrine;* but point out, rather, the great similarities between the two in their esoteric meaning.

It is only after his defection from the Neo-Platonists, that Clement

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* And that, notwithstanding the formal prohibition at the great Church Council of Elyrus in A.D. 303, when it was declared that "the form of God, which is immaterial and invisible, shall not be limited by figure or shape." In 692, the council of Constantinople had similarly prohibited "to paint or represent Jesus *as a lamb*," as also "to bow the knee in praying, as it is the act of idolatry." But the council of Nicæa (787) brought this idolatry back, while that of Rome (883) excommunicated John, the Patriarch of Constantinople, for his showing himself a declared enemy of image worship.

of Alexandria began to translate *gigantes* by *serpentes*, explaining that "Serpents and Giants signify *Demons*." (*Genesis, chapter v.*)*

We may be told that, before we draw parallels between our tenets and those of the Bible, we have to show better evidence of the existence of the giants of the Fourth Race than the reference to them found in Genesis. We answer, that the proofs we give are more satisfactory, at any rate they belong to a more literary and scientific evidence, than those of Noah's Deluge will ever be. Even the historical works of China are full of such reminiscences about the Fourth Race. In *Shoo-King* (4th part, chap. XXVII., p. 291), anyone can read in the French translation, "When the Mao-tse" ("that antediluvian and perverted race," explains the Annotator, "which had retired in the days of old to the rocky caves, and the descendants of whom are said to be still found in the neighbourhood of Canton"),†

* Treating of the Chinese Dragon and the literature of China, Mr. Ch. Gould writes in his "*Mythical Monsters*" on p. 212:—"Its mythologies, histories, religions, popular stories and proverbs, all teem with references to a mysterious being *who has a physical nature and spiritual attributes*. Gifted with an accepted form, which he has the supernatural power of casting off for the assumption of others, he has the power of influencing the weather, producing droughts or fertilizing rains at pleasure, of raising tempests and allaying them. Volumes could be compiled from the scattered legends which everywhere abound relating to this subject. . . ."

This "mysterious being" is the *mythical* Dragon, *i.e.*, the symbol of the *historical*, actual Adept, the master and professor of occult sciences of old. It is stated already elsewhere, that the great "magicians" of the Fourth and Fifth Races were generally called the "Serpents" and the "Dragons" after their progenitors. All these belonged to the hierarchy of the so-called "Fiery Dragons of Wisdom," the Dhyan Chohans, answering to the Agnishwatta Pitris, the Maruts and Rudras generally, as the issue of Rudra their father, identified with the god of fire. More is said in the text. Now Clement, an initiated Neo-Platonist, knew, of course, the origin of the word "Dragon," and why the initiated Adepts were so-called, as he knew the secret of *Agathodæmon*, the Christ, the seven-vowelled Serpent of the Gnostics. He knew that the dogma of his new faith required the transformation of all the *rivals* of Jehovah, the angels supposed to have rebelled against that Elohim as the Titan-Prometheus rebelled against Zeus, the usurper of his father's kingdom; and that "Dragon" was the mystic appellation of the "Sons of Wisdom"; from this knowledge came his definition, as cruel as it was arbitrary, "Serpents and Giants signify *Demons*," *i.e.*, not "Spirits," but *Devils*, in Church parlance.

† "What would you say to our affirmation that the Chinese—I speak of the inland, the true Chinaman, not of the hybrid mixture between the Fourth and Fifth Races now occupying the throne, the aborigines who belong in their unallied nationality wholly to the highest and last branch of the Fourth Race—reached their highest civilization when the Fifth had hardly appeared in Asia" (*Esoteric Buddhism*, p. 67). And this handful of the inland Chinese are all of a very high stature. Could the most ancient MSS. in the Lolo language (that of the aborigines of China) be got at and translated correctly, many a priceless piece of evidence would be found. But they are as rare as their language is unintelligible. So far, one or two European archæologists only have been able to procure such priceless works.

"*according to our ancient documents*, had, owing to the beguilements of *Tchy-Yeoo*, troubled all the earth, it became full of brigands. . . . . The Lord Chang-ty (a king of the *divine* dynasty) saw that his people had lost the last vestiges of virtue. Then he commanded Tehong and Lhy (two lower Dhyan Chohans) to cut away every communication between heaven and earth. Since then, there was no more *going up and down!*" †

"Going up and down" means an untrammelled communication and intercourse between the two worlds. Not being in a position to give out a full and detailed history of the Third and Fourth Races, as many isolated facts concerning them as are permitted must be now collated together; especially those corroborated by direct as well as by inferential evidence found in ancient literature and history. As the "coats of skin" of men thickened, and they fell more and more into physical sin, the intercourse between physical and ethereal *divine* man was stopped. The veil of matter between the two planes became too dense for even the inner man to penetrate. The mysteries of Heaven and Earth, revealed to the Third Race by their celestial teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-, or hero-worship. Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them, who remained in their *Kumâric* condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy *which never died since that period*:—

"*The inner man of the first* * * * *only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan and remaining constantly on Earth for the salvation of mankind. . . . .*" "*Out of the seven virgin-men* (Kumâra ‡) *four sacrificed themselves for the sins of the world and the instruction of*

Remember the same statement in the Book of Enoch, as also the ladder seen by Jacob in his dream. The "two worlds" mean of course the "two *planes* of Consciousness and Being." A seer can commune with beings of a higher plane than the earth, without quitting his arm-chair.

‡ *Vide supra* the *Commentary* on the Four Races—and on the "Sons of Will and Yoga," the immaculate progeny of the Androgynous Third Race.

the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, "He is dead"; behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge (Gnyana). *Thou shalt never speak, O Lanoo, of these great ones* (Maha . . .) *before a multitude, mentioning them by their names. The wise alone will understand."* . . .* (Catechism of the inner Schools.)

It is these sacred "Four" who have been allegorized and symbolized in the "*Linga Purâna*," which states that Vamadeva (Siva) as Kumâra is reborn in each Kalpa (*Race* in this instance), as four youths—four, white; four, red; four, yellow; and four, dark or brown. Let us remember that Siva is pre-eminently and chiefly an ascetic, the patron of all Yogis and Adepts, and the allegory will become quite comprehensible. It is the spirit of Divine Wisdom and chaste asceticism itself which incarnates in these Elect. It is only after *getting married* and being dragged by the gods from his terrible ascetic life, that Rudra becomes Siva, a god, and not one of a very virtuous or merciful type, in the Hindu Pantheon. Higher than the "Four" is only ONE on Earth as in Heavens—that still more mysterious and solitary Being described in Book I.

We have now to examine the nature of the "Sons of the Flame" and of "Dark Wisdom," as well as the *pros* and *cons*. of the Satanic assumption.

Such broken sentences as could be made out from the fragments on the tile, which George Smith calls "the Curse after the Fall" (see p. 81 of his "Chaldean Account of Genesis"), are of course allegorical; yet they corroborate that which is taught of the true nature of the *fall of the angels* in our Books. Thus, it is said in line 12 that the "Lord of the earth his name called out, the father Elu" (Elohim), and pronounced his curse, which "The God Hea heard, and his liver was angry, because *his* man (Angelic man) had corrupted his purity (14 *and* 15)," for which Hea expresses the desire that "'*Wisdom and knowledge*' hostilely may they injure him (man)."

The latter sentence points to the direct connection of the Chaldean with the Genetic account. While Hea tries to bring to nought the wisdom and knowledge gained by man, through his newly-acquired intellectual and conscious capacity of creating in his turn (thus taking the monopoly of creation out of the hands of God (the Gods)), the Elohim do the same in the third chapter of *Genesis*. Therefore the Elohim sent him out of Eden.

But this was of no avail. For the spirit of divine Wisdom being

* In the Kabala the pronunciation of the four-lettered *ineffable* name is "a most secret arcanum"—"a secret of secrets."

upon and *in* man—verily the Serpent of Eternity and all Knowledge, that *Manasic* spirit, which made him learn the secret of *creation* on the Kriyasaktic, and of procreation on the earthly planes—led him as naturally to discover his way to immortality, notwithstanding the jealousy of all the Gods.

The early Atlanto-Lemurians are charged with taking unto themselves (divine incarnations) wives of a lower race, namely, the race of the hitherto mindless men. Every ancient Scripture has the same, more or less disfigured legend. Primarily, the angelic *Fall*, which has transformed the "first-born" of God into the Asuras, or into the Ahriman and Typhon of the "pagans" (*i.e.*, if the accounts given in the Book of Enoch,* and in Hermes, in Purânas and Bible are taken literally), when read esoterically means simply this:—

Sentences such as: "In his (Satan's) ambition he raises his hand against the Sanctuary of the God of Heaven" etc., ought to read: "Prompted by the law of eternal evolution and Karma, the angel incarnated on earth in man; and as his Wisdom and Knowledge are still divine, although his body is earthly, he is (allegorically) accused of divulging the mysteries of Heaven. He combines and uses the two for purposes of human, instead of super-human, procreation. Henceforth, "man will *beget*, not *create*."† But as, by so doing, he has to use

* Returning once more to the most important subject in the archaic Cosmogony, it may be said that even in the Norse legends, in the Sacred Scrolls of the goddess Saga, we find Loki, the brother by blood of Odin (as Typhon, Ahriman, and others are brothers of Osiris and Ormazd), becoming evil only later, when he has mixed too long with humanity. Like all other fire or light gods—fire burning and destroying as well as warming and giving life—he ended by being accepted in the destructive sense of "fire." The name *Loki*, we learn ("*Asgard and the Gods*," *p.* 250), has been derived from the old word "liechan," to enlighten. It has, therefore, the same origin as the Latin "*lux*, light." Hence *Loki* is identical with Lucifer (light-bringer). This title, given to the Prince of Darkness, is very suggestive and is a *vindication* in itself against theological slander. But *Loki* is still more closely related to Prometheus, as he is shown chained to a sharp rock, while Lucifer, identified with Satan, was chained down in hell; a circumstance, however, which prevented neither of them from acting in all freedom on Earth, if we accept the theological paradox in its fulness. *Loki* is a beneficent, generous and powerful god in the beginning of times, and the principle of good, not of evil, in early Scandinavian theogony.

† The Greek mythos just alluded to a few pages back, namely the mutilation of *Uranos* by his son *Kronos* in the Greek theogony, is an allusion to this theft by the Son of the Earth and Heavens of the *divine creative fire*. If *Uranos*, the personification of the celestial Powers, has to stop creating (he is made impotent by *Kronos*, the god *in time*) so, in the Egyptian Cosmogony it is Thot, the god of Wisdom, who regulates this fight between Horus and Set, the latter being served by the former as Uranos is by Kronos (*see* "*Book of the Dead*" *ch. XVII. V.* 26) In the Babylonian account it is the god Zu, who strips "the father of the gods" of *umsimi*—the ideal creative organ not the *crown* (!) as G. Smith thought (see pp. 115 and 116 Chaldean Account). For, in the fragment K. 3454 (British Museum) it is said very clearly, that Zu having stripped the "venerable

his weak body as the means of procreation, that body will pay the penalty for this wisdom, carried from heaven down to the earth; hence the corruption of physical purity will become a temporary curse.

The mediæval Kabalists knew this well, since one of them did not fear to write: "The Kabala was first taught by God himself to a select Company of Angels who formed a theosophic school in Paradise. After the FALL the Angels most *graciously communicated this heavenly doctrine to the disobedient child of Earth*, to furnish the protoplasts with the means of returning to their pristine nobility and felicity" (*Quoted by Christian Ginsburg from the Kabala*). This shows how the event—of the Sons of God, marrying and imparting the divine Secrets of Heaven to the daughters of men—allegorically told by Enoch and in the sixth chapter of Genesis was interpreted by the Christian Kabalists. The whole of this period may be regarded as the *pre-human* period, that of divine man, or as *plastic* Protestant theology now has it—the *pre*-adamite period. But even Genesis begins its *real* history (*chap.* vi.) by the *giants* of "those days" and the "Sons of god" marrying and teaching their wives—the daughters of man.

This period is the one described in the Purânas; and relating as it does to days lost in archaic ages, hence pre-historic, how can any anthropologist feel certain whether the mankind of that period was or was not as he knows it now? The whole *personnel* of the Brâhmanas and Purânas—the Rishis, Prajâpatis, Manus, their wives and progeny—belong to that pre-human period. All these are the *Seed* of Humanity, so to speak. It is around these "Sons of God," the "Mind born" astral children of Brahmâ, that our physical frames have grown and developed to what they are now. For, the Purânic histories of all those men are those of our Monads, in their various and numberless incarnations on this and other spheres, events perceived by the "Siva eye" of the ancient Seers, (the "third eye" of our Stanzas) and described allegorically. Later on, they were disfigured for Sectarian purposes; mutilated, but still left with a considerable ground-work of truth in them. Nor is the philosophy less profound in such allegories for being so thickly veiled by the overgrowth of fancy.

But with the Fourth Race we reach the purely human period. Those who were hitherto semi-divine Beings, self-imprisoned in bodies which were human only in appearance, became physiologically changed and took unto themselves wives who were entirely human and fair to look

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of Heaven" of his *desire*, he carried away the *umsimi* of the gods, and burnt thereby the *teroti* (the power) of all the other gods, thus "governing the *seed* of all the angels" (15). As the *umsimi* was *on the seat* of Bel, it could hardly be the "crown." A fourth version is in the Bible. Ham is the Chaldean Zu, and both are cursed for the same allegorically described crime.

at, but in whom *lower, more material*, though sidereal, beings had incarnated. These beings in female forms (Lilith is the prototype of these in the Jewish traditions) are called in the esoteric accounts "Khado" (Dâkini, in Sanskrit). Allegorical legends call the chief of these Liliths, *Sangye Khado* (Buddha Dâkini, in Sanskrit); all are credited with the art of "walking in the air," and the greatest *kindness to mortals;* but *no mind*—only animal instinct.*

(*c*) This is the beginning of a worship which, ages later, was doomed to degenerate into phallicism and sexual worship. It began by the worship of the human body—that "miracle of miracles," as an English author calls it—and ended by that of its respective sexes. The worshippers were giants in stature; but they were giants in knowledge and learning, though it came to them more easily than it does to the men of our modern times. Their Science was innate in them. The Lemuro-Atlantean had no need of discovering and fixing in his memory that which his informing PRINCIPLE *knew* at the moment of its incarnation. Time alone, and the ever-growing obtuseness of the matter in which the *Principles* had clothed themselves, could, the one, weaken the memory of their pre-natal knowledge, the other, blunt and even extinguish every spark of the spiritual and divine in them. Therefore had they, from the first, fallen victims to their animal natures and bred "monsters"—*i.e.*, men of distinct varieties from themselves.

Speaking of the Giants, Creuzer describes them well in saying that:—

"Those children of Heaven and Earth were endowed at their birth by the *Sovereign Powers*, the authors of their being, with extraordinary faculties both moral and physical. They *commanded the Elements, knew the secrets of heaven and the earth, of the sea and the whole world, and read futurity in* the stars. . . . It seems, indeed, as though one has to deal, when reading of them, *not with men as we are* but with Spirits of the Elements sprung from the bosom of Nature and having full sway over her. . . . All these beings *are marked with a character* of MAGIC and SORCERY. . . ."

And so they were, those (now) legendary heroes of the pre-historic, still, once really existing races. Creuzer was wise in his generation, for he did not charge with deliberate deceit, or dullness and superstition, an endless series of recognized philosophers, who mention these races and assert that, even in their own time, they saw their fossils. There were sceptics in days of old—no fewer and as great as they are now. But even a Lucian, a Democritus and an Epicurus yielded to the evidence of *facts* and showed the discriminative capacity of really

* These are the beings whose legendary existence has served as a ground-work upon which to build the rabbinical Lilith, and what the believers in the Bible would term the antediluvian women, and the Kabalists the pre-Adamite races. They are no fiction —this is certain, however fantastic the exuberance of later growth.

great intellects, which can distinguish fiction from fact, and truth from exaggeration and fraud. Ancient writers were no more fools than our modern wise men are; for, as well remarked by the author of some "*Notes on Aristotle's Psychology in Relation to Modern Thought*" *(in Mind)*:—

"The common division of history into ancient and modern is . . . . misleading. The Greeks in the 4th century, B.C. were in many respects moderns;" especially, we may add, in their scepticism. They were not very likely to accept *fables* so easily . . . . ."

Yet the "Lemurians" and the Atlanteans, "those children of Heaven and Earth," were indeed marked with a character of SORCERY; for the Esoteric doctrine charges them precisely with that, which, if believed, would put an end to the difficulties of science with regard to the origin of man, or rather, his anatomical similarities to the *Anthropoid Ape*. It accuses them of having committed the *(to us)* abominable crime of breeding with so-called "animals," and thus producing a truly pithecoid species, now extinct. Of course, as in the question of spontaneous generation—in which Esoteric Science believes, and which it teaches—the possibility of such a cross-breed between man and an animal of any kind will be denied. But apart from the consideration that in those early days, as already remarked, neither the human Atlantean giants, nor yet the "animals," were the physiologically perfect men and mammalians that are now known to us, the modern notions upon this subject—those of the physiologists included—are too uncertain and fluctuating to permit them an absolute denial *a priori* of such a fact.

A careful perusal of the Commentaries would make one think that the Being that the new "*incarnate*" bred with, was called an "animal," not because he was no human being, but rather because he was so dissimilar physically and mentally to the more perfect races, which had developed physiologically at an earlier period. Remember Stanza VII. and what is said in its first verse (24th):—that when the "Sons of Wisdom" came to incarnate the first time, some of them incarnated fully, others projected into the forms only *a spark*, while some of the shadows were left over from being *filled* and perfected, till the Fourth Race. Those races, then, which "remained destitute of knowledge," or those again which were left "mindless," remained as they were, even after the natural separation of the sexes. It is these who committed the first cross-breeding, so to speak, and bred monsters; and it is from the descendants of these that the Atlanteans chose their wives. Adam and Eve were supposed, with Cain and Abel, to be the only *human* family on Earth. Yet we see Cain going to the land of Nod and taking there a wife. Evidently one race only was supposed perfect enough to be called human; and, even in our own day, while the Singhalese

regard the Veddhas of their jungles as *speaking animals* and no more, some British people believe firmly, in their arrogance, that every other human family—especially the dark Indians—is an *inferior* race. Moreover there are naturalists who have sincerely considered the problem whether some savage tribes—like the Bushmen for instance—can be regarded as *men* at all. The Commentary says, in describing that species (or race) of animals "fair to look at" as a biped:—"*Having human shape, but having the lower extremities, from the waist down, covered with hair.*" Hence the race of the *satyrs*, perhaps.

If men existed two million years ago, they must have been—just as the animals were—quite different physically and anatomically from what they have become; and they were nearer then to the type of pure mammalian animal than they are now. Anyhow, we learn that the animal world breeds strictly *inter se*, *i.e.*, in accordance with genus and species—only since the appearance *on this earth* of the Atlantean race. As demonstrated by the author of that able work, "*Modern Science and Modern Thought*," this idea of the refusal to breed with another species, or that sterility is the only result of such breeding, "appears to be a *primâ facie* deduction rather than an absolute law" even now. He shows that "different species, do, in fact, often breed together, as may be seen in the familiar instance of the horse and ass. It is true that in this case the mule is sterile. . . . but this rule is not universal, and recently one new hybrid race, that of the leporine, or hare-rabbit, has been created which is perfectly fertile." The progeny of wolf and dog is also instanced, as that of several other domestic animals (p. 101); "like foxes and dogs again, and the modern Swiss cattle shown by Rutimeyer as descended from three distinct species of fossil-oxen, the *Bos primigenius, Bos longifrons and Bos frontosus*." *Yet some of those species, as the ape family, which so clearly resembles man in physical structure*, contain, we are told, "numerous branches, which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series"—the gorilla and chimpanzee, for instance (see *Addenda*).

Thus Mr. Darwin's remark—or shall we say the remark of Linnæus?—*natura non facit saltum*, is not only corroborated by Esoteric Science but would—were there any chance of the real doctrine being accepted by any others than its direct votaries—reconcile in more than one way, if not entirely, the modern Evolution theory with facts, as also with the absolute failure of the Anthropologists to meet with the "missing link" in our Fourth Round geological formations.

We will show elsewhere that, however unconsciously to itself, modern Science pleads our case upon its own admissions, and that de Quatrefages is perfectly right, when he suggests in his last work, that it is far more likely that the anthropoid ape should be discovered to be

the descendant of man, than that these two types should have a common, fantastic and nowhere-to-be-found ancestor. Thus the wisdom of the compilers of the old Stanzas is vindicated by at least one eminent man of Science, and the Occultist prefers to believe as he ever did that—

"*Man was the first and highest* (mammalian) *animal that appeared in this* (Fourth Round) *creation. Then came still huger animals; and last of all the dumb man who walks on all fours.*" For, *the Râkshasas* (giant-demons) *and Daityas* (Titans) *of the "White Dwipa"* (continent) *spoiled his* (the dumb man's) *Sires.*" (Commentary.)

Furthermore, as we see, there are anthropologists who have traced man back to an epoch which goes far to break down the apparent barrier that exists between the chronologies of modern science and the Archaic Doctrine. It is true that English scientists generally have declined to commit themselves to the sanction of the hypothesis of even a Tertiary Man. They, each and all, measure the antiquity of Homo primigenius by their own lights and prejudices. Huxley, indeed, ventures to speculate on a possible Pliocene or Miocene Man. Prof. Seeman and Mr. Grant Allen have relegated his advent to the Eocene, but, speaking generally, English scientists consider that we cannot safely go beyond the quaternary. Unfortunately, the facts do not accommodate the too cautious reserve of these latter. The French school of anthropology, basing their views on the discoveries of l'Abbé Bourgeois, Capellini, and others, has accepted, almost without exception, the doctrine that the traces of our ancestors are certainly to be found in the Miocene, while M. de Quatrefages now inclines to postulate a Secondary-Age Man. Further on we shall compare such estimates with the figures given in the Brahminical exoteric books which approximate to the esoteric teaching.

(*d*) . . . . *Then*, "*the third eye acted no longer*," says the Stanza, because MAN had sunk too deep into the mire of matter.

What is the meaning of this strange and weird statement in Verse 42, concerning the "third eye of the Third Race which had died and acted no longer"?

A few more occult teachings must now be given with reference to this point as well as some others. The history of the Third and Fourth Races must be amplified, in order that it may throw some more light on the development of our present humanity; and show how the faculties, called into activity by occult training, restore man to the position he previously occupied in reference to spiritual perception and consciousness. But the phenomenon of the third Eye has to be first explained.

The Races with the "Third Eye."

The subject is so unusual, the paths pursued so intricate, so full of dangerous pitfalls prepared by adverse theories and criticism, that good reasons have to be given for every step taken. While turning the light of the bull's eye called esotericism on almost every inch of the occult grounds travelled over, we have also to use its lens to throw into stronger objectivity the regions explored by exact science; this, not only in order to contrast the two, but to defend our position.*

It may be complained by some that too little is said of the physical, *human* side of the extinct races, in this history of their growth and evolution. Much more might be said assuredly, if simple prudence did not make us hesitate at the threshold of every new revelation. That, which finds its possibility and landmarks in the discoveries of modern science, is given; all that of which exact knowledge knows nothing and upon which it is unable to speculate—and therefore denies as facts in nature—is withheld.

But even such statements as these—*e.g.*, that of all the mammalians, man was the earliest; that it is man who is the indirect ancester of the Ape; and that he was a kind of a Cyclops in days of old—will all be contested. yet, scientists will never be able to prove—except to their own satisfaction—that *it was not so*. Nor can they admit that the first two races of men were too ethereal and phantom-like in their constitution, organism, and *shape*, even to be called physical men. For, if they do, it will be found that this is one of the reasons why their relics can never be expected to be exhumed among other fossils. Nevertheless all this is maintained. Man was the store-house, so to speak, of *all the seeds of life*

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* For suggestiveness, we would recommend a short article in the *Theosophist* of August, 1887, "Esoteric Studies." Its author expounds therein quite an occult theory, though to the world a new idea: "the *progress of the Monad* concurring with the *retrogression* of Form" (666), *i.e.*, "with decrease of the *vis formativa*." He says, "Who knows what shape vehicled the Ego in remote *rings* (Rounds, or races?) . . . ? May not man's type have been that of the *Simiadæ* in its variety? Might not the monkey-kingdom of Ramayana fame rest on some far-off tradition relating to a period when that was the common lot, or rather aspect, of man?" . . . and winds up a very clever, though too short, exposition of his theory by saying that which every true occultist will endorse: "With physico-ethereal man there must be *involution* of sex. As physico-astral man depended on entities of the sub-human class (evolved from animal prototypes) for rebirth, so will physico-ethereal man find among the graceful, shapely orders issuing from the *air*-plane, one or more which will be developed for his successive embodiments *when procreated forms are given*—a process which will include all mankind only very gradually. The (*pre?*) Adamic and post-Adamic races were giants; their ethereal counterparts may possibly be liliputians—beauteous, luminous, diaphanous—but will assuredly be giants in mind" (p. 671, art. by Visconde de Figanière, F.T.S.).

for this Round, vegetable and animal alike.* As En-Soph is "One, *notwithstanding the innumerable forms which are in him*" (*Zohar*," i., 21*a*), so is man, on Earth the microcosm of the macrocosm. "As soon as man appeared, everything was complete. . . . for everything is comprised in man. He *unites in himself all forms* (*Ibid*, *iii*. 48*a*)." "The mystery of the *earthly* man is after the mystery of the Heavenly Man" (*ii*. 76*a*). The human form—so called, because it is the vehicle (under whatever shape) of the *divine* man—is, as so intuitionally remarked by by the author of "Esoteric Studies, † the *new type*, at the beginning of every Round, "as man never can be, so he never has been, manifested in a shape belonging to the animal kingdom *in esse*." The author proceeds, "he never formed part of that kingdom. Derived, only derived, from the most finished class of the latter, a new human form must always have been the *new* type of the cycle. The human shape, in one ring (?), as I imagine, becomes cast-off clothes in the next; it is then appropriated by the highest order in the servant-kingdom below."

If the idea is what we understand it to mean—for the "rings" spoken of throw some confusion upon it—then it is the correct esoteric teaching. Having appeared at the very beginning, and at the head of sentient and conscious life, man (the astral, or the "Soul," for the Zohar, repeating the archaic teaching, distinctly says that "the *real* man is the Soul, and his material frame no part of him")—man became the living and animal UNIT, from which the "cast-off clothes" determined the shape of every life and animal in this Round.‡

Thus, he "created" for ages the insects, reptiles, birds, and animals, unconsciously to himself, from his remains and relics from the Third and the Fourth Rounds. The same idea and teaching are as distinctly given in the *Vendidad* of the Mazdeans, as they are in the Chaldean and the Mosaic allegory of the Ark, all of which are the many national versions of the original legend given in the Hindu Scriptures. It is found in the allegory of Vaivasvata Manu and *his* Ark with the Seven Rishis, as in that of the Rishis, each of whom is shown the father and

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* It may be objected that this is a contradiction. That, as the first Root-Race appeared 300,000,000 years after the vegetation had evolved, the seed of vegetable life could not be in the First Race. We say it could; for up to man's appearance in *this* Round, the vegetation was of quite another kind than it is now, and quite ethereal, this for the simple reason that no grass or plants could have been physical, before there were animal or other organisms to breathe out the carbonic acid which vegetation has to imbibe for its development, its nutrition and growth. They are inter-dependent in their *physical* and achieved forms.

† "Visconde de Figanière, F.T.S." (*The Theosophist*, Aug. 1887, page 676.)

‡ It is stated in the Zohar that the "primordial worlds" (sparks) could not continue because *man was not as yet*. "The *human* form contains everything; and as it did not as yet exist, the worlds were destroyed."

progenitor of specified animals, reptiles, and even monsters (*See Vishnu* and other *Purânas*). Open the Mazdean *Vendidad*, at Fargard ii., at verse 27 (73) and read the command of Ormazd to Yima, a Spirit of the Earth, who symbolizes the three races, after telling him to build a *vara* ("an enclosure," an *argua* or vehicle). . . .

"Thither (into the *vara*) thou shalt bring *the seeds of men and women*, of the greatest, best, and finest kinds on this earth; thither thou shalt bring the seeds of every kind of cattle," etc., etc.; and v. 28 (74) . . . . "all those seeds shalt thou bring, two of every kind, *to be kept inexhaustible there*, so long *as those men shall stay in the vara*." Those "men" in the "Vara" are the "Progenitors," the heavenly men or Dhyani, the future *Egos* who are commissioned to inform mankind. For "Vara," or the "Ark" (or again the Vehicle) simply means MAN.* Verse 30 says: . . . . "thou shalt seal up the vara (after filling it up with the seeds), and thou shalt make a door and a *window self-shining within*," which is the Soul. And when Yima inquires of Ahura Mazda how he shall manage to make that *vara*, he is answered: "Crush the earth . . . and knead it with thy hands, as the potter does when kneading the potter's clay" (31).

The Egyptian ram-headed god makes man of clay on a potter's wheel, and so in Genesis do the Elohim fashion him out of the same material.

When the "Maker of the material world" (Ahura Mazda) is asked, furthermore, what is to give light "to the *Vara* which Yima made," he is told that "There are *uncreated* lights and *created* lights" and that "there" (in Airyana Vaêgô, where *Vara* is built), "the stars, the moon, and the Sun are only once (a year) seen to rise and set" and a year seems only as a day (and night) a clear reference to the "land of the Gods" or the (now) polar regions. Moreover another hint is contained in this verse: a distinct allusion to the "uncreated lights" which enlighten man within—his principles. Otherwise, no sense or reason could be found in Ahura Mazda's answer (*V.* 40), which is forthwith followed by Verse 41 saying that "Every fortieth year, to every couple (hermaphrodite) *two are born, a male and female*,"† the latter being a distinct echo of the Secret Doctrine, of a Stanza which says—

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* This is the meaning when the allegory and symbol are opened and read by means of the *human* key, or the key to terrestial anthroposophy. This interpretation of the "ark" symbolism does not in the least interfere with its astronomical, or even theogonic keys; nor with any of the other six meanings. Nor does it seem less scientific than the modern theories about the origin of man. As said, it has seven keys to it, like the rest.

† Vendidad Sâdah, See also Bund. XV.; and J. Darmesteter's translation of the *Vendidad*. "Sacred Books of the East."

"*At the expiration of every forty (annual) Suns, at the end of every fortieth Day, the double one becomes four; male and female in one, in the first and second and the third. . . . . .*"

Which is clear, since "every sun" meant a whole year, the latter being composed of one day then, as in the arctic circle it is now composed of six months. According to the old teaching, the axis of the earth gradually changes its inclination to the ecliptic, and at the period referred to, this inclination was such that a polar day lasted during the whole period of the earth's revolution about the sun, when a kind of twilight of very short duration intervened; after which the polar land resumed its position directly under the solar rays. This may be contrary to astronomy as now taught and understood: but who can say that changes in the motion of the earth, which do not take place now, did not occur millions of years back?

Returning once more to the statement that *Vara* meant the MAN of the Fourth Round, as much as the Earth of those days, the moon, and even Noah's ark, if one will so have it—this is again shown in the dialogue between Ahura Mazda and Zarathustra. Thus when the latter asks—

V. 42. "O Maker of the Material World, thou Holy One! Who is he who brought the law of Mazda into the *Vara* which Yima made?"

"Ahura Mazda answered: 'It was the bird Karshipta, O holy Zarathustra.' . . . ."

"The bird Karshipta dwells in the heavens: were he living on the earth he would be king of birds. He brought into the var of Yima, and recites the Avesta *in the language of birds.*" (*Bund. xix and xxiv.*)

This again is an allegory and a symbol misunderstood by the Orientalists only, who see in this bird "an incarnation of lightning," and say its song was "often thought to be the utterance of a god and a revelation," and what not. Karshipta is the human mind-soul, and the deity thereof, symbolized in ancient Magianism by a bird, as the Greeks symbolized it by a butterfly. No sooner had Karshipta entered the *Vara* or man, than he understood the law of Mazda, or Divine Wisdom. In the "Book of Concealed Mystery" it is said of the tree, which is the tree of knowledge of good and evil: "In its branches (of the tree) the birds lodge and build their nests," or *the Souls* and the Angels have their place!"* Therefore, with the Kabalists it was a like symbol. "Bird" was a Chaldean, and has become a Hebrew synonym and symbol for Angel, a Soul, a Spirit, or Deva; and the "Bird's Nest" was with both Heaven, and is God's bosom in the *Zohar*. The perfect Messiah enters Eden "into that place which is called the Bird's Nest" (Zohar, ii., 8*b*).

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* *See "Kabbalah Unveiled" by S. McGregor Mathers, p.* 104.

"Like a bird that is flying from its nest, and that is the Soul from which the Shekeenah (divine wisdom or grace) does not move away" (Zohar, iii., 278*a*; Myer's Qabbalah, 217). "The Nest of the eternal Bird, the flutter of whose wings produces life, is boundless space," says the Commentary, meaning Hansa, the bird of Wisdom.

It is Adam Kadmon who is the (Sephirothal) tree, and it is he who becomes the "Tree of knowledge of good and evil" esoterically. And that "tree hath around it seven columns (seven pillars) of the world, or *Rectores*"; the same "*Progenitors*" or "*Sephiroth*" again "operating through the respective orders of Angels in the spheres of the seven planets," etc., one of which orders begets giants (*Nephilim*) on Earth.

It was the belief of entire antiquity, Pagan and Christian, that the earliest mankind was a race of giants. Certain excavations in America in mounds and in caves, have already yielded in isolated cases groups of skeletons of nine and twelve feet high.* These belong to tribes of the early Fifth Race, now degenerated to an average size of between five and six feet. But we can easily believe that the Titans and Cyclopes of old really belonged to the Fourth (Atlantean) Race, and that all the subsequent legends and allegories found in the Hindu Purânas and the Greek Hesiod and Homer, were based on the hazy reminiscences of real Titans—men of a superhuman tremendous physical power, which enabled them to defend themselves, and hold at bay the gigantic monsters of the Mesozoic and early Cenozoic times—and of actual Cyclopes—three-eyed mortals.

It has been often remarked by observant writers, that the "origin of nearly every popular myth and legend could be traced invariably to a fact in Nature."

In these fantastic creations of an exuberant subjectivism, there is always an element of the objective and real. The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious, dream foundation of our collective consciousness.†

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* Darwinian Evolutionists who are so wont to refer to the evidence of *reversion to type*—the full meaning of which, in the case of human monsters, is embraced in the esoteric solution of the embryological problem—as proof of their arguments, would do well to inquire into those instances of *modern giants* who are often 8, 9, and even 11 feet high. Such *reversions* are imperfect, yet undeniable reproductions of the original towering man of primeval times.

† See "*Mythical Monsters*," by Ch. Gould, from whose interesting and scientific volume a few passages are quoted further on. See in Mr. Sinnett's "*Occult World*," the description of a cavern in the Himalayas filled with relics of human and animal giant bones.

The evidence for the Cyclopes—a race of giants—will be pointed out in forthcoming Sections, in the Cyclopean remnants, so called to this day. An indication that, during its evolution and before the final adjustment of the human organism—which became perfect and symmetrical only in the Fifth Race—the early Fourth Race may have been three-eyed, without having necessarily a third eye in the middle of the brow, like the legendary Cyclops, is also furnished by Science.

To the Occultists who believe that spiritual and psychic *involution* proceeds on parallel lines with physical *evolution;* that the *inner* senses—innate in the first human races—atrophied during racial growth and the material development of the outer senses; to the student of Esoteric symbology, finally, this statement is no conjecture or possibility, but simply *a phase of the law of growth, a proven fact,* in short. They understand the meaning of this passage in the *Commentaries* which says:—

"*There were four-armed human creatures in those early days of the male-females* (hermaphrodites); *with one head, yet three eyes. They could see before them and behind them.** *A* KALPA *later* (after the separation of the sexes) *men having fallen into matter, their spiritual vision became dim; and coördinately the third eye commenced to lose its power. . . . When the Fourth* (Race) *arrived at its middle age, the inner vision had to be awakened, and* acquired by artificial stimuli, *the process of which was known to the old sages.*† *. . . The third eye, likewise, getting gradually* PETRIFIED, ‡ *soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the inner man* (during trances and spiritual visions) *the eye swells and expands. The Arhat sees and feels it, and regulates his action accordingly. . . . . .*

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* Viz., the third eye was at the back of the head. The statement that the latest hermaphrodite humanity was "four-armed," unriddles probably the mystery of all the representations and idols of the exoteric gods of India. On the Acropolis of Argos, there was a ξόανον, a rudely carved wooden statue (attributed to Dædalus), representing a three-eyed colossus, which was consecrated to Zeus *Triopas* (three-eyed). The head of the "god" has two eyes in its face and one above on the top of the forehead. It is considered the most archaic of all the ancient statues *(Schol. Vatic. ad Eurip. Troad.* 14*)*.

† The *Inner sight* could henceforth be acquired only through training and initiation, save in the cases of "natural and born magicians," sensitives and mediums, as they are called now.

‡ This expression "petrified" instead of "ossified" is curious. The "back eye," which is of course the *pineal gland*, now so-called, the small pea-like mass of grey nervous matter attached to the back of the third ventricle of the brain, is said to almost invariably contain *mineral concretions* and *sand*, and "nothing more." (*Vide Infra.*)

The undefiled Lanoo (disciple, chela) *need fear no danger; he who keeps himself not in purity* (who is not chaste) *will receive no help from the 'deva eye.'*"

Unfortunately not. The "deva-eye" exists no more for the majority of mankind. The *third eye is dead*, and acts no longer; but it has left behind a witness to its existence. This witness is now the PINEAL GLAND. As for the "four-armed" men, it is they who become the prototypes of the four-armed Hindu gods, as shown in a preceding footnote.

Such is the mystery of the human eye that, in their vain endeavours to explain and account for all the difficulties surrounding its action, some scientists have been forced to resort to occult explanations. The development of the *Human eye* gives more support to the occult anthropology than to that of the materialistic physiologists. "The eyes in the human embryo *grow from within without*" out of the brain, instead of being part of the skin, as in the insects and cuttlefish. Professor Lankester, thinking the brain a queer place for the eye, and attempting to explain the phenomenon on *Darwinian lines*, suggests the curious view that "our" earliest vertebrate ancestor was a *transparent* creature and hence did not mind where the eye was! And so was man "a transparent creature" once upon a time, we are taught, hence our theory holds good. But how does the Lankester hypothesis square with the Hæckelian view that the vertebrate eye originated by changes *in the epidermis?* If it started *inside*, the theory goes into the waste-basket. This seems to be proved by embryology. Moreover, Professor Lankester's extraordinary suggestion—or shall we say admission?—is rendered perhaps necessary by evolutionist necessities. Occultism with its teaching as to the gradual development of senses "FROM WITHIN WITHOUT," from astral prototypes, is far more satisfactory: The *third eye retreated inwards* when its course was run—another point in favour of Occultism.

The allegorical expression of the Hindu mystics when speaking of the "eye of Siva," the *Tri-bochana* ("three-eyed"), thus receives its justification and *raison d'être*—the transference of the pineal gland (once that "third eye") to the forehead, being an exoteric licence. This throws also a light on the mystery—incomprehensible to some—of the connection between *abnormal*, or Spiritual Seership, and the physiological purity of the Seer. The question is often asked, "Why should celibacy and chastity be a *sine quâ non* rule and condition of regular *chelaship*, or the development of psychic and occult powers? The answer is contained in the Commentary. When we learn that the "third eye" was once a physiological organ, and that later on, owing to the gradual

disappearance of spirituality and increase of materiality (Spiritual nature being extinguished by the physical), it became an atrophied organ, as little understood now by physiologists as the spleen is—when we learn this, the connection will become clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of *Yoga* powers, is the activity of our physiological senses. Sexual action being closely connected, by interaction, with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation. Of course, the normal and abnormal state of the brain, and the degree of active work in the *medulla oblongata*, reacts powerfully on the pineal gland, for, owing to the number of "centres" in that region, which controls by far the greater majority of the physiological actions of the animal economy, and also owing to the close and intimate neighbourhood of the two, there must be exerted a very powerful "inductive" action by the *medulla* on the pineal gland.

All this is quite plain to the Occultist, but is very vague in the sight of the general reader. The latter must then be shown the possibility of a three-eyed man in nature, in those periods when his formation was yet in a comparatively chaotic state. Such a possibility may be inferred from anatomical and zoological knowledge, first of all; then it may rest on the assumptions of materialistic science itself.

It is asserted upon the authority of Science, and upon evidence, which is not merely a fiction of theoretical speculation this time, that many of the animals—especially among the lower orders of the vertebrata—have a *third* eye, now atrophied, but necessarily active in its origin.* The Hatteria species, a lizard of the order *Lacertilia*, recently discovered in New Zealand (*a part of ancient Lemuria so called, mark well*), presents this peculiarity in a most extraordinary manner; and not only the *Hatteria punctata*, but the chameleon, certain reptiles, and even fishes. It was thought, at first, that it was no more than the prolongation of the brain ending with a small protuberance, called epiphysis, a little bone separated from the main bone by a cartilage, and found in every animal. But it was soon found to be more than this. It offered —as its development and anatomical structure showed—such an analogy with that of the eye, that it was found impossible to see in it any-

* "Deeply placed within the head, covered by thick skin and muscles, true eyes that cannot see are found in certain animals," also, says Hæckel: "Vertebrate . . . blind moles and field mice, blind snakes and lizards. . . . They shun daylight . . . dwelling under the ground, *They were not originally blind* but have evolved from ancestors that lived in the light and had well-developed eyes. The atrophied eye beneath the opaque skin may be found in these blind beings in every stage of reversion." ("*Sense Organs*," *Hæckel.*) And if *two* eyes could become so atrophied in lower animals, why not *one* eye—the pineal gland—in man, who is but a higher animal in his physical aspect?

thing else. There were and are palæontologists who feel convinced to this day that this "third eye" has functioned in its origin, and they are certainly right. For this is what is said of the pineal gland in Quain's Anatomy (*Vol. II., ninth edit., pp.* 830-851. "*Thalamencephalon*" *Interbrain*) :—

"It is from this part, constituting at first the whole and subsequently the hinder part of the anterior primary encephalic vesicle, that the optic vesicles are developed in the earliest period, and the fore part is that in connection with which the cerebral hemispheres and accompanying parts are formed. The *thalamus opticus* of each side is formed by a lateral thickening of the medullary wall, while the interval between, descending towards the base, constitutes the cavity of the third ventricle with its prolongation in the infundibulum. The grey commissure afterwards stretches across the ventricular cavity. . . . . The hinder part of the roof is developed by a peculiar process, to be noticed later, into the pineal gland, which remains united on each side by its pedicles to the *thalamus*, and behind these a transverse band is formed as posterior commissure.

"The *lamina terminalis (lamina cinerea)* continues to close the third ventricle in front, below it the optic commissure forms the floor of the ventricle, and further back the infundibulum descends to be united in the *sella turcica* with the tissue adjoining the posterior lobe of the pituitary body.

"The two *optic thalami* formed from the posterior and outer part of the anterior vesicle, consist at first of a single hollow sac of nervous matter, the cavity of which communicates on each side in front with that of the commencing cerebra hemispheres, and behind with that of the middle cephalic vesicle *(corpora quadrigemina)*. Soon, however, by increased deposit taking place in their interior, behind, below, and at the sides, the *thalami* become solid, and at the same time a cleft or fissure appears between them above, and penetrates down to the internal cavity, which continues open at the back part opposite the entrance of the Sylvian aqueduct. This cleft or fissure is the *third ventricle*. Behind, the two thalami continue united by the *posterior commissure*, which is distinguishable about the end of the third month, and also by the peduncles of the pineal gland. . . . .

"At an early period the *optic tracts* may be recognised as hollow prolongations from the outer part of the wall of the *thalami* while they are still vesicular. At the fourth month these tracts are distinctly formed. They subsequently are prolonged backwards into connection with the *corpora quadrigemina*.

"The formation of the pineal gland and pituitary body presents some of the most interesting phenomena which are connected with the development of the *Thalamencephalon*."

The above is specially interesting when it is remembered that, were it not for the development of the hinder part of the cerebral hemispheres backwards, the pineal gland would be perfectly visible on the removal of the parietal bones. It is very interesting also to note the obvious connection to be traced between the (originally) hollow optic tracts and the eyes anteriorly, the pineal gland and its peduncles behind, and all

of these with the optic thalami. So that the recent discoveries in connection with the third eye of *Hatteria punctata* have a very important bearing on the developmental history of the human senses, and on the occult assertions in the text.

It is well known, (and also regarded as a fiction now, by those who have ceased to believe in the existence of an immortal principle in man,) that Descartes saw in the pineal gland the *Seat of the Soul.* Although it is joined to every part of the body, he said, there is one special portion of it in which the Soul exercises its functions more specially than in any other. And, as neither the heart, nor yet the brain could be that "special" locality, he concluded that it was that little gland tied to the brain, yet having an action independent of it, as it could easily be put into a kind of swinging motion "*by the animal Spirits* which cross* the cavities of the skull in every sense."

Unscientific as this may appear in our day of exact learning, Descartes was yet far nearer the occult truth than is any Hæckel. For the pineal gland, as shown, is far more connected with Soul and Spirit than with the physiological senses of man. Had the leading Scientists a glimmer of the *real* processes employed by the Evolutionary Impulse, and the winding *cyclic* course of this great law, they would *know* instead of conjecturing; and feel as certain of the future physical transformations of the human kind by the knowledge of its past forms. Then, would they see the fallacy and all the absurdity of their modern "blind-force" and mechanical processes of nature; realizing, in consequence of such knowledge, that the said pineal gland, for instance, could not but be disabled for *physical* use at this stage of our cycle. If the odd "eye" in man is now atrophied, it is a proof that, as in the lower animal, it has once been active; for nature never creates the smallest, the most insignificant form without some definite purpose and use. It was an *active* organ, we say, at that stage of evolution when the spiritual element in man reigned supreme over the hardly nascent intellectual and psychic elements. And, as the cycle ran down toward that point when the physiological senses were developed by, and went *pari passu* with, the growth and consolidation of the physical man, the interminable and complex vicissitudes and tribulations of zoological development, that median "eye" ended by atrophying along with the early spiritual and purely psychic characteristics in man. The eye is the mirror and also the window of the soul, says popular wisdom,† and *Vox populi Vox Dei.*

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* The "Nervous Ether" of Dr. B.W. Richardson, F.R.S.—the nerve-aura of occultism. The "animal spirits" (?) are equivalent to the currents of nerve-auric compound circulation.

† Let us remember that the *First* Race is shown in Occult sciences as spiritual within

In the beginning, every class and family of living species was hermaphrodite and objectively one-eyed. In the animal, whose form was as ethereal (astrally) as that of man, before the bodies of both began to evolve their coats of skin, viz., to evolve from *within without* the thick coating of physical substance or matter with its internal physiological mechanism—the third eye was primarily, as in man, the only seeing organ. The two physical front eyes developed * later on in both brute and man, whose organ of physical sight was, at the commencement of the Third Race, in the same position as that of some of the blind vertebrata, in our day, *i.e.*, beneath an opaque skin.† Only the stages of the *odd*, or primeval eye, in man and brute, are now inverted, as the former has already passed that animal *non-rational* stage in the Third Round, and is ahead of mere brute creation by a whole plane of consciousness. Therefore, while the "Cyclopean" eye was, and still *is*, in man the organ of *spiritual* sight, in the animal it was that of objective vision. And this eye, having performed its function, was replaced, in the course of physical evolution from the simple to the complex, by two eyes, and thus was stored and laid aside by nature for further use in Æons to come.

This explains why the pineal gland reached its highest development proportionately with the lowest physical development. It is the vertebrata in which it is the most prominent and objective, and in man it is

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and ethereal without; the *second*, psycho-spiritual mentally, and ethero-physical bodily; the *third*, still bereft of intellect in its beginning, is astro-physical in its body, and lives an inner life, in which the psycho-spiritual element is in no way interfered with as yet by the hardly nascent physiological senses. Its two front eyes look before them without seeing either past or future. But the "third eye" "*embraces ETERNITY.*"

* But in a very different manner to that pictured by Hæckel as an "*evolution by natural selection in the struggle for existence*" ("*Pedigree of Man.*" "*Sense Organs,*" p. 335). The mere "thermal sensibility of the skin," to hypothetical light-waves, is absurdly incompetent to account for the beautiful combination of adaptations present in the eye. It has, moreover, been previously shown that "natural Selection" is a pure myth when credited with the *origination* of variations (*vide infra, Part III., on Darwinian mechanical causation*); as the "survival of the fittest" can only take place after useful variations have sprung up, together with improved organisms. Whence came the "useful variations," which developed the eye? Only from "blind forces . . . without aim, without design?" The argument is puerile. The true solution of the mystery is to be found in the impersonal Divine Wisdom, in its IDEATION—reflected through matter.

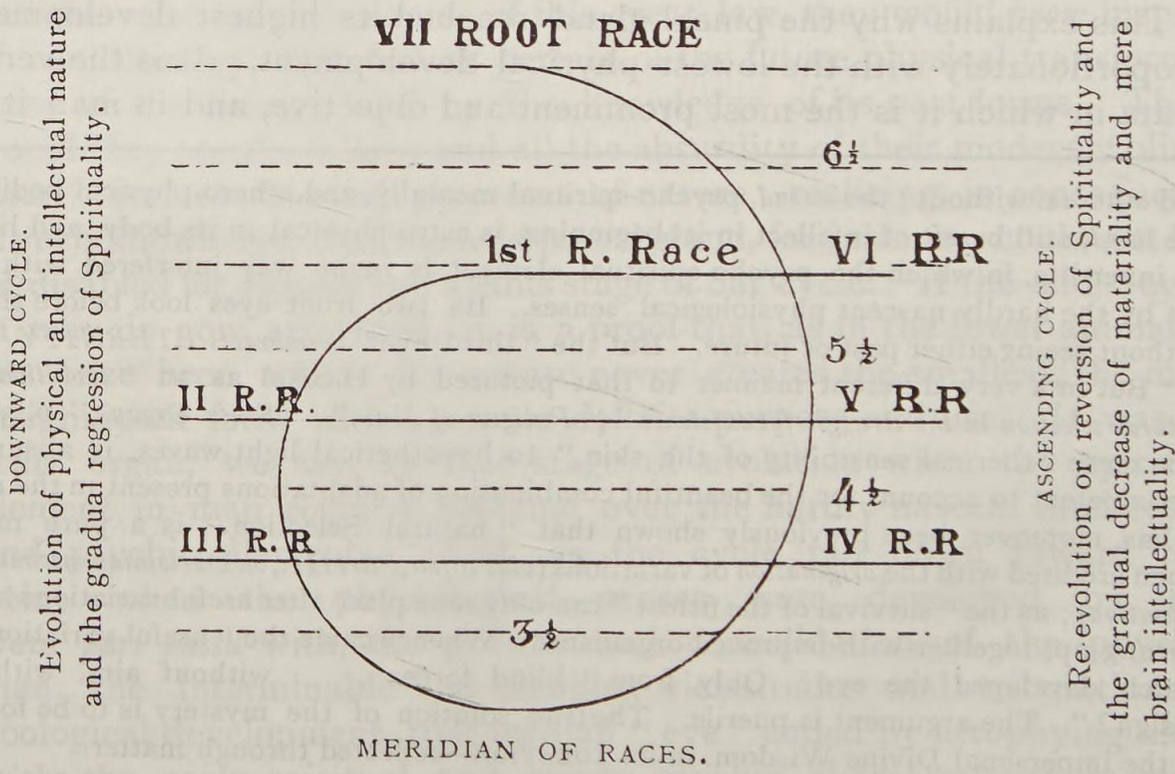
† Palæontology has ascertained that in the animals of the Cenozoic age—the Saurians especially, such as the antediluvian *Labyrinthodon*, whose fossil skull exhibits a perforation otherwise inexplicable—the third, or odd eye must have been much developed. Several naturalists, among others E. Korscheldt, feel convinced that whereas, notwithstanding the opaque skin covering it, such an eye in the reptiles of the present period can only distinguish light from darkness (as the human eyes do when bound with a handkerchief, or even tightly closed), in the now extinct animals that eye functioned and was a real organ of vision.

most carefully hidden and inaccessible, except to the anatomist. No less light is thrown thereby on the future physical, spiritual, and intellectual state of mankind, in periods corresponding on parallel lines with other past periods, and always on the lines of ascending and descending cyclic evolution and development. Thus, a few centuries before the *Kali yuga*—the black age which began nearly 5,000 years ago—it was said (paraphrased into comprehensible sentences):

"*We* (the Fifth Root-Race) *in our first half* (of duration) *onward* (on the now ASCENDING arc of the cycle) *are on the mid point of* (or between) *the First and the Second Races—falling downward* (*i.e.*, the races were then on the descending arc of the cycle). . . . . *Calculate for thyself*, Lanoo, *and see.*" (Commentary xx.).

Calculating as advised, we find that during that transitional period—namely, in the second half of the First Spiritual ethero-astral race—nascent mankind was devoid of the intellectual brain element. As it was on its *descending* line, and as we are parallel to it, on the *ascending*, we are,

EVOLUTION OF ROOT RACES IN THE FOURTH ROUND.



therefore devoid of the Spiritual element, which is now replaced by the intellectual. For, remember well, as we are in the *manasa* period of our cycle of races, or in the Fifth, we have, therefore, crossed the meridian point of the perfect adjustment of Spirit and Matter—or that equilibrium between brain intellect and Spiritual perception. One important point has, however, to be borne in mind.

We are only in the Fourth Round, and it is in the Fifth that the full development of *Manas*, as a direct ray from the Universal MAHAT—a ray unimpeded by matter—will be finally reached. Nevertheless, as every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be the more so in the case of a Root-Race. Our race then has, as a Root-race, crossed the equatorial line and is cycling onward on the Spiritual side; but some of our sub-races still find themselves on the shadowy descending arc of their respective national cycles; while others again—the oldest—having crossed their crucial point, which alone decides whether a race, a nation, or a tribe will live or perish, are at the apex of spiritual development as sub-races.

It becomes comprehensible now why the "odd eye" has been gradually transformed into a simple gland, after the physical Fall of those we have agreed to call the "Lemurians."

It is a curious fact that it is especially in human beings that the cerebral hemispheres and the lateral ventricles have been developed, and that the *optic thalami*, *corpora quadrigemina*, and *corpora striata* are the principal parts which are developed in the mammalian brain. Moreover it is asserted that the intellect of any man may to some extent be gauged by the development of the central convolutions and the fore part of the cerebral hemispheres. It would seem a natural corollary that if the development and increased size of the pineal gland may be considered to be an index of the astral capacities and spiritual proclivities of any man, there will be a corresponding development of that part of the cranium, or an increase in the size of the pineal gland at the expense of the hinder part of the cerebral hemispheres. It is a curious speculation which would receive a confirmation in this case. We should see, below and behind, the cerebellum which has been held to be the seat of all the animal proclivities of a human being, and which is allowed by science to be the great centre for all the physiologically co-ordinated movements of the body, such as walking, eating, etc., etc.; in front, the fore-part of the brain—the cerebral hemispheres—the part especially connected with the development of the intellectual powers in man; and in the middle, dominating them both, and especially the animal functions, the developed pineal gland, in connection with the more highly evolved, or spiritual man.

It must be remembered that these are only physical correspondences; just as the ordinary human brain is the registering organ of memory, but not memory itself.

This is, then, the organ which gave rise to so many legends and traditions, among others to that of man with one head but two faces. These may be found in several Chinese works, besides being referred to in the

Chaldean fragments. Apart from the work already cited—the Shan Hai King, compiled by King Chia from engravings on nine urns made 2,255 B.C., by the Emperor Yü. they may be found in another work, called the "Bamboo Books," and in a third one, the "Rh Ya"—"initiated according to tradition by Chow Kung, uncle of Wu Wang, the first Emperor of the Chow Dynasty, B.C., 1,122":—says Mr. Ch. Gould in his "*Mythical Monsters*." The Bamboo Books contain the ancient annals of China, found A.D. 279 at the opening of the grave of King Seang of Wai, who died B.C. 295. Both these works mention men with two faces on one head—one in front and one behind (*p.* 27).

Now that which the students of Occultism ought to know is that THE "THIRD EYE" IS INDISSOLUBLY CONNECTED WITH KARMA. The tenet is so mysterious that very few have heard of it.

The "eye of Siva" did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the deva-man of the Third had been made the hand-maidens of the newly-awakened physiological and psychic passions of the physical man, instead of the reverse, the eye lost its powers. But such was the law of Evolution, and it was, in strict accuracy, no FALL. The sin was not in using those newly-developed powers, but in *misusing* them; in making of the tabernacle, designed to contain a god, the fane of every *spiritual* iniquity. And if we say "sin" it is merely that everyone should understand our meaning; as the term *Karma** would be the right one to use in this case; while the reader who would feel perplexed at the use of the term "spiritual" instead of "physical" iniquity, is reminded of the fact that there can be no physical iniquity. The body is simply the irresponsible organ, the tool of the *psychic*, if not of the "Spiritual man." While in the case of the Atlanteans, it was precisely the Spiritual being which sinned, the Spirit element being still the "Master" principle in man, in those days. Thus it is in those days that the heaviest Karma of the Fifth Race was generated by our Monads.

As this sentence may again be found puzzling, it is better that it should be explained for the benefit of those who are ignorant of the theosophical teachings.

Questions with regard to *Karma* and *re-births* are constantly offered, and a great confusion seems to exist upon this subject. Those who are born and bred in the Christian faith, and have been trained in the idea

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* Karma is a word of many meanings, and has a special term for almost every one of its aspects. It means, as a synonym of sin, the performance of some action for the attainment of an object of *worldly*, hence *selfish*, desire, which cannot fail to be hurtful to somebody else. Karman is action, the Cause; and Karma again is "the law of ethical causation"; the *effect* of an act produced egotistically, when the great law of harmony depends on altruism.

that a new soul is created by God for every newly-born infant, are among the most perplexed. They ask whether in such case the number of incarnating Monads on earth is limited; to which they are answered in the affirmative. For, however countless, in our conceptions, the number of the incarnating monads—even if we take into account the fact that ever since the Second Race, when their respective seven groups were furnished with bodies, several births and deaths may be allowed for every second of time in the æons already passed—still, there must be a limit. It was stated that Karma-Nemesis, whose bond-maid is Nature, adjusted everything in the most harmonious manner; and that, therefore, the fresh pouring-in, or arrival of new Monads, had ceased as soon as Humanity had reached its full physical development. No fresh Monads have incarnated since the middle-point of the Atlanteans. Hence, remembering that, save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can re-incarnate before a period of many centuries has elapsed, such gaps alone must show that the number of Monads is necessarily finite and limited. Moreover, a reasonable time must be given to other animals for their evolutionary progress.

Hence the assertion that many of us are now working off the effects of the evil Karmic causes produced by us in Atlantean bodies. The Law of KARMA is inextricably interwoven with that of Re-incarnation.

It is only the knowledge of the constant re-births of one and the same individuality throughout the life-cycle; the assurance that the same MONADS—among whom are many Dhyan-Chohans, or the "Gods" themselves—have to pass through the "Circle of Necessity," rewarded or punished by such rebirth for the suffering endured or crimes committed in the former life; that those very Monads, which entered the empty, senseless shells, or astral figures of the First Race emanated by the Pitris, are the same who are now amongst us—nay, ourselves, perchance; it is only this doctrine, we say, that can explain to us the mysterious problem of Good and Evil, and reconcile man to the terrible and *apparent* injustice of life. Nothing but such certainty can quiet our revolted sense of justice. For, when one unacquainted with the noble doctrine looks around him, and observes the inequalities of birth and fortune, of intellect and capacities; when one sees honour paid fools and profligates, on whom fortune has heaped her favours by mere privilege of birth, and their nearest neighbour, with all his intellect and noble virtues—far more deserving in every way—perishing of want and for lack of sympathy; when one sees all this and has to turn away, helpless to relieve the undeserved suffering, one's ears ringing and heart aching with the cries of

pain around him—that blessed knowledge of Karma alone prevents him from cursing life and men, as well as their supposed Creator.*

Of all the terrible blasphemies and accusations virtually thrown on their God by the Monotheists, none is greater or more unpardonable than that (almost always) false humility which makes the presumably "pious" Christian assert, in connection with every evil and undeserved blow, that "such *is the will* of God."

Dolts and hypocrites! Blasphemers and impious Pharisees, who speak in the same breath of the endless merciful love and care of their God and creator for helpless man, and of that God *scourging the good, the very best of his creatures, bleeding them to death like an insatiable Moloch!* Shall we be answered to this, in Congreve's words:—

"But who shall dare to tax Eternal Justice?" *Logic and simple common sense*, we answer: if we are made to believe in the "original Sin," in *one* life, on this Earth only, for every Soul, and in an anthropomorphic Deity, who seems to have created some men only for the pleasure of condemning them to eternal hell-fire (and this whether they are good or bad, says the Predestinarian),† why should not every man endowed with reasoning powers condemn in his turn such a villainous Deity? Life would become unbearable, if one had to believe in the God created by man's unclean fancy. Luckily he exists only in human dogmas, and in the unhealthy imagination of some poets, who believe they have solved the problem by addressing him as—

> "Thou great Mysterious Power, who hast *involved*
> The pride of human wisdom, *to confound*
> The *daring scrutiny* and prove *the faith*
> Of thy *presuming* creatures! . . . ."

Truly a robust "faith" is required to believe that it is "presumption" to question the justice of one, who creates helpless little man but to "perplex" him, and to test a "faith" with which that "Power," moreover, may have forgotten, if not neglected, to endow him, as happens sometimes.

Compare this blind faith with the philosophical belief, based on every reasonable evidence and life-experience, in Karma-Nemesis, or the Law of Retribution. This Law—whether Conscious or Uncon-

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* Objectors to the doctrine of Karma should recall the fact that it is absolutely *out of the question* to attempt a reply to the Pessimists on other data. A firm grasp of the principles of Karmic Law knocks away the whole basis of the imposing fabric reared by the disciples of Schopenhauer and Von Hartmann.

† The doctrine and theology of Calvinists. "The purpose of God *from eternity* respecting all events" (which becomes *fatalism* and kills free will, or any attempt of exerting it for good). . . . . "It is the pre-assignment or allotment of men to everlasting happiness or misery" (Catechism). A noble and encouraging Doctrine this!

scious—predestines nothing and no one. It exists from and in Eternity, truly, for it is ETERNITY itself; and as such, since no act can be co-equal with eternity, it cannot be said to act, for it is ACTION itself. It is not the Wave which drowns a man, but the *personal* action of the wretch, who goes deliberately and places himself under the *impersonal* action of the laws that govern the Ocean's motion. Karma creates nothing, nor does it design. It is man who plans and creates causes, and Karmic law adjusts the effects; which adjustment is not an act, but universal harmony, tending ever to resume its original position, like a bough, which, bent down too forcibly, rebounds with corresponding vigour. If it happen to dislocate the arm that tried to bend it out of its natural position, shall we say that it is the bough which broke our arm, or that our own folly has brought us to grief? Karma has never sought to destroy intellectual and individual liberty, like the God invented by the Monotheists. It has not involved its decrees in darkness purposely to perplex man; nor shall it punish him who dares to scrutinise its mysteries. On the contrary, he who unveils through study and meditation its intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow-men. KARMA is an Absolute and Eternal law in the World of manifestation; and as there can only be one Absolute, as One eternal ever present Cause, believers in Karma cannot be regarded as Atheists or materialists—still less as fatalists:*

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* Some theosophists, in order to make Karma more comprehensible to the Western mind, as being better acquainted with the Greek than with Aryan philosophy, have made an attempt to translate it by *Nemesis*. Had the latter been known to the profane in antiquity, as it was understood by the Initiate, this translation of the term would be unobjectionable. As it is, it has been too much anthropomorphised by Greek fancy to permit our using it without an elaborate explanation. With the early Greeks, "from Homer to Herodotus, she was no goddess, but a *moral feeling* rather," says Decharme; the barrier to evil and immorality. He who transgresses it, commits a sacrilege in the eyes of the gods, and is pursued by Nemesis. But, with time, that "feeling" was deified, and its personification became an ever-fatal and punishing goddess. Therefore, if we would connect Karma with Nemesis, it has to be done in the triple character of the latter, viz., as Nemesis, Adrasteia and Themis. For, while the latter is the goddess of Universal Order and Harmony, who, like Nemesis, is commissioned to repress every excess, and keep man within the limits of Nature and righteousness under severe penalty, *Adrasteia*—"the inevitable"—represents Nemesis as the immutable effect of causes created by man himself. Nemesis, as the daughter of *Dikè*, is the equitable goddess reserving her wrath for those alone who are maddened with pride, egoism, and impiety. (*See Mesomed. Hymn. Nemes.*, *V.* 2. *Brunck*, *Analecta II.*, *p.* 292; *Mythol. de la Grèce Antique*, *p.* 304.) In short, while Nemesis is a mythological, exoteric goddess, or *Power*, personified and anthropomorphised in its various aspects, *Karma* is a highly philosophical truth, a most divine noble expression of the primitive intuition of man concerning Deity. It is a doctrine which explains the origin of Evil, and

for Karma is one with the Unknowable, of which it is an aspect in its effects in the phenomenal world.

Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, series of personalities. The latter are like the various costumes and characters played by the same actor, with each of which that actor identifies himself and is identified by the public, for the space of a few hours. The *inner*, or real man, who personates those characters, knows the whole time that he is Hamlet for the brief space of a few acts, which represent, however, on the plane of human illusion the whole life of Hamlet. And he knows that he was, the night before, King Lear, the transformation in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is fully aware of the fact, though, through the atrophy of the "spiritual" eye in the physical body, that knowledge is unable to impress itself on the consciousness of the false personality.

The possession of a physical *third* eye, we are told, was enjoyed by the men of the Third Root-Race down to nearly the middle period of Third Sub-race of the Fourth Root-Race, when the consolidation and perfection of the human frame made it disappear from the outward anatomy of man. Psychically and spiritually, however, its mental and visual perceptions lasted till nearly the end of the Fourth Race, when its functions, owing to the materiality and depraved condition of mankind, died out altogether before the submersion of the bulk of the Atlantean continent. And now we may return to the Deluges and their many "Noahs."

The student has to bear in mind that there were many such deluges as that mentioned in Genesis, and three far more important ones, which will be mentioned and described in the Section devoted to the subject of pre-historic continents. To avoid erroneous conjectures, however, with regard to the claim that the esoteric doctrine has much in it of the legends contained in the Hindu Scriptures; that, again, the chronology of the latter is almost that of the former—only explained and made clear; and that finally the belief that "Vaivasvata Manu"—a generic name indeed!—was the Noah of the Aryans and his prototype, all this, which is also the belief of the Occultists, necessitates at this juncture a new explanation. (*Vide* Part III. "*Submerged Continents.*")

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ennobles our conceptions of what divine immutable Justice ought to be, instead of degrading the unknown and unknowable Deity by making it the whimsical, cruel tyrant, which we call Providence.

The Primeval Manus of Humanity.

Those who are aware that the "great Flood," which was connected with the sinking of an entire continent—save what became a few islands—could not have happened so far back as 18,000,000 years ago; and that Vaivasvata Manu is the Indian Noah connected with the *Matsya* (or the fish) Avatar of Vishnu—may feel perplexed at this discrepancy between facts stated and the chronology previously given. But there is no discrepancy in truth. The reader is asked to turn to the *Theosophist* of July, 1883, and after studying the article therein, "The Septenary Principle in Esotericism," the whole question can be explained to him. It is in this explanation, I believe, that the Occultists differ from the Brahmins.

For the benefit of those, however, who may not have "The Theosophist" of that month and year to hand, a passage or two may now be quoted from it:

"Who was Manu, the son of Swayambhûva? The secret doctrine tells us that *this* Manu was no man, but the representation of the first human races evolved with the help of the Dhyan-Chohans (*Devas*) at the beginning of the first round. But we are told in his Laws (*Book I.* 80) that there are fourteen Manus for every Kalpa—or interval from creation to creation (read interval from one *minor* 'Pralaya' to another*)—and that in the present divine age, there have been as yet *seven* Manus. Those who know that there are seven rounds, of which we have passed three, and are now in the fourth; and who are

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* *Pralaya*—a word already explained—is not a term that applies *only* to every "Night of Brahmâ," or the world's dissolution following every Manvantara, equal to 71 Mahayugas. It applies also to each "obscuration" as well, and even to every Cataclysm that puts an end, by Fire or by Water in turn, to each Root-Race. *Pralaya* is a term like that of "Manu"—the generic name for the *Sishtas*, who, under the appellation of "King," are shown in *the Purânas* as preserved "with the seed of all things in an ark from the waters of that flood" (or the fires of a general volcanic conflagration, the commencement of which we already see for our Fifth-Race in the terrible earthquakes and eruptions of these late years, and especially in the present one) . . . . which in the season of a pralaya overspreads the world" (the Earth). (*See Preface, p. lxxxi., to Wilson's "Vishnu Purâna."*) Time is only a form of "Vishnu"—truly, as Parasâra says in that Purâna. In the Hindu Yuga Kalpa, we have the regular descending series 4, 3, 2, with ciphers multiplied as occasion requires for esoteric purposes, but not, as Wilson and other Orientalists thought, for "sectarian embellishments." A Kalpa may be an age, a "Day" of Brahmâ, or a sidereal Kalpa, astronomical and earthly. Those calculations are found in all the Purânas, but some differ—as for instance, "the year of the seven Rishis, 3,030 mortal years, and the year of Dhruva, 9,090 in the Linga Purâna," which are again esoteric, and which *do* represent actual (secret) chronology. As said in the *Brahmâ Vaivarta*: "Chronologers compute a Kalpa by the life of Brahmâ. *Minor* Kalpas, as Samvarta and the rest, are numerous." "Minor Kalpas" denote here every period of destruction, as was well understood by Wilson himself, who explains the latter as "those in which the Samvarta wind or other destructive agents operate" (*Vishnu Purâna, p.* 54, *vol. I.*).

taught that there are seven dawns and seven twilights or fourteen *Manvantaras;* that at the beginning of every Round and at the end, and on, and between the planets there is an awakening to *illusive* life, and an awakening to *real* life; and that, moreover, there are root-Manus, and what we have to clumsily translate as the seed-Manus—*the seeds for the human races of the forthcoming* Round (or the *Sishtas*—the surviving fittest*; a mystery divulged only to those who have passed their third degree in initiation)—those who have learned all that will be better prepared to understand the meaning of the following. We are told in the Sacred Hindu scriptures that the first Manu produced *six* other Manus (*seven* primary Manus in all), and these produced in their turn each seven other Manus† (*Bhrigu I.*, 61-63)—the production of the latter standing in the occult treatises as 7 × 7. Thus it becomes clear that Manu—the last one, the progenitor of our Fourth Round Humanity—must be the *seventh*, since we are on our fourth Round,‡ and there is a *root*-Manu at globe A and a *seed* Manu at globe G. Just as each planetary Round commences with the appearance of a 'Root Manu' (Dhyan Chohan) and closes with a 'Seed-Manu,' so a *Root* and a *Seed* Manu appear respectively at the beginning and the termination of the human period on any particular planet.§ It will be easily seen from the foregoing statement that a *Manu-antaric* period means, as the term implies, the time *between* the

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* An intuition and a presentiment of the Sishtas may be found in Mr. Sinnett's "Esoteric Buddhism," Fifth Edition. See in it *Annotations*—the "Noah's Ark Theory" pp. 146, 147.

† The fact that Manu himself is made to declare that he was created by Virâj, and that he then produced the ten Prajâpatis, who again produced seven Manus, who in their turn gave birth to seven other Manus (*Manu, I.*, 33-36) relates to other still earlier mysteries, and is at the same time a *blind* with regard to the doctrine of the Septenary chain, and the simultaneous evolution of seven humanities, or MEN. However, the present work is written on the records of Cis-Himalayan Secret Teachings, and Brahmanical esoteric philosophy may now differ in form as the Kabala does. But they were identical in hoary antiquity.

‡ There is another *esoteric* reason besides this one for it. A Vaivasvata is the *seventh* Manu, because this our Round, although the Fourth, is in the *preseptenary* Manvantara, and the Round itself is in its *seventh* stage of materiality or physicality. The close of its middle racial point occurred during the Fourth Root Race, when man and all nature reached their lowest state of gross matter. From that time, *i.e.*, from the end of the three and a half races, humanity and nature entered on the ascending arc of their racial cycle.

§ The interval that precedes each Yuga is called a *Sandhya*, composed of as many hundreds of years as there are thousands in the yuga; and that which follows the latter is named *Sandhyamsa*, and is of similar duration, we are told in *Vishnu Purâna*. "The nterval between the Sandhya and the Sandhyamsa is the yuga denominated Krita, Treta, etc., etc. The (four) Krita, Treta, Dwapara, and Kali constitute a great age, or aggregate of four ages: a 1000 such aggregates are a Day of Brahmâ; and 14 *Manus reign within that term.*" Now had we to accept this literally then there would be only one Manu for every 4,320,000,000 of years. As we are taught that it took 300,000,000 of years for the two lower kingdoms to evolve, and that our humanity is just 18 and some odd millions old—where were the other Manus spoken of, unless the allegory means what the esoteric doctrine teaches us about the 14 being each multiplied by 49.

appearance of two Manus or Dhyan Chohans; and hence a minor *Manvantara* is the duration of the *seven* races on any particular planet, and a major manvantara is the period of one human round along the Planetary chain. Moreover, that, as it is said that each of the seven Manus *creates* 7 × 7 Manus, and that there are 49 root-races on the seven planets during each Round, then every root-race has its Manu. The present seventh Manu is called 'Vaivasvata' and stands in the exoteric texts for that Manu who represents in India the Babylonian Xisuthrus and the Jewish Noah. But in the esoteric books we are told that Manu Vaivasvata, the progenitor of our *Fifth* race—who saved it from the flood that nearly exterminated the Fourth (Atlantis)—is not the seventh Manu, mentioned in the nomenclature of the Root, or primitive-Manus, but one of the 49 Manus emanated from this Root-Manu.

"For clearer comprehension we here give the names of the 14 Manus in their respective order and relation to each Round :—

1st Round	1st (Root) Manu on Planet	A— Swayambhûva.
	1st (Seed) Manu on Planet	G— Swarochi (or) Swarotisha.
2nd Round	2nd (R) M. on Planet	A— Uttama.
	2nd (S) M. ,, ,,	G— Thamasa.
3rd Round	3rd (R) M. ,, ,,	A— Raivata.
	3rd (S) M. ,, ,,	G— Chackchuska.
4th Round	4th (R) M. ,, ,,	A— Vaivasvata (our progenitor)
	4th (S) M. ,, ,,	G— Savarna
5th Round	5th (R) M. ,, ,,	A— Daksha Savarna.
	5th (S) M. ,, ,,	G— Brahmâ Savarna.
6th Round	6th (R) M. ,, ,,	A— Dharma Savarna.
	6th (S) M. ,, ,,	G— Rudra Sarvarna.
7th Round	7th (R) M. ,, ,,	A— Rouchya.
	7th (S) M. ,, ,,	G— Bhoutya.

"Vaivasvata, thus, though seventh in the order given, is the primitive Root-Manu of our fourth Human Wave (the reader must always remember that Manu is not a man but collective humanity), while *our* Vaivasvata was but one of the seven *Minor* Manus, who are made to preside over the seven races of this our planet. Each of these has to become the witness of one of the periodical and ever-recurring cataclysms (by fire and water) that close the cycle of every Root-race. And it is this Vaivasvata—the Hindu ideal embodiment, called respectively Xisuthrus, Deukalion, Noah and by other names—who is the allegorical man who rescued our race, when nearly the whole population of one hemisphere perished by water, while the other hemisphere was awakening from its temporary obscuration."*

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* The words "creation," "dissolution," etc., do not render correctly the right meaning of either Manvantara or Pralaya. The *Vishnu Purâna* enumerates several: The dissolution of all things is of four kinds, Parasâra is made to say:—*Naimittika* (occasional), when Brahmâ slumbers (his night, when, "At the end of this day occurs a re-coalescence *of the Universe*, called Brahmâ's contingent re-coalescence," because Brahmâ *is* this universe itself); "*Prakritika* (elemental), when the return of this universe to its original nature is partial and physical; *Atyantika* (absolute), identification of *the embodied* with the incorporeal Supreme spirit—Mahatmic state, whether temporary or until the following *Maha Kalpa*: also absolute obscuration—as of a whole

Thus it is shown that there is no real discrepancy in speaking of the Vaivasvata Manvantara (*Manu-antara*, lit. "between two Manus") 18,000,000 odd years ago, when physical, or the truly human man first appeared in his Fourth Round on this earth; and of the other Vaivasvatas, *e.g.*, the Manu of the Great Cosmic or sidereal Flood (a mystery), or again the Manu Vaivasvata of the submerged Atlantis, when the *racial* Vaivasvata saved the elect of Humanity, the Fifth Race, from utter destruction. As the several (and quite different) events are purposely blended in the *Vishnu* and other Purânas in one narrative, there may yet be a great deal of perplexity left in the profane reader's mind. Therefore, as constant elucidation is needed, we must be forgiven unavoidable repetitions. The blinds which conceal the real mysteries of Esoteric philosophy are great and puzzling, and even now the last word cannot be given. The veil, however, may be a little more removed and some explanations, hitherto denied, may now be offered to the earnest student.

As somebody—Colonel Vans Kennedy, if we do not mistake—remarked, "the first principle in Hindu religious philosophy is *Unity in diversity*." If all those Manus and Rishis are called by one generic name, this is due to the fact that they are one and all the manifested Energies of one and the same LOGOS, the celestial, as well as the terrestrial messengers and permutations of that Principle which is ever in a state of activity; conscious during the period of Cosmic evolution, unconscious (from our point of view) during Cosmic rest, as the Logos sleepeth in the bosom of THAT which "sleepeth not," nor is it ever awake—for it is SAT or *Be-ness*, not a Being. It is from IT that issues the great unseen Logos, who evolves all the other *logoi*, the primeval MANU who gives being to the other Manus, who emanate the universe and all in it collectively, and who represent in their aggregate the *manifested* Logos.* Hence we learn in the "Commentaries" that while no Dhyan Chohan, not even the highest, can realise completely "the condition of the preceding Cosmic evolution," "the Manus retain a knowledge of their experiences of all the Cosmic evolutions throughout Eternity." This is very plain: the first Manu is called *Swayambhûva*,

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planetary chain, etc.; and *Nitya* (perpetual) *Mahapralaya* for the Universe, *death*—for man, *nitya* is the extinction of life, like the extinction of a lamp," also "in sleep at night." *Nitya Sarga* is "constant or perpetual creation," as *Nitya pralaya* is "constant or perpetual destruction of all that is born." "That which ensues after a minor dissolution is called ephemeral creation. . . . This is Samyama" (production, existence, and dissolution) (*Vishnu Purâna, Book I., ch. vii.*) The subject is so difficult that we are obliged to repeat our statements.

* But see the superb definitions of Parabrahmam and the Logos in Mr. Subba Row's Lectures on the *Bhagavat Gîtâ* in the early numbers of the Theosophist of 1887, Feb., March, April, and May.

"the Self-manifested," the Son of the *unmanifested* FATHER. The Manus are the creators of the creators of our First Race—the Spirit of mankind—which does not prevent the *seven* Manus from having been the first "pre-Adamic" men on Earth.

Manu declares himself created by Virâj,* or Vaiswanara, (the Spirit of Humanity),† which means that his Monad emanates from the never resting Principle in the beginning of every new Cosmic activity: that *Logos* or UNIVERSAL MONAD (collective Elohim) that radiates *from within himself all* those Cosmic Monads that become the centres of activity—progenitors of the numberless Solar systems as well as of the yet undifferentiated *human* monads of planetary chains as well as of every being thereon. Each Cosmic Monad is "Swayambhûva," the SELF-BORN, *which becomes the Centre of Force, from within which emerges a planetary chain* (of which chains there are seven in our system), and whose radiations become again so many Manus Swayambhûva (a generic name, mysterious and meaning far more than appears), each of these becoming, as a *Host*, the Creator of his own Humanity. (*See "The Manus and the Manvantaras Explained by a Western Mystic and Mathematician."*)

As to the question of the four distinct races of mankind that preceded our Fifth Race, there is nothing mystical in it, except the ethereal bodies of the first races; and it is a matter of legendary, nevertheless, very correct history. That legend is universal. And if the Western *savant* pleases to see in it only a myth, it does not make the slightest difference. The Mexicans had, and still have, the tradition of the fourfold destruction of the world by fire and water, just as the Egyptians had, and the Hindus have, to this day.

Trying to account for the community of legends in the remote antiquity—held by Chinese, Chaldean, Egyptians, Indians and Greeks—and for the absence of any certain vestige of civilization more ancient than 5,000 years, the author of "*Mythical Monsters*," remarks, that "we must not be surprised if we do not immediately discover the vestiges of the people of ten, fifteen, or twenty thousand years ago. With an ephemeral architecture (as in China), the sites of vast cities may have become entirely lost to recollection in a few thousands of years from natural decay . . . and how much more . . . if . . . minor cataclysms have intervened, such as local inundations, earthquakes, deposition of volcanic ashes, the spread of sandy deserts, destruction of life by

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* See preceding foot-note.

† *See Manu I.*, 32, 33. Vaiswanara is, in another sense, the living magnetic fire that pervades the manifested solar system. It is the most objective (to us the reverse) and ever present aspect of the ONE LIFE, for it is the Vital Principle. (*See Theosophist, July*, 1883, *p.* 249). It is also a name of *Agni*.

deadly pestilence, by miasma, or by the outpour of sulphurous fumes." ("*Mythical Monsters*," by Ch. Gould, p. 134.)

And how many of such cataclysms have changed the whole surface of the earth may be inferred from this *Stanza :*

"*During the first seven* crores *of the Kalpa* (70,000,000 years) *the Earth and its two Kingdoms* (mineral and vegetable), *one already having achieved its seventh circle, the other, hardly nascent, are luminous and semi-ethereal, cold, lifeless, and translucid. In the eleventh crore* the mother* (Earth) *grows opaque, and in the* FOURTEENTH † *the throes of adolescence take place. These convulsions of nature* (geological changes) *last till her twentieth crore of years, uninterruptedly, after which they become periodical, and at long intervals.*"

The last change took place nearly twelve crores of years ago (120,000,000). *But the Earth with everything on her face had become cool, hard and settled ages earlier. (Commentary, xxii.)*

Thus, if we are to believe esoteric teaching, there have been no more *universal* geological disturbances and changes for the last 120 millions of years, and the Earth was, even before that time, ready to receive her human stock. The appearance of the latter, however, in its full physical development, as already stated, took place only about eighteen millions of years ago, after the first great failure of nature to create beings alone, without the help of the divine "Fashioners," had been followed by the successive evolution of the first three races (*See above Stanzas III. et seq.*). The actual duration of the first two and a-half Races is withheld from all but the higher Initiates. The History of the Races begins at the separation of the Sexes, when the preceding egg-bearing androgynous race perished rapidly, and the subsequent sub-races of the

* This—in the period of *Secondary* creation, so called. Of the *Primary*, when Earth is in possession of the three *Elemental* Kingdoms, we cannot speak for several reasons, one of which is, that, unless one is a great seer, or naturally intuitional, he will be unable to realise that which can never be expressed in any existing terms.

† Hippocrates said that number seven "By its occult virtues tended to the accomplishment of all things, to be the dispenser of life and fountain of all its changes." The life of man he divided into seven ages (Shakespeare), for "As the moon changes her phases every seven days, this number influences all sublunary beings," and even the Earth, as we know. With the child, it is the teeth that appear in the seventh month and he sheds them at seven years; at twice seven puberty begins, at three times seven all our mental and vital powers are developed, at four times seven he is in his full strength, at five times seven his passions are most developed, etc., etc. Thus for the Earth. It is now in its middle age, yet very little wiser for it. The *Tetragrammaton*, the four-lettered sacred name of the Deity, can be resolved on Earth only by becoming Septenary through the manifest triangle proceeding from the concealed *Tetraktis*. Therefore, the number seven has to be adopted on this plane. As written in the Kabala "The greater Holy Assembly" v. 1161 :—"For assuredly there is no stability in those six, save (what they derive) from *the seventh*. For *all things depend from the* SEVENTH."

Third Root-Race appeared as an entirely new race *physiologically*. It is this "destruction" which is called allegorically the great "Vaivasvata Manu Deluge," when the account shows Vaivasvata Manu (or "Humanity") remaining alone on Earth in the Ark of Salvation towed by Vishnu in the shape of a monstrous fish, and the Seven Rishis "with him." The allegory is very plain:—

In the Symbolism of every nation, "the "Deluge" stands for Chaotic unsettled matter—Chaos itself: and the Water for the feminine principle—the "Great Deep." As the Greek Lexicon of Parkhurst gives it—"Ἀρχὴ (ark) answers to the Hebrew *rasit*, or Wisdom . . . . and (at the same time) to the emblem of the female generative power, the *Arg* or *Arca*, in which the germ of nature (and of mankind) floats or broods on the great Abyss of the waters, during the interval which takes place after every mundane (or racial) cycle." Ark is also the mystic name of the divine spirit of *life* which broods over chaos. Now Vishnu *is* the divine Spirit, as an abstract principle, and also as the *Preserver* and *Generator*, or *Giver of life* —the third person of the Trimurti (composed of Brahmâ, the Creator, Siva, the Destroyer; and Vishnu, the Preserver). Vishnu is shown in the allegory as guiding, under the form of a *fish*, the Ark of Vaivasvata Manu clean across the waters of the Flood. There is no use in expatiating upon the esoteric meaning of the word *fish* (*See Payne Knight, Inman, Gerald Massey, etc.*) Its theological meaning is phallic, but the metaphysical, *divine*. Jesus is called the "Fish," and so were Vishnu and Bacchus: ΙΗΣ, the "Saviour" of mankind, being but the monogram of the god Bacchus called ΙΧΘΥΣ, the fish.* As to the Seven Rishis in the Ark, they symbolised the seven principles, which became complete in man only after he had separated, and become a *human*, and no longer a divine creature. (*See for further details*, "*The Seventh Manu.*")

Nor have we many details about the submersion of the continent inhabited by the Second Root Race. But the history of the Third, "Lemuria," is given, as is that of Atlantis, the others being only alluded to. Lemuria is said to have perished about 700,000 years before the commencement of what is now called the Tertiary age (the Eocene),† and it is during this Deluge also—an actual geological deluge this time—that Vaivasvata Manu is again shown as saving mankind (allegorically it is mankind, or a portion of it, the Fourth Race, which is saved); so also he saves the Fifth Race during the destruction of the last Atlanteans, the

* Says St. Augustin of Jesus, "For he is a *fish* that lives in the midst of waters." Christians called themselves little fishes—*pisciculi*—in their sacred mysteries. "So many *fishes* bred *in the water, and saved by one great fish*," says Tertullian of the Christians and Christ and the Church.

† "*Esoteric Buddhism*," *p.* 55.

remnants that perished 850,000 years ago,* after which there was no great submersion until the day of Plato's Atlantis, or Poseidonis, known to the Egyptians only because it happened in such relatively recent times.

It is the submersion of the great Atlantis which is the most interesting. It is of this cataclysm that the old records *(See the "Book of Enoch")* say that "the ends of the Earth got loose;" and upon which the legends and allegories of Vaivasvata, Xisuthrus, Noah, Deukalion and all the *tutti quanti* of the Elect saved, have been built. Tradition, taking into no account the difference between sidereal and geological phenomena, calls both indifferently "deluges." Yet there is a great difference. The cataclysm which destroyed the huge continent of which Australia is the largest relic, was due to a series of subterranean convulsions and the breaking asunder of the ocean floors. That which put an end to its successor—the fourth continent—was brought on by successive disturbances in the axial rotation. It began during the earliest tertiary periods, and, continuing for long ages, carried away successively the last vestige of Atlantis, with the exception, perhaps, of Ceylon and a small portion of what is now Africa. It changed the face of the globe, and no memory of its flourishing continents and isles, of its civilizations and sciences, remained in the annals of history, save in the Sacred records of the East.

Hence, Modern Science denies Atlantis and its existence. It even denies any violent shiftings of the Earth's axis, and would attribute the reason for the change of climates to other causes. But this question is still an open one. If Dr. Croll will have it that all such alterations can be accounted for by the effects of nutation and the precession of the equinoxes, there are other men of Science, such as Sir H. James (*Athenæum*, Aug. 25, 1860), and Sir John Lubbock (*ibid*), who feel more inclined to accept the idea that they are due to a change in the position of the axis of rotation. Against this the majority of the astronomers are again arrayed. But then, what have they not denied before now, and what have they not denounced—only to accept it later on whenever the hypothesis became undeniable fact?

How far our figures agree, or rather disagree with modern Science will be seen further in the *Addenda* to this Book, where the geology and anthropology of our modern day are carefully compared with the same in Archaic Science. At any rate, the period assigned in the Secret Doctrine for the sinking of Atlantis, does not seem to disagree

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* This event, the destruction of the famous island of *Ruta* and the smaller one *Daitya*, which occurred 850,000 years ago in the later Pliocene times, must not be confounded with the submersion of the main continent of Atlantis during the Miocene period. Geologists cannot place the Miocene only so short a way back as 850,000 years; whatever they do, it is several million years ago that the main Atlantis perished.

very much with the calculations of Modern Science, which calls Atlantis "Lemuria," however, whenever it accepts such a submerged continent. With regard to the pre-human period, all that can be said, at present, is, that even up to the appearance of the "Mindless" First Race, the Earth was not without its inhabitants. More may be said: that which Science—recognizing *only physical man*—has a right to regard as the *prehuman* period, may be conceded to have extended from the First Race down to the first half of the Atlantean race, since it is only then that man became the "complete *organic* being he is now." And this would make *Adamic* man no older than a few million of years.*

The author of the Qabbalah remarks truly that "Man to-day, as an individual, is only a concatenation of the being-hood of precedent human life," or *lives*, rather. "According to the Qabbalah, the soul sparks contained in Adam (Rishoun), went into three principal classes corresponding to his three *sons*, viz.: Hesed, Habel, Ge-boor-ah, Qai-yin and *Ra'hmin* Seth. These three were divided into 70 species, called: the principal roots of the human race." (p. 422.)

"Said Rabbi Jehudah: 'How many garments (of the incorporeal man) are these which are crowned' (from the day man was 'created')? Said R. El'eazar: 'The mountains of the world (the great men of the generation) are in discussion upon it, but there are three: one to clothe in that garment the Rua'h spirit, which is in the garden (of Eden) on earth: one which is more precious than all, in which the *Neshamah* is clothed in that Bundle of Life, between the angels of the Kings . . . : and one outside garment, which exists and does not exist, is seen and not seen. In that garment, the *Nephesh* is clothed, and she goes and flies in it, to and fro in the world." (Zohar I., 119*b*. col. 475; Qabbalah, 412.)

This relates to the races (their "garments," or degree of materiality) and to the three principles of man in their three vehicles.

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* Mr. Huxley divides those races into the quintuple group of Australioids, Negroids, Mongoloids, Xanthochroics and Melanochroics—all issuing from imaginary Anthropoids. And yet, while protesting against those who say "that the structural differences between man and apes are small and insignificant," and adding that "every bone of the gorilla bears a mark by which it can be distinguished from a corresponding human bone," and that "in the present state of creation, at least, no intermediary being fills the gap which separates the man from the troglodyte"—the great anatomist goes on speaking of the *Simian* characteristics in Man! (*See de Quatrefages'* "*The Human Species*," *p.* 113.)

STANZA XI.

THE CIVILIZATION AND DESTRUCTION OF THE FOURTH AND FIFTH RACES.

§ § (43) The Lemuro-Atlanteans build cities and spread civilization. The incipient stage of anthropomorphism. (44) Their statues, witnesses to the size of the Lemuro-Atlanteans. (45) Lemuria destroyed by fire, Atlantis by water. The Flood. (46) The destruction of the fourth race and of the last antediluvian monster-animals.

43. THEY (*the Lemurians*) BUILT HUGE CITIES. OF RARE EARTHS AND METALS THEY BUILT. OUT OF THE FIRES (*lava*) VOMITED. OUT OF THE WHITE STONE OF THE MOUNTAINS (*marble*) AND THE BLACK STONE (*of the subterranean fires*) THEY CUT THEIR OWN IMAGES, IN THEIR SIZE AND LIKENESS, AND WORSHIPPED THEM (*a*).

(*a*) As the History of the first two human races—the last of the Lemurians and the first of the future Atlanteans—proceeds, we have at this point to blend the two, and speak of them for a time collectively. Here reference is also made to the *divine* Dynasties, such as were claimed by the Egyptians, Chaldeans, Greeks, etc., to have preceded their *human* kings; they are still believed in by the modern Hindus, and are enumerated in their sacred books. But of these we shall treat in their proper place. What remains to be shown is, that our modern geologists are now being driven into admitting the evident existence of submerged continents. But to confess their presence is not to accept that there were men on them during the early geological periods;*—

* This is the reason why, perhaps, even Easter Island with its wondrous gigantic statues—a speaking witness to a surmerged continent with a civilized mankind on it—is hardly mentioned anywhere in the modern Encyclopædias. Its mention is carefully avoided except in some books of Travels; modern science has an undeniable predilection for forcing upon the cultured public hypotheses, built on personal hobbies, as well-established evidence, for offering it *guesses* instead of Knowledge, and calling them "scientific conclusions." Its specialists will evolve a thousand and one contradictory speculations rather than confess an *awkward self-evident fact*—pre-eminent among such specialists being Hæckel and his English admirers and co-thinkers. Yet "they are authorities"—we are sternly reminded. What of that? The Pope of Rome is also an AUTHORITY and an infallible one—for *his* followers; whereas the remarkable fallibility of Scientific speculations is being proven periodically with every change of the moon.

ay, men and civilized nations, not Palæolithic savages only; who, under the guidance of their *divine* Rulers, built large cities, cultivated arts and sciences, and knew astronomy, architecture and mathematics to perfection. This primeval civilization did not, as one may think, immediately follow their physiological transformation. Between the final evolution and the first city built, many hundred thousands of years had passed. Yet, we find the Lemurians in their sixth sub-race building their first rock-cities out of stone and lava.* One of such great cities of primitive structure was built entirely of lava, some thirty miles west from where Easter Island now stretches its narrow piece of sterile ground, and was entirely destroyed by a series of volcanic eruptions. The oldest remains of Cyclopean buildings were all the handiwork of the Lemurians of the last sub-races; and an occultist shows, therefore, no wonder on learning that the stone relics found on the small piece of land called Easter Island by Captain Cook, are "very much like the walls of the Temple of Pachacamac or the Ruins of Tia-Huanuco in Peru," ("*The Countries of the World*," *by Robert Brown, Vol.* 4, *p.* 43); and that they are in the CYCLOPEAN STYLE. The first large cities, however, appeared on that region of the continent which is now known as the island of Madagascar. There were civilized people and savages in

* Our best modern novelists, who are neither Theosophists nor Spiritualists, begin to have, nevertheless, very psychological and suggestively Occult dreams: witness Mr. Louis Stephenson and his Dr. Jekyll and Mr. Hyde, than which no grander psychological essay on Occult lines exists. Has the rising novelist, Mr. Rider Haggard, also had a prophetic or rather a retrospective clairvoyant dream before he wrote "SHE"? His imperial Kor, the great city of the dead, whose surviving living men sailed northwards after the plague had killed almost a whole nation, seems to step out in its general outlines from the imperishable pages of the old archaic records. Ayesha suggests "that those men who sailed north may have been the fathers of the first Egyptians"; and then seems to attempt a synopsis of certain letters of a MASTER quoted in "Esoteric Buddhism." For, she says, "Time after time have nations, ay, and rich and strong nations, learned in the arts, been, and passed away, and been forgotten, so that no memory of them remains. This (the nation of Kor) is but one of several; for time eats up the work of man unless, indeed, he digs in caves like the people of Kor, and *then mayhap the sea swallows them, or the earthquake shakes them in*. . . . . Yet were not these people utterly destroyed, as I think. Some few remained in the other cities, for their cities were many. But the barbarians. . . came down upon them, and took their women to wife, and the race of the Amahagger that is now is a bastard brood of the mighty sons of Kor, and behold it dwelleth in the tombs with its fathers' bones. . ." (*pp.* 180, 181.)

Here the clever novelist seems to repeat the history of all the now degraded and down-fallen races of humanity. The Geologists and Anthropologists would place at the head of humanity as descendants of *Homo primigenius*, the ape-man, of which "NO FOSSIL REMAINS ARE AS YET KNOWN TO US," but (which) "were PROBABLY akin to *the gorilla* and *orang of the present day*" (*Hæckel*). In answer to whose "probably," occultists point to another and a greater *probability*—the one given in our text. (*See above.*)

those days as there are now. Evolution achieved its work of perfection with the former, and Karma—its work of destruction on the latter. The Australians and their like are the descendants of those, who, instead of vivifying the spark dropped into them by the "Flames," extinguished it by long generations of bestiality.* The Aryan nations could trace their descent through the Atlanteans from the more spiritual races of the Lemurians, in whom the "Sons of Wisdom" had personally incarnated. †

It is with the advent of the divine Dynasties that the first civilizations were started. And while, in some regions of the Earth, a portion of mankind preferred leading a nomadic and patriarchal life, and in others savage man was hardly learning to build a fire and to protect himself against the Elements, his brothers—more favoured than he by their *Karma*, and helped by the divine intelligence which informed them—built cities, and cultivated arts and sciences. Nevertheless, and civilization notwithstand-

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* See Stanza II, *ante*. This would account for the great difference and variation between the intellectual capacities of races, nations, and individual men. While incarnating, and in other cases only informing the human vehicles evolved by the first brainless (*manasless*) race, the incarnating Powers and Principles had to make their choice between, and take into account, the past Karmas of the *Monads*, between which and their bodies they had to become the connecting link. Besides which, as correctly stated in "*Esoteric Buddhism*" (*p.* 30), "the fifth principle, or human (intellectual) soul, in the majority of mankind is not even yet fully developed."

† It is said by Krishna, the *Logos* incarnate, in the *Bhagavat-gîtâ*, "The seven great Rishis, the four preceding Manus, partaking of my nature, were born from my mind: from them sprang (emanated or was born) the human race and the world," (*Chap. X. Verse* 6.)

Here, by the seven great Rishis, the seven great *rupa* hierarchies or classes of Dhyan Chohans, are meant. Let us bear in mind that the *Saptarshi* (the seven Rishis) are the regents of the seven stars of the Great Bear, therefore, of the same nature as the angels of the planets, or the seven great Planetary Spirits. They were all reborn, all men on earth in various Kalpas and races. Moreover, "the four preceding Manus" are the four classes of the originally *arupa* gods—the Kumâras, the Rudras, the Asuras, etc.: who are also said *to have incarnated*. They are not the Prajâpatis, as the first are, but their informing principles—some of which have incarnated in men, while others have made other men simply the vehicles of their reflections. As Krishna truly says—the same words being repeated later by another *vehicle* of the LOGOS—"I am the same to all beings. . . . those who worship me (the 6th principle or the intellectual *divine* Soul, *Buddhi*, made conscious by its union with the higher faculties of *Manas*) *are in me, and I am in them*." (*Ibid*, 29.) The Logos, being no personality but the universal principle, is represented by all the divine Powers *born of its mind*—the pure Flames, or, as they are called in Occultism, the "Intellectual Breaths"—those angels who are said to *have made themselves independent*, *i.e.*, passed from the passive and quiescent, into the active state of Self-Consciousness. When this is recognised, the true meaning of Krishna becomes comprehensible. But see Mr. Subba Row's excellent lecture on the *Bhagavatgita*, ("*Theosophist*," *April* 1887, *p.* 444.)

ing, while their pastoral brethren enjoyed wondrous powers as their birthright, they, the builders, could now obtain theirs only gradually; even these being generally used for power over physical nature and selfish and unholy purposes. Civilization has ever developed the physical and the intellectual at the cost of the psychic and spiritual. The command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking. "There is no such thing as magic" philosophises "SHE," the author forgetting that "magic" in her early day still meant the great SCIENCE of WISDOM, and that Ayesha could not possibly know anything of the modern perversion of thought—"though there is such a thing as knowledge of the Secrets of Nature." (p. 152). But they have become "Secrets" only in our race, and were public property with the Third.

Gradually, mankind went down in stature, for, even before the real advent of the Fourth or Atlantean race, the majority of mankind had fallen into iniquity and sin, save the hierarchy of the "Elect," the followers and disciples of the "Sons of Will and Yoga"—called later the "Sons of the Fire Mist."

Then came the Atlanteans; the giants whose physical beauty and strength reached their climax, in accordance with evolutionary law, toward the middle period of their fourth sub-race. But, as said in the Commentary:—

The last survivors of the fair child of the White Island (the primitive Sveta-dwipa) *had perished ages before. Their* (Lemuria's) *elect, had taken shelter on the sacred Island* (now the "fabled" Shamballah, in the Gobi Desert), *while some of their accursed races, separating from the main stock, now lived in the jungles and underground* ("cave-men"), *when the golden yellow race* (the Fourth) *became in its turn "black with sin." From pole to pole the Earth had changed her face for the third time, and was no longer inhabited by the Sons of Sveta-dwipa, the blessed, and Adbhitanya, east and west, the first, the one and the pure, had become corrupted. . . . The demi-gods of the Third had made room for the semi-demons of the Fourth Race. Sveta-dwipa, whose northern parts of the Toyambudhi the seven Kumâras (Sanaka, Sananda, Sanatana, Sanatkumâra, Jâta, Vodhu, and Panchasikha) had visited, agreeably with exoteric tradition* (See the Uttara Khanda of the Padma Purâna; Asiat. Researches also, Vol. XI., pp. 99, 100); *the White Island had veiled her face. Her children now lived on the Black land, wherein, later on, Daityas from the seventh Dwipa* (*Pushkara*) *and Râkshasas from the seventh*

climate replaced the Saddhus and the ascetics of the Third age, who "had descended to them from other and higher regions." . . . .

It is evident that, taken in their dead letter, the Purânas read as an absurd tissue of fairy tales and no better. But if one reads chapters I., II. and III. from Book II. (Vol. II.) of Vishnu Purâna and accepts *verbatim* its geography, geodesy, and ethnology, in the matter of Priyavrata's seven sons, among whom the father divides the seven *Dwipas* (Continental Islands); and then proceeds to study how the eldest son, the King of *Jambu-dwipa*, Agnidhra, apportioned Jambu-dwipa among his nine sons; and then how Nabhi *his* son, who had a *hundred sons* and apportioned all these in his turn—then the reader is likely to throw the book away and pronounce it a farrago of nonsense. But the esoteric student will understand that, in the days when the Purânas were written, the true meaning was clear only to the Initiated Brahmins, who wrote those works allegorically and would not give the *whole* truth to the masses. And he will explain to the Orientalists who, beginning with Colonel Wilford and ending with Professor Weber, made and still are making such a mess of it, that the first three chapters *(See Wilson's trans. of Vishnu Purâna Book II. et seq.)* purposely confuse the following subjects and events:—

I. The series of Kalpas or Ages (also of Races) are never taken into account; *e.g.*, events which have happened in one being allowed to stand along with those which took place in another. The chronological order is entirely ignored. This is shown by several of the Sanskrit commentators, who explain the incompatibility of events and calculations in saying—"Whenever any contradictions in different Purânas are observed, they are ascribed . . . to differences of Kalpas and the like" (*Vishnu and Bhagavata Purânas*).

II. The several meanings of the words "Manvantara" and "Kalpa" or age, are withheld, and the general one only given.

III. In the genealogy and geography of the Kings and their *Varshas* (countries) and Dwipas, they are all allowed to be regarded as terrestrial regions.

Now, the truth is that, without entering into too minute details, it is easy and permissible to show that:—

(*a*) The Seven *Dwipas* apportioned to Priyavrata's septenary progeny refer to several localities: first of all to our planetary chain. *Jambu-dwipa* alone representing our globe, the six others are the (to us) invisible companion globes of this earth. This is shown by the very nature of the allegorical and symbolic descriptions. *Jambu* (dwipa) "*is in the centre of all these* (the so-called insular continents) and is surrounded" by a *sea of salt water* (lavana), whereas Plaksha, Salmalia,

Kusa, Krauncha, Sâka and Pushkara, are "surrounded severally—by great seas of sugar-cane juice, of wine, of clarified butter, of curds, of milk," etc., etc., and such like metaphorical names. *(Chap. II., Book II.)* This is shown furthermore by—

(*b*) Bhâskara Acharya, who uses expressions from the *Secret Doctrine* and its books, in his description of the sidereal position of all these dwipas:—"the sea of milk and the sea of curds" etc., meaning the Milky Way, and the various congeries of nebulæ; the more so, since he names "the country to the south of the equator *Bhur-loka*, that to the north *Bhuva-loka*, *Swar*, *Mahar*, *Jana*, *Tapo* and *Satya lokas*"; and says: "Those lokas are gradually attained by increasing religious merits," *i.e.*, they are various *paradises*. (See *Bibliotheca Indica. Trans. of the Golâdhyâya of the Siddhânta-siromani III.*, 21-44).

(*c*) That this geographical division of seven allegorical continents, islands, mountains, seas and countries, does not belong only to *our* Round nor even to *our* races (the name of Bharata Varsha (India) notwithstanding), is explained in the texts themselves by the narrator of *Vishnu Purâna*. For he closes the first chapter by saying: "Bharata (the son of *Nabhi*, who gave his name to Bharata-Varsha or I dia) consigned the Kingdom to his son Sumati . . . . and abandoned his life at Salagrama. He was afterwards born again as a religious Brahman, in a distinguished family of ascetics . . . . under these princes (Bharata's descendants) Bharata Varsha was divided into nine portions, and their descendants held successively possession of the country for seventy-one periods of the aggregate of the four ages," or the reign of a Manu, representing a Mahayuga of 4,320,000 years.

But having said so much, Parasâra suddenly explains that "this was the creation of Swayambhûva Manu, by which the earth was peopled *when he presided over the first Manvantara*, in the Kalpa of Vârâha," *i.e.*, the *boar* incarnation, or *Avatar*. Now every Brahmin knows that *it is only with Vaivasvata Manu* that *our* Humanity began on this Earth (or *Round*). And if the Western reader turns to the sub-section on "*The Primeval Manus of Humanity*," he will see that Vaivasvata is the *seventh* of the fourteen Manus who preside over our planetary chain during its life cycle: *i.e.*, that representing or standing in every Round for two Manus of the same name (a *Root* and a *Seed* Manu), he is the Root Manu of the Fourth Round, hence the seventh. Wilson finds in this only "an incongruity" (see his *Vishnu Purâna*, vol. II., p. 108, footnote), and speculates that "the patriarchial genealogies are older than the chronological system of Manvantaras and Kalpas," and thus "have been rather clumsily distributed amongst the different periods." It is nothing of the kind,

But as Orientalists know nothing of the secret teaching, they will take everything *literally*, and then turn round and abuse the writers of that which they do not comprehend!

These genealogies embrace a period of *three and a half Rounds;* they speak of *pre-human* periods, and explain the descent into generation of every Manu—the first manifested sparks of the ONE Unity—and show, furthermore, each of these human sparks dividing into, and multiplying by, first, the *Pitars*, the human ancestors, then by human Races. No being can become God, or Deva, unless he passes through the human cycles. Therefore the Sloka says, "Happy are those who are born, even from the (latent) condition of gods, *as men*, in Bharata-varsha; as that is the way to . . . final liberation." In Jambu-dwipa, Bharata is considered *the best of its divisions*, because IT IS THE LAND OF WORKS. In it alone "it is that the succession of four Yugas (ages), the Krita, the Treta, the Dwapara, and Kali take place"; when, therefore, Parasâra, asked by Maitreya "to give him the descriptions of the Earth," returns again to the enumeration of the same Dwipas with the same seas, etc., as those he had described in the Swayambhûva Manvantara—it is simply a *blind*, yet, to him who reads between the lines, the Four great Races and the Fifth are there, ay, with their subdivisions, islands, and continents, some of which were called by the names of celestial lokas, and by those of other globes. Hence the confusion.

All these are called by the Orientalists "mythical" and "fabulous" islands and lands.* Very true, some *are not of this earth*, but they still exist. The "White Island" and *Atala*, at all events, are no myths, since the latter was the name contemptuously applied by the earliest pioneers of the Fifth Race to the land of Sin—Atlantis, in general, not to Plato's island alone; and since the former was (*a*) the Sveta-dwipa of theogony, and (*b*) Sâka-dwipa, or Atlantis (its earliest portions) in its beginnings. This was when it yet had its "seven holy rivers that washed away all sin," and its "seven districts, wherein there was no dereliction of virtue, no contention, no deviation from virtue," as it was then inhabited by the caste of the *Magas*—that caste which even the Brahmins acknowledged as not inferior to their own—and which was

* In a lecture, Professor Pengelly, F.R.S., quoting Professor Oliver, makes him say "that the present Atlantic islands' Flora affords no substantial evidence of a former direct communication with the mainland of the New World," but himself adds that, at the same time, "at some period of the Tertiary epoch, N.E. Asia was united to N.W. America, perhaps by the line where the Aleutian chain of islands now extends." Thus Occult Science alone can reconcile the contradictions and hesitations of modern Science. Moreover, surely the argument for the existence of Atlantis does not rest on Botany alone.

the nursery of the first Zaratushta. The Brahmins are shown consulting with Gauramukha, on Narada's advice, who told them to invite the *Magas* as priests of the Sun in the temple built by Sâmba (the reputed) son of Krishna, who in reality had none. In this the Purânas are *historical*—allegory notwithstanding—and Occultism is stating facts.

The whole story is told in Bhavishya Purâna. It is stated that, having been cured by Sûrya (the Sun) of leprosy, Sâmba, having built a temple dedicated to the Sun, was looking for pious Brahmins to perform the appointed rites in it, and receive donations made to the God. But Narada (this virgin ascetic whom one finds in every age in the Purânas) advised him not to do so, as Manu forbade the Brahmins to receive emoluments for the performance of religious rites. He therefore referred Sâmba to Gauramukha (white face), the *Purohita* or family priest of Hgrasena, King of Mathura, who would tell him whom he could best employ. The priest directed Sâmba to invite the *Magas*, the worshippers of Sûrya, to discharge the duty. Ignorant of the place they lived in, it is Sûrya, the Sun himself, who directs Sâmba to Sâkadwipa *beyond the salt water*. Then Sâmba performs the journey, using Garuda (Vishnu's and Krishna's vehicle, the great Bird) who lands him among the Magas, etc.

Now Krishna, who lived 5,000 years ago, and Narada, who is found reborn in every cycle (or race), besides Garuda—the symbol esoterically of the great cycle—show the allegory; yet the Magas are the Magi of Chaldea, and their class and worship were born on the earlier Atlantis, in Sâka-dwipa, the Sinless. All the Orientalists are agreed that the Magas of Sâka-dwipa are the forefathers of the fire-worshipping Parsis. Our quarrel with them rests, as usual, on their dwarfing hundreds of thousands to a few centuries this time: they carry the event—Narada and Sâmba notwithstanding—to the days of the flight of the Parsis to Gujerat, which is simply absurd, as that was in the VIIIth cent. of our era. Though the Magas in the Bhavishya Purâna are credited with still living in Sâka-dwipa in the day of Krishna's Son, yet the last of it—Plato's "Atlantis"—had perished 6000 years before. They were Mag "late of" Sâka-Dwipa, and lived in those days in Chaldea. This is an intentional confusion, again.

The earliest pioneers of the Fourth Race were not Atlanteans, nor yet the human *Asuras* and the *Râkshasas* which they became later. In those days large portions of the future continent of Atlantis were yet part and parcel of the Ocean floors. "Lemuria," as we have called the continent of the Third Race, was then a gigantic land.* It covered

* As shown in the Introduction, it stands to reason that neither the name of Lemuria nor even Atlantis are the real *archaic* names of the lost continents, but have been adopted by us for the sake of clearness. Atlantis was the name given to those

the whole area of space from the foot of the Himalayas, which separated it from the inland sea rolling its waves over what is now Tibet, Mongolia, and the great desert of Schamo (Gobi); from Chittagong, westward to Hardwar, and eastward to Assam. From thence, it stretched South across what is known to us as Southern India, Ceylon, and Sumatra; then embracing on its way, as we go South, Madagascar on its right hand and Australia and Tasmania on its left, it ran down to within a few degrees of the Antarctic Circle; when, from Australia, an inland region on the Mother Continent in those ages, it extended far into the Pacific Ocean, not only beyond Rapa-nui (Teapy, or Easter Island) which now lies in latitude 26 S., and longitude 110 W. (*See Addenda to this Book II., Section, "Proofs of the Submerged Continents."*) This statement seems corroborated by Science,—even if only partially; as, when discussing continental trends, and showing the infra-Arctic masses trending generally with the Meridian, several ancient continents are generally mentioned, though inferentially. Among such the "Mascarene continent," which included Madagascar, stretching north and south, is spoken of, and the existence of another *ancient* continent running "from Spitzbergen to the Straits of Dover, while most of the other parts of Europe were sea bottom," is taught.* The latter corroborates, then, the Occult teaching which shows the (now) polar regions as the earliest of the seven cradles of Humanity, and as the tomb of the bulk of the mankind of that region during the Third Race, when the gigantic continent of Lemuria began separating into smaller continents. This is due, according to the explanation in the Commentary, to a decrease of velocity in the earth's rotation :—

"*When the Wheel runs at the usual rate, its extremities* (the poles) *agree with its middle circle* (equator), *when it runs slower and tilts in every direction, there is a great disturbance on the face of the Earth. The waters flow toward*

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portions of the submerged Fourth-Race continent which were "beyond the pillars of Hercules," and which happened to keep above water after the general cataclysm. The last remnant of these—Plato's *Atlantis*, or the "Poseidon" (another *substitute* or rather a translation of the real name)—was the last of it some 11,000 years ago. Most of the correct names of the countries and islands of both continents are given in the Purânas; but to mention them specially, as found in other more ancient works, such as the *Sûrya Siddhanta*, would necessitate too lengthy explanations. If, in earlier writings, the two seem to have been too faintly disconnected, this must be due to careless reading and want of reflection. If ages hence, Europeans are referred to as Aryans, and a reader confuses them with the Hindus and the latter with the Fourth Race, as they live (some of them) in ancient Lanka—the blame will not fall on the writer.

* See Professor Dana's article, "*American Journal of Science*," III. v. 442-3; Prof. Winchell's "*World Life*"; and other geological works.

the two ends, and new lands arise in the middle belt (equatorial lands), *while those at the ends are subject to pralayas by submersion. . . .*"

And again:—

. . . "*Thus the wheel* (the Earth) *is subject to, and regulated by, the Spirit of the Moon, for the breath of its waters* (tides). *Toward the close of the age* (Kalpa) *of a great* (root) *race, the regents of the moon* (the Pitar fathers, or Pitris) *begin drawing harder, and thus flatten the wheel about its belt, when it goes down in some places and swells in others, and the swelling running toward the extremities* (poles) *new lands will arise and old ones be sucked in.*"

We have but to read astronomical and geological works, to see the meaning of the above very clearly. Scientists (*modern* Specialists) have ascertained the influence of the tides on the geological distribution of land and water on the planets, and the shifting of the oceans with a corresponding subsidence and rise of continents and new lands. Science knows, or thinks it knows, that this occurs periodically.* Professor Todd believes he can trace the series of oscillations backward to the periods of the earth's first incrustation. (*See "American Naturalist," XVIII.*, 15 *et seq.*); therefore it seems easy for Science to verify the Esoteric statements. We propose to treat of this at greater length in the *Addenda*. (*Vide* § § V. and VI.)

It is asked by some Theosophists: "What will Atlantis be like when raised?" they understanding from a few words in "*Esoteric Buddhism*" that "old continents" that have been submerged will reappear. Here, again, there is a slight misconception. Were the *same* identical lands of Atlantis that were submerged to be raised again, then they would, indeed, be *barren for ages*. Because the Atlantic sea-bottom is covered with some 5,000 feet of chalk at present, and more is forming—a new "cretaceous formation" of strata, in fact—is no reason why, when the time for a new continent to appear arrives, a geological convulsion and upraising of the sea bottom should not dispose of these 5,000 feet of chalk for the formation of some mountains and 5,000 more come to the surface. The racial cataclysms are not a Noah's deluge of forty days—a kind of Bombay monsoon.

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* Speaking on periodical elevation and subsidence of the equatorial and polar regions, and ensuing changes of climate, Mr. Winchell (professor of Geology at Michigan) says —"As the movements here contemplated are cyclical, the same conditions would recur again and again; and accordingly the same fauna might return again and again to the same region, with intervals of occupation by another fauna. Progressive sedimentation would preserve the records of such faunal alterations; and there would be presented the phenomena of 'colonies' 're-apparitions' and other faunal dislocations in the vertical and horizontal distributions of fossil remains. These phenomena are well known to the student of geology." ("*Effects of Astronomical changes.*")

That the periodical sinking and re-appearance of the mighty continents, now called Atlantis and Lemuria by the modern writers, is no fiction, will be demonstrated in the Section in which all the proofs of the same have been collated together. The most archaic Sanskrit and Tamil works teem with references to both Continents. The seven sacred Islands (Dwipas) are mentioned in the *Sûrya Siddhanta*, the oldest astronomical work in the whole world, and in the works of Asura Maya, the Atlantean astronomer whom Professor Weber has made out re-incarnated in Ptolemy. Yet, it is a mistake to call these "sacred islands" *Atlantean*—as done by us; for, like everything else in the Hindu Sacred Books, they are made to refer to several things. The heirloom left by Priyavrata, the Son of Swayambhûva Manu, to his seven sons—was not *Atlantis*, even though one or two of these islands survived the subsidence of their fellows, and offered shelter, ages later, to Atlanteans, whose continent had been submerged in its turn. When originally mentioned by Parasâra (*Vishnu Purana*) the seven refer to an esoteric doctrine which is explained further on. Of all the seven islands, Jambu-dwipa is the only one that is terrestrial, for *it is our globe*. In the Purânas every reference to the North of Meru is connected with that primeval Eldorado, now the North Polar region; which, when the magnolia blossomed there where now we see an unexplored endless desert of ice, was then a continent again. Science speaks of an ancient continent which stretched from Spitzbergen down to the Straits of Dover. The Secret Doctrine teaches that, in the earliest geological periods, these regions formed a horse-shoe-like continent, whose one end, the Eastern, far more northward than North Cornwall, included Greenland, and the other contained Behring Straits as an inland piece of ground, and descended southward in its natural trend down to the British Isles, which in those days must have been right under the lower curve of the semi-circle. This continent was raised simultaneously with the submersion of the equatorial portions of Lemuria. Ages later, some of the Lemurian remains re-appeared again on the face of the Oceans. Therefore, though it can be said without departing from truth that Atlantis is included in the Seven great insular continents, since the Fourth Race Atlanteans got some of the Lemurian relics, and, settling on the islands, included them among *their* lands and continents, yet a difference should be made and an explanation given, once that a fuller and more accurate account is attempted, as in the present work. Easter Island was also taken possession of in this manner by some Atlanteans; who, having escaped from the cataclysm which befell their own land, settled on that remnant of Lemuria only to perish thereon, when destroyed in one day by its volcanic fires and lava. This may be regarded as fiction by certain geographers and geologists; to the Occul-

tists it is *history*. What does Science know to the contrary? "Until the appearance of a map, published at Basle in 1522, wherein the name of America appears for the first time, *the latter was believed to be part of India* . . . . . Science also refuses to sanction the *wild* hypothesis that there was a time when the Indian peninsula at one end of the line, and South America at the other, were connected by a belt of islands and continents. The India of the pre-historic ages . . . . was doubly connected with the two Americas. The lands of the ancestors of those whom Ammianus Marcellinus calls the 'Brahmans of Upper India' stretched from Kashmir far into the (now) deserts of Schamo. A pedestrian from the north might then have reached—hardly wetting his feet—the Alaskan peninsula, through Manchooria, across the *future* Gulf of Tartary, the Kurile and Aleutian islands; while another traveller, furnished with a canoe, and starting from the South, could have walked over from Siam, crossed the Polynesian Islands and trudged into any part of the continent of South America." (*But see "Five years of Theosophy," art. "Leaflets from Esoteric History," pp.* 338 *and* 340.) This was written from the words of a MASTER—a rather doubtful authority for the materialists and the sceptics. But here we have one of their own flock, and a bird of the same feather—Ernest Hæckel, who, in *his* distribution of races, corroborates the statement almost *verbatim*: . . . . "It would seem that the region on the earth's surface where the evolution of these primitive men from the CLOSELY RELATED CATARRHINE APES (!!) took place, must be sought either in Southern Asia or Eastern Africa [which, by the bye, was not even in existence when the Third Race flourished—*H.P.B.*] or in Lemuria. Lemuria is an ancient continent now sunk beneath the waters of the Indian Ocean, which, lying to the South of the Asia of to-day, stretched on the one hand eastwards to upper India and Sunda Island, on the other westward as far as Madagascar and Africa." (*See supra and compare "The Pedigree of Man," p.* 80-81.)

In the epoch we are treating of, the Continent of "Lemuria," had already broken asunder in many places, and formed new separate continents. There was, nevertheless, neither Africa nor the Americas, still less Europe in those days, all these slumbering yet on the Ocean floors. Nor was there much of present Asia; for the cis-Himalayan regions were covered with seas, and beyond this stretched the "lotus leaves" of *Sveta-dwipa*, the countries now called Greenland, Eastern and Western Siberia, etc., etc. The immense Continent, which had once reigned supreme over the Indian, Atlantic, and Pacific Oceans, now consisted of huge islands which were gradually disappearing one after the other, until the final convulsion engulfed the last remains of it. Easter Isle, for instance, belongs to the earliest civilisation of the Third

Race. Submerged with the rest, a volcanic and sudden uplifting of the Ocean floor, raised the small relic of the Archaic ages untouched, with its volcano and statues, during the Champlain epoch of northern polar submersion, as a standing witness to the existence of Lemuria. It is said that some of the Australian tribes are the last remnants of the last descendants of the Third Race.

In this we are again corroborated to a degree by materialistic Science. Hæckel, when speaking of Blumenbach's brown or Malay race and the Australians and Papuans, remarks:—"There is much likeness between these last and the Aborigines of Polynesia, that Australian island-world, that *seems to have been once on a time a gigantic and continuous continent.*" ("*Pedigree of Man,*" *p.* 82. *But see footnote supra and the Addenda.*)

It certainly was, since it stretched, during the Third Race, east and west, as far as where the two Americas now lie, and since the present Australia is but a portion of it, as are also a few surviving islands sown hither and thither on the face of the Pacific and a large bit of California, which belonged to it. Funnily enough, Hæckel, in his fantastic "Pedigree of Man," considers "the Australians of to-day as the lineal descendants, almost unchanged (?!), of that *second* branch of the primitive human race. . . that spread northwards, at first chiefly in Asia, from the home of man's infancy, and seems to have been the parent of all the other straight-haired races of men. . . . The one, woolly-haired, migrated in part, westwards" . . . (*i.e.*, to Africa and northwards to New Guinea, which countries had then, as said, no existence as yet) . . . "the other, straight-haired, was evolved farther to the north in Asia . . . . and peopled Australia . . ." (p. 81). "Behold," writes a MASTER, "the relics of that once great nation (Lemuria of the Third Race) in *some* of the flat-headed aborigines of your Australia" ("*Esoteric Buddhism,*" *p.* 65). But they belong to the last remnants of the Seventh Sub-race of the Third. Prof. Hæckel must also have *dreamt* a dream and seen for once a *true* vision!

It is to this period that we have to look for the first appearance of the Ancestors of those, who are termed by us the most ancient peoples of the world—now called respectively the Aryan Hindus, the Egyptians, and the oldest Persians, on the one hand, and the Chaldees and Phœnicians on the other. These were governed by the DIVINE DYNASTIES, *i.e.*, kings and rulers who had of mortal man only his physical appearance *as it was then*, but who were Beings from spheres higher and more celestial than our own sphere will be, long Manvantaras hence. It is useless of course to attempt to force their existence on sceptics. *Their* greatest pride consists in proving their patronymic denomination as *catarrhinides;* which fact they try to demonstrate on the alleged

authority of the *Coccyx* appended to their *os sacrum*, that rudimentary tail which, if they only had it long enough, they would wag in joy and for ever, in honour of its eminent discoverer. These will remain as faithful to their ape-ancestors as Christians will to tailless Adam. The Secret Doctrine, however, sets right on this point theosophists and students of Occult Sciences.

If we regard the Second portion of the Third Race as the first representatives of the *really human race* with solid bones, then Hæckel's surmise that "the evolution of the primitive men took place . . . . in *either* Southern Asia or . . . . Lemuria"—Africa, whether Eastern or Western being out of question—is correct enough, if not entirely so. To be accurate, however, in the same way that the evolution of the First Race (from the bodies of the *pitars*) took place on seven distinctly separated regions of the (then) only Earth at the arctic pole—so did the ultimate transformation of the Third occur: it began in those northern regions, which have just been described a few pages back as including Behring's Straits, and what there then was of dry land in Central Asia, when the climate was semi-tropical even in the Arctic regions and most adapted to the primitive wants of nascent physical man. That region, however, has been more than once frigid and tropical in turn since the appearance of man. The commentary tells us that the Third Race was only about the middle point of its development when :—

"*The axle of the Wheel tilted. The Sun and Moon shone no longer over the heads of that portion of the* SWEAT BORN; *people knew snow, ice, and frost, and men, plants, and animals were dwarfed in their growth. Those that did not perish,* REMAINED AS HALF-GROWN BABES* IN SIZE AND INTELLECT. *This was the third pralaya of the races.*†

Which means again, that our globe is subject to seven periodical *entire* changes which go *pari passu* with the races. For the Secret Doctrine teaches that, during this Round, there must be seven terrestrial *pralayas*, three occasioned by the change in the inclination of the earth's axis. It is a *law* which acts at its appointed time, and not at all blindly, as science may think, but in strict accordance and harmony with *Karmic* law. In Occultism this inexorable law is referred to as "the great ADJUSTER." Science confesses its ignorance of the cause producing climatic vicissitudes and such changes in the axial direction, which are always followed by these vicissitudes; nor does it seem so sure of the axial changes. And being unable to account for them, it is prepared rather to deny the axial phenomena altogether, than admit the intelligent Karmic hand and

* "Half-grown babes" in comparison with their giant Brethren on other zones. So would we now.

† Relates to Lemuria.

law which alone could reasonably explain such sudden changes and their results. It has tried to account for them by various more or less fantastic speculations; one of which would be the sudden, and as imaginary, collision of our earth with a comet (De Boucheporn's hypothesis), as the cause of all the geological revolutions. But we prefer holding to our esoteric explanation, since FOHAT is as good as any comet, having, in addition, universal intelligence to guide him.

Thus, since Vaivasvata Manu's Humanity appeared on this Earth, there have already been four such axial disturbances; when the old continents—save the first one—were sucked in by the oceans, other lands appeared, and huge mountain chains arose where there had been none before. The face of the Globe was completely changed each time; the *survival of the fittest* nations and races was secured through timely help; and the unfit ones—the failures—were disposed of by being swept off the earth. Such sorting and shifting does not happen between sunset and sunrise, as one may think, but requires several thousands of years before the new house is set in order.

The *Sub*-races are subject to the same cleansing process, as also the side-branchlets (the family-Races). Let one, well-acquainted with astronomy and mathematics, throw a retrospective glance into the twilight and shadows of the Past. Let him observe, take notes of what he knows of the history of peoples and nations, and collate their respective rises and falls with what is known of astronomical cycles — especially with the *Sidereal year*, equal to 25,868 of our solar years.* If the observer is gifted with the faintest intuition, then will he find how the weal and woe of nations is intimately connected with the beginning and close of this sidereal cycle. True, the non-occultist has the disadvantage that he has no such far distant times to rely upon. He knows nothing, through exact Science, of what took place nearly 10,000 years ago; yet he may find consolation in the knowledge or—if he so prefers—speculation on the fate of every one of the modern nations he knows of—about 16,000 years hence.

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* There are other cycles, of course, *cycles within cycles*—and this is just that which creates such a difficulty in the calculations of racial events. The circuit of the ecliptic is completed in 25,868 years. And, with regard to our Earth, it is calculated that the equinoctial point falls back fifty minutes ten seconds, annually. But there is another cycle within this one. It is said that "as the apsis goes forward to meet it at the rate of eleven minutes twenty-four seconds, annually," (see the article on *Astronomy* in *Encyclopædia Britannica*), "this would complete a revolution in one hundred and fifteen thousand three hundred and two years (115,302). The approximation of the equinox and the apsis is the sum of these motions, sixty-one minutes thirty-four seconds, and hence the equinox returns to the same position in relation to the apsis in 21,128 years." We have mentioned this cycle in *Isis Unveiled*, Vol. I., in relation to other cycles. Each has a marked influence on its contemporary race.

Our meaning is very clear. Every sidereal year the tropics recede from the pole *four degrees* in each revolution from the equinoctial points, as the equator rounds through the Zodiacal constellations. Now, as every astronomer knows, at present the tropic is only twenty-three degrees and a fraction less than half a degree from the equator. Hence it has still 2½ degrees to run before the end of the Sidereal year; which gives humanity in general, and our civilized races in *particular*, a reprieve of about 16,000 years.*

After the Great Flood of the Third Race (the Lemurians)—

"*Men decreased considerably in stature, and the duration of their lives was diminished. Having fallen down in godliness they mixed with animal races, and intermarried among giants and Pigmies* (the dwarfed races of the Poles). . . *Many acquired* DIVINE, *more*—UNLAWFUL *knowledge, and followed willingly the LEFT PATH.*" (Commentary xxxiii.)

Thus were the Atlanteans approaching destruction in their turn. How many geological periods it took to accomplish this *fourth* destruction? Who can tell. . . . But we are told that—

(44.) THEY (*the Atlanteans*) BUILT GREAT IMAGES, NINE YATIS HIGH (27 *feet*)—THE SIZE OF THEIR BODIES (*a*). LUNAR FIRES HAD DESTROYED THE LAND OF THEIR FATHERS (*the Lemurians*). WATER THREATENED THE FOURTH (*Race*) (*b*).

(*a*) It is well worth noticing that most of the gigantic statues discovered on Easter Island, a portion of an undeniably submerged continent—as also those found on the outskirts of Gobi, a region which had been submerged for untold ages—are all between 20 and 30 feet high. The statues found by Cook on Easter Island measured almost all *twenty-seven* feet in height, and eight feet across the shoulders. (*See* § "*Stones, Witnesses to Giants,*" at the end of this Stanza.) The writer is well aware that the modern archæologists have decided now that "these statues are not very old," as declared by one of the high officials of the British Museum, where some of them now are. But this is one of those arbitrary decisions of modern science which does not carry much weight.

We are told that it is after the destruction of "Lemuria" by subterranean fires that men went on steadily decreasing in stature—a process already commenced after their *physical* FALL—and that finally, some millions of years after, they reached between six and seven feet, and are now dwindling down (as the older Asiatic races) to nearer five than

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* See at the end of this Stanza "On the Duration of Ages and Cycles."

six feet. As Pickering shows, there is in the Malay race (a sub-race of the Fourth Root Race) a singular diversity of stature; the members of the Polynesian family (Tahitians, Samoans, and Tonga islanders) are of a *higher stature than the rest of mankind;* but the Indian tribes and the inhabitants of the Indo-Chinese countries are decidedly below the general average. This is easily explained. The Polynesians belong to the very earliest of the surviving sub-races, the others to the very last and transitory stock. As the Tasmanians are now completely extinct, and the Australians rapidly dying out, so will the other old races soon follow.

(*b*) Now, how could those records have been preserved? we may be asked. Even the knowledge of the Zodiac is denied to the Hindus by our kind and learned Orientalists, who *conclude* that the Aryan Hindus knew nothing of it, before the Greeks brought it into the country. This uncalled-for slander was so sufficiently refuted by Bailly, and what is more, by the clear *evidence of facts*, as not to need very much additional refutation. While the Egyptians have on their Zodiacs *(See Denon's "Voyage en Egypte" Vol. II.)* irrefutable proofs of records having embraced more than three-and-a-half *sidereal years*—or about 87,000 years—the Hindu calculations cover nearly thirty-three such years, or 850,000 years. The Egyptian priests assured Herodotus that the Pole of the Earth and the Pole of the Ecliptic had formerly coincided. But, as remarked by the author of the *Sphinxiad*, "These *poor benighted* Hindoos have registered a knowledge of Astronomy for ten times 25,000 years since the (last local) *Flood* (in Asia), or *Age of Horror*," in the latitude of India. And they possess recorded observations from the date of the first *Great* Flood within the Aryan *historical* memory—that which submerged the last portions of Atlantis, 850,000 years ago. The floods which preceded are, of course, more traditional than historical.

The sinking and transformation of Lemuria beginning nearly at the Arctic Circle (Norway), the Third Race ended its career in Lanka, or rather on that which became Lanka with the Atlanteans. The small remnant now known as Ceylon is the Northern highland of ancient Lanka, while the enormous island of that name was, in the Lemurian period, the gigantic continent described a few pages back. As a MASTER says (See "*Esoteric Buddhism*," p. 65):—"Why should not your geologists bear in mind that under the continents explored and fathomed by them . . . . there may be hidden, deep in the fathomless, or rather unfathomed ocean beds, other and far older continents whose strata have never been geologically explored; and that they may some day upset entirely their present theories? Why not admit that our present continents have, like Lemuria and Atlantis,

been several times already submerged, and had the time to re-appear again and bear their new groups of mankind and civilisations; and that at the first great geological upheaval at the next cataclysm, in the series of periodical cataclysms that occur from the beginning to the end of every Round, our already autopsized continents will go down and the Lemurias and Atlantises come up again?"

Not the *same* identical continents, of course.

But here an explanation is needed. No confusion need arise as regards the postulation of a Northern "Lemuria." The prolongation of that great continent into the North Atlantic Ocean is in no way subversive of the opinions so widely held as to the site of the lost Atlantis, and one corroborates the other. It must be noted that the Lemuria, which served as the cradle of the Third Root-Race, not only embraced a vast area in the Pacific and Indian Oceans, but extended in the shape of a horse-shoe past Madagascar, round "South Africa" (then a mere fragment in process of formation), through the Atlantic up to Norway. The great *English fresh-water deposit called the Wealden—which every geologist regards as the mouth of a former great river—is the bed of the main stream which drained Northern Lemuria in the Secondary Age.* The former reality of this river is a fact of science—will its votaries acknowledge the necessity of accepting the Secondary-age Northern Lemuria, which their data demand? Professor Berthold Seeman not only accepted the reality of such a mighty continent, but regarded *Australia and Europe as formerly portions of one continent*—thus corroborating the whole "horse-shoe" doctrine already enunciated. No more striking confirmation of our position could be given, than the fact that the ELEVATED RIDGE in the Atlantic basin, 9,000 feet in height, which runs for some two or three thousand miles southwards from a point near the British Islands, first slopes towards South America, then *shifts almost at right angles* to proceed in a SOUTH-EASTERLY *line toward the African coast*, whence it runs on southward to Tristan d'Acunha. This ridge is a remnant of an Atlantic continent, and, could it be traced further, would establish the reality of a submarine horse-shoe junction with a former continent in the Indian Ocean. *(Cf. chart adapted from the "Challenger" and "Dolphin" soundings in Mr. Donnelly's, "Atlantis, the Antediluvian World," p. 47.)*

The *Atlantic portion of Lemuria* was the geological basis of what is generally known as Atlantis. The latter, indeed, must be regarded rather as a development of the Atlantic prolongation of Lemuria, than as an entirely new mass of land upheaved to meet the special requirements of the Fourth Root-Race. Just as in the case of Race-evolution, so in that of the shifting and re-shifting of continental masses, no hard and fast line can be drawn where a new order ends and another begins. Continuity in natural processes is never broken. Thus the Fourth Race

Atlanteans were developed from a nucleus of Northern Lemurian Third Race Men, centred, roughly speaking, toward a point of land in what is now the mid-Atlantic Ocean. Their continent was formed by the coalescence of many islands and peninsulas which were upheaved in the ordinary course of time *and became ultimately the true home of the great Race known as the Atlanteans.* After this consummation was once attained it follows, as stated on the highest "occult" authority, that "Lemuria should no more be confounded with the Atlantis Continent, than Europe with America." ("*Esoteric Buddhism*," p. 58.)

The above, coming from quarters so discredited by orthodox Science, will, of course, be regarded by it as a more or less happy fiction. Even the clever work of Donnelly, already mentioned, is put aside, notwithstanding that its statements are all confined within a frame of strictly scientific proofs. But we write for the future. Discoveries in this direction will vindicate the claims of the Asiatic philosophers, who maintain that Sciences—Geology, Ethnology, and History included—were pursued by the Antediluvian nations who lived an untold number of ages ago. Future finds will justify the correctness of the present observations of such acute minds as H. A. Taine and Renan. The former shows that the civilizations of such archaic nations as the Egyptians, Aryans of India, Chaldeans, Chinese, and Assyrians are the result of preceding civilizations during "*myriads* of centuries";* and the latter points to the fact that, "Egypt at the beginning appears mature, old, and entirely without mythical and heroic ages, as if the country had never known youth. Its civilization has no infancy, and its art no archaic period. The civilization of the Old Monarchy did not begin with infancy. It was already mature." † To this Professor R. Owen adds that, "Egypt is recorded to have been a civilized and governed community *before* the time of Menes"; and Winchell ("Pre-Adamites," p. 120), that "at the epoch of Menes the Egyptians were already a civilized and numerous people. Manetho tells us that Athotis, the son of this first king Menes, built the palace of Memphis; that he was a physician, and left *anatomical books*."

This is quite natural if we have to believe the statements of Herodotus, who records in *Euterpe* (cxlii.), that the written history of the Egyptian priests dated from about 12,000 years before his time. But what are 12,000 or even 120,000 years compared with the millions of years elapsed since the Lemurian period? The latter, however, has not been left without witnesses, its tremendous antiquity, notwithstanding. The complete records of the growth, development, social, and even political life of the Lemurians, have been preserved in the

* "*History of English Literature*," *p*. 23.

† Quoted in "*Atlantis*," etc., p. 132.

secret annals. Unfortunately, few are those who can read them; and those who could would still be unable to understand the language, unless acquainted with all the seven keys of its symbolism. For the comprehension of the Occult Doctrine is based on that of the seven sciences; which sciences find their expression in the seven different applications of the secret records to the exoteric texts. Thus we have to deal with modes of thought on seven entirely different planes of Ideality. Every text relates to, and has to be rendered from, one of the following standpoints—

1. The Realistic plane of thought;
2. The Idealistic;
3. The purely Divine or Spiritual.

The other planes too far transcend the average consciousness, especially of the materialistic mind, to admit of their being even symbolized in terms of ordinary phraseology. There is no purely *mythical* element in any of the ancient religious texts; but the mode of thought in which they were originally written has to be found out and closely adhered to during the process of interpretation. For, it is either symbolical (archaic mode of thought), emblematical (a later though very ancient mode of thought), parabolical (allegory), hieroglyphical, or again *logogrammical*—the most difficult method of all, as every letter, as in the Chinese language, represents a whole word. Thus, almost every proper name, whether in the Vedas, the "Book of the Dead," or the Bible (to a degree), is composed of such logograms. No one who is not initiated into the mystery of the occult religious logography can presume to know what a name in any ancient fragment means, before he has mastered the meaning of every letter that composes it. How is it to be expected that the merely profane thinker, however great his erudition in *orthodox* symbolism, so to say—*i.e.*, in that symbolism which can never get out of the old grooves of Solar-myth and sexual-worship—shall penetrate into the arcana behind the veil. One who deals with the husk or shell of the dead letter, and devotes himself to the kaleidoscopic transformation of barren word-symbols, can never expect to get beyond the vagaries of modern mythologists.

Thus, Vaivasvata, Xisuthrus, Deukalion, Noah, etc., etc.—all the head-figures of the world-deluges, universal and partial, astronomical or geological—all furnish in their very names the records of the causes and effects which led to the event, if one can but read them fully. All such deluges are based on events that took place in nature, and stand as *historical* records, therefore, whether they were sidereal, geological, or even simply allegorical, of a moral event on other and higher planes of being. This we believe has now been sufficiently demonstrated during the long explanation necessitated by the allegorical Stanzas.

To speak of a race nine *yatis*, or 27 feet high, in a work claiming a more scientific character than "Jack the Giant-Killer," is a somewhat unusual proceeding. "Where are your proofs?" the writer will be asked. In History and tradition, is the answer. Traditions about a race of giants in days of old are universal; they exist in oral and written lore. India had her Danavas and Daityas; Ceylon had her Râkshasas; Greece, her Titans; Egypt, her colossal Heroes; Chaldea, her Izdubars (Nimrod); and the Jews their *Emims* of the land of Moab, with the famous giants, Anakim (*Numbers* xiii. 33). Moses speaks of Og, a king who was nine cubits high (15ft. 4in.) and four wide (Deut. iii. 11), and Goliath was "six cubits and a span in height" (or 10ft. 7in.). The only difference found between the "revealed Scripture" and the evidence furnished to us by Herodotus, Diodorus Siculus, Homer, Pliny, Plutarch, Philostratus, etc., etc., is this: While the pagans mention only *the skeletons of giants*, dead untold ages before, relics that some of *them had personally seen*, the Bible interpreters unblushingly demand that geology and archæology should believe, that several countries were inhabited by such giants in the day of Moses; giants before whom the Jews were as grasshoppers, and who still existed in the days of Joshua and David. Unfortunately their own chronology is in the way. Either the latter or the giants have to be given up. (But see Part III., *Addenda*, the closing chapter.)

Of still standing witnesses to the submerged continents, and the colossal men that inhabited them, there are still a few. Archæology claims several such on this globe, though beyond wondering "what these may be"—it never made any serious attempt to solve the mystery. Besides the Easter Island statues mentioned already, to what epoch do the colossal statues, still erect and intact near Bamian, belong? Archæology assigns them to the first centuries of Christianity (as usual), and errs in this as it does in many other speculations. A few words of description will show the readers what are the statues of both Easter Isle and Bamian. We will first examine what is known of them to orthodox Science. In "*The Countries of the World*," by Robert Brown, in Vol. IV., page 43, it is stated that—

"Teapi, Rapa-nui, or Easter Island, is an isolated spot almost 2,000 miles from the South American coast. . . . In length it is about twelve miles, in breadth four . . . and there is an extinct crater 1,050 feet high in its centre. The island abounds in craters, which have been extinct for so long that no tradition of their activity remains. . . .

". . . But who made the great stone images (p. 44, etc.) which are now the chief attraction of the island to visitors? *No one knows*"—says the reviewer. "It is more than likely that they were here when the present inhabitants (a handful of Polynesian savages) arrived. . . . Their workmanship *is*

of a high order . . . . and it is believed that the race who formed them were the frequenters of the natives of Peru and other portions of South America. . . Even at the date of Cook's visit, some of the statues, measuring 27 feet in height and eight across the shoulders were lying overthrown, while others still standing appeared much larger. One of the latter was so lofty that the shade was sufficient to shelter a party of thirty persons from the heat of the sun. The platforms on which these colossal images stood averaged from thirty to forty feet in length, twelve to sixteen broad. . . . all built of hewn stone in the Cyclopean style, very much like the walls of the Temple of Pachacamac, *or the ruins of Tia-Huanuco in Peru*" (vol. iii., pp. 310, 311).

"THERE IS NO REASON TO BELIEVE THAT ANY OF THE STATUES HAVE BEEN BUILT UP, BIT BY BIT, BY SCAFFOLDING ERECTED AROUND THEM"—adds the journal very suggestively—without explaining *how* they could be built otherwise, unless made by giants of the same size as the statues themselves. One of the best of these colossal images is now in the British Museum. The images at Ronororaka—the only ones now found erect—are four in number, three deeply sunk in the soil, and one resting on the back of its head like the head of a man asleep. Their types, though all are long-headed, are different; and they are evidently meant for portraits, as the noses, the mouths and chins differ greatly in form, their head-dress, moreover—a kind of flat cap with a back piece attached to it to cover the back portion of the head—showing that the originals were no savages of the stone period. Verily the question may be asked—"Who made them?"—but it is not archæology nor yet geology that is likely to answer, though the latter recognizes in the Island a portion of a submerged continent.

But who cut the Bamian, still more colossal, statues, the tallest and the most gigantic in the whole world, for Bartholdi's "Statue of Liberty" (now at New York) *is a dwarf* when compared with the largest of the five images. Burnes, and several learned Jesuits who have visited the place, speak of a mountain "*all honeycombed with gigantic cells*," with two immense giants cut in the same rock. They are referred to as the modern *Miaotse* (*vide supra*, quotation from *Shoo-King*) the last surviving witnesses of the *Miaotse* who had "troubled the earth"; the Jesuits are right, and the Archæologists, who see Buddhas in the largest of these statues, are mistaken. For all those numberless gigantic ruins discovered one after the other in our day, all those immense avenues of colossal ruins that cross North America along and beyond the Rocky Mountains, are the work of the Cyclopes, the true and actual Giants of old. "Masses of enormous human bones" were found "in America, near Misorte," a celebrated modern traveller tells us, precisely on the spot which local tradition points out as the landing

spot of those giants who overran America when it had hardly arisen from the waters (See "*De La Vega*," *Vol.* ix., ch. ix.).*

Central Asian traditions say the same of the Bamian statues. What are they, and what is the place where they have stood for countless ages, defying the cataclysms around them, and even the hand of man, as in the instance of the hords of Timoor and the Vandal-warriors of Nadir-Shah? Bamian is a small, miserable, half-ruined town in Central Asia, half-way between Cabul and Balkh, at the foot of Kobhibaba, a huge mountain of the Paropamisian (or Hindu-Kush) chain, some 8,500 feet above the level of the sea. In days of old, Bamian was a portion of the ancient city of Djooljool, ruined and destroyed to the last stone by Tchengis-Khan in the XIIIth century. The whole valley is hemmed in by colossal rocks, which are full of partially natural and partially artificial caves and grottoes, once the dwellings of Buddhist monks who had established in them their *viharas*. Such *viharas* are to be met with in profusion, to this day, in the rock-cut temples of India and the valleys of Jellalabad. It is at the entrance of some of these that five enormous statues, of what is regarded as Buddha, have been discovered or rather *rediscovered* in our century, as the famous Chinese traveller, Hiouen-Thsang, speaks of, and saw them, when he visited Bamian in the VIIth century.

When it is maintained that no larger statues exist on the whole globe, the fact is easily proven on the evidence of all the travellers who have examined them and taken their measurements. Thus, the largest is 173 feet high, or *seventy* feet higher than the "Statue of Liberty" now at New York, as the latter is only 105 feet or 34 mètres high. The famous Colossus of Rhodes itself, between whose limbs passed easily the largest vessels of those days, measured only 120 to 130 feet in height. The second statue, cut out in the rock like the first one, is only 120 feet (15 feet taller than the said "Liberty").† The third statue is only 60 feet high—the two others still smaller, the last one being only a little larger than the average tall man of our present race. The first and largest of the Colossi represents a man draped in a kind of *toga*; M. de Nadeylac thinks (See *infra*) that the general appearance of the figure, the lines of the head, the drapery, and especially the large hanging ears, point out undeniably that Buddha was meant to be represented. But the above proves nothing. Notwithstanding the fact

* See also "*Pneumatologie des Esprits*," *Vol. III.*, *p.* 55, *de Mirville*.

† The first and second have, in common with Bartholdi's Statue, an entrance at the foot, leading by a winding staircase cut in the rock up into the heads of the statues. The eminent French archæologist and anthropologist, the Marquis de Nadeylac, justly remarks in his work that there never was in ancient or in modern times a sculptured human figure more colossal than the first of the two.

that most of the now existing figures of Buddha, represented in the posture of *Samadhi*, have large drooping ears, this is a later innovation and an afterthought. The primitive idea was due to esoteric allegory. The unnaturally large ears symbolize the omniscience of wisdom, and were meant as a reminder of the power of Him who *knows and hears all*, and whose benevolent love and attention for all creatures nothing can escape. "The merciful Lord, our Master, hears the cry of agony of the smallest of the small, beyond vale and mountain, and hastens to its deliverance":—says a Stanza. Gautama Buddha was an Aryan Hindu, and an approach to such ears is found only among the Mongolian Burmese and Siamese, who, as in Cochin, distort them artificially. The Buddhist monks, who turned the grottos of the *Miaotse* into *Viharas* and cells, came into Central Asia about or in the first century of the Christian era. Therefore Hiouen Thsang, speaking of the colossal statue, says that "the shining of the gold ornamentation that overlaid the statue" in his day "dazzled one's eyes," but of such gilding there remains not a vestige in modern times. The very drapery, in contrast to the figure itself, cut out in the standing rock, is made of plaster and modelled over the stone image. Talbot, who has made the most careful examination, found that this drapery belonged to a far later epoch. The statue itself has therefore to be assigned to a far earlier period than Buddhism. Whom does it represent in such case, it may be asked?

Once more tradition, corroborated by written records, answers the query, and explains the mystery. The Buddhist Arhats and Ascetics found the five statues, and many more, now crumbled down to dust, and as the three were found by them in colossal niches at the entrance of their future abode, they covered the figures with plaster, and, over the old, modelled new statues made to represent Lord Tathagata. The interior walls of the niches are covered to this day with bright paintings of human figures, and the sacred image of Buddha is repeated in every group. These frescoes and ornaments—which remind one of the Byzantine style of painting—are all due to the piety of the monk-ascetics, like some other minor figures and rock-cut ornamentations. But the five statues belong to the handiwork of the Initiates of the Fourth Race, who sought refuge, after the submersion of their continent, in the fastnesses and on the summits of the Central Asian mountain chains. Moreover, the five statues are an imperishable record of the esoteric teaching about the gradual evolution of the races.

The largest is made to represent the First Race of mankind, its ethereal body being commemorated in hard, everlasting stone, for the instruction of future generations, as its remembrance would otherwise never have

survived the Atlantean Deluge. The second—120 feet high—represents the sweat-born; and the third—measuring 60 feet—immortalizes the race that fell, and thereby inaugurated the first *physical* race, born of father and mother, the last descendants of which are represented in the Statues found on Easter Isle; but they were only from 20 to 25 feet in stature at the epoch when Lemuria was submerged, after it had been nearly destroyed by volcanic fires. The Fourth Race was still smaller, though gigantic in comparison with our present Fifth Race, and the series culminated finally in the latter. (See the following sub-section on "Cyclopean Ruins, and Colossal Stones as Witnesses to Giants.")

These are, then, the "Giants" of antiquity, the ante- and post-diluvian *Gibborim* of the Bible. They lived and flourished one million rather than between three and four thousand years ago. The *Anakim* of Joshua, whose hosts were as "grasshoppers" in comparison with them, are thus a piece of Israelite fancy, unless indeed the people of Israel claim for Joshua an antiquity and origin in the Eocene, or at any rate in the Miocene age, and change the millenniums of their chronology into millions of years.

In everything that pertains to prehistoric times the reader ought to bear the wise words of Montaigne in his mind. Saith the great French philosopher:—

". . . It is a sottish presumption to disdaine and condemne that for false, which unto us seemeth to beare no show of likelihood or truth: which is an ordinarie fault in those who perswade themselves to be of more sufficiencie than the vulgar sort.

". . . But reason hath taught me, that so resolutely to condemne a thing for false and impossible, is to assume unto himself the advantage to have the bounds and limits of God's will, and the power of our common Mother Nature tied to his sleeve, and that there is no greater folly in the world than to reduce them to the measure of our capacitie and bounds of our sufficiencie.

"If we term those things monsters or miracles to which our reason cannot attain, how many doe such daily present themselves unto our sight? Let us consider through what cloudes, and how blinde-folde we are led to the knowledge of most things that passe our hands; verily we shall finde it is rather custome than Science that receiveth, the strangenesse of them from us: and that those things, were they newly presented unto us, wee should doubtless deeme them as much or more unlikely and incredible than any other." (*Essays*, chap. xxvi.)

A fair-minded scholar should, before denying the possibility of *our* history and records, search modern History, as well as the universal traditions scattered throughout ancient and modern literature, for traces left by these marvellous early races. Few among the unbelievers suspect the wealth of corroborative evidence which is found scattered about and buried even in the British Museum alone. The

reader is asked to throw one more glance at the subject-matter treated of in the chapter which follows:—

Cyclopean Ruins and Colossal Stones as Witnesses to Giants.

In his enormous works—*Mémoires addressées à l'Académie des Sciences*—de Mirville, carrying out the task of proving the reality of the devil and showing his abode in every ancient and modern idol, has collected several hundred pages of "historical evidence" that in the days of *miracle*—Pagan and Biblical—the stones walked, spoke, delivered oracles, and even sung. That finally, "Christ-stone," or *Christ-Rock*, "the spiritual Rock" that followed "Israel" (1 *Corinth. x.* 4) "became a *Jupiter lapis*," swallowed by his father Saturn, "under the shape of a stone."* We will not stop to discuss the evident misuse and materialization of Biblical metaphors, simply for the sake of proving the *Satanism* of idols, though a good deal might be said † on this subject. But without claiming any such peripateticism and innate psychic faculties for our stones, we may collect, in our turn, every available evidence on hand, to show that (*a*) had there been no giants to move about such colossal rocks, there could never have been a Stonehenge, a Carnac (Brittany) and other such Cyclopean structures; and (*b*) were there no such thing as MAGIC, there could never have been so many witnesses to *oracular* and *speaking* stones.

In the *Achaica* (p. 81) we find Pausanias confessing that, in beginning his work, he had regarded the Greeks as mighty *stupid* "for worshipping stones." But, having reached Arcadia, he adds: "I have changed my way of thinking." Therefore, without worshipping stones or stone idols and statues, which is the same—a crime Roman Catholics are unwise to reproach Pagans with, as they do likewise—one may be allowed to believe in what so many great philosophers and holy men have believed in, without deserving to be called an "idiot" by modern Pausaniases.

The reader is referred to Volume VI. of the *Académie des Inscriptions* (*Mémoires*, p. 518, *et seq.*) if he would study the various properties of flints and pebbles from the standpoint of *Magic* and psychic powers. In a poem on *Stones* attributed to Orpheus, those stones are divided into *ophites* and *siderites*, "serpent-stones" and "star-stones." "The '*Ophite*'

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* *Pierres Animées et parlantes.*, *p.* 283. *Théologie de la Pierre*, 270.

† Saturn is *Kronos*—"*Time.*" His swallowing *Jupiter lapis* may turn out one day a prophecy. "Peter (*Cephas, lapis*), is the *stone* on which the Church of Rome is built" we are assured. But *Kronos* is as sure "to *swallow* it" one day, as he has swallowed *Jupiter-lapis* and still greater characters.

is shaggy, hard, heavy, black, and *has the gift of speech;* when one prepares to cast it away, *it produces a sound similar to the cry of a child.* It is by means of this stone that Helanos foretold the ruin of Troy, his fatherland . . " etc. (Falconnet.)

Sanchoniathon and Philo Byblos, in referring to these *betyles*, call them "*Animated* Stones." Photius repeats what Damascius, Asclepiades, Isidorus and the physician Eusebius had asserted before him. The latter (Eusebius) never parted with his *ophites*, which he carried in his bosom, and received oracles from them, delivered *in a small voice resembling a low whistling.** Arnobius (a holy man who, "from a Pagan had become one of the *lights of the Church*," Christians tell their readers) confesses he could never meet on his passage with one of such stones without putting it questions, "which is answered occasionally in a *clear and sharp small voice.*" Where is the difference between the Christian and the Pagan *ophites*, we ask?

It is also known that the famous stone at Westminster was called *liafail*—"the speaking stone,"—which raised its voice only to name the king that had to be chosen. Cambry (*Monuments Celtiques*) says he saw it when it still bore the inscription:—†

"*Ni fallat fatum, Scoti quocumque locatum*
Invenient lapidem, regnasse tenentur ibidem."

Finally, Suidas speaks of a certain Heraclius, who could distinguish at a glance the inanimate stones from those which were endowed with motion; and Pliny mentions stones which "ran away when a hand approached them." (See *Dictionnaire des Religions par l'abbé Bertrand; art. on words Heraclius and Betyles.*)

De Mirville—who seeks to justify the Bible—inquires very pertinently, why the monstrous stones of Stonehenge were called in days of old *chior-gaur* (from *Cor*, "dance," whence *chorea*, and *gaur*, a GIANT), or the dance of giants? And then he sends the reader to receive his reply from the Bishop of St. Gildas. But the authors of the *Voyage dans le Comté*

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* The same, of course, as the "small voice" heard by Elijah after the earthquake at the mouth of the cave. (1 *Kings xix.* 12.)

† The rocking, or Logan, stones bear various names. The Celts had their *clacha-brath*, the "Destiny or judgment-stone"; the *divining*-stone, or "stone of the ordeal" and the oracle stone; the moving or animated stone of the Phœnicians; the rumbling stone of the Irish. Brittany has its "*pierres branlantes*" at Huelgoat. They are found in the Old and the New Worlds: in the British Islands, France, Spain, Italy, Russia, Germany, etc., as in North America. (*See Hodson's "Letters from North America," Vol. II., p.* 440.) Pliny speaks of several in Asia (*Hist. Nat. Lib. I., c.* 96); and Apollonius Rhodius expatiates on the rocking stones, and says that they are "stones placed on the apex of a tumulus, and so sensitive *as to be movable by the mind*" (*Ackerman's Arth. Index, p.* 34), referring no doubt to the ancient priests who moved such stones by will-power and from a distance.

de Cornouailles, sur les traces des géants, and of various learned works on the ruins of Stonehenge,* Carnac and West Hoadley, give far better and more reliable information upon this particular subject. In those regions —true forests of rocks—immense monoliths are found, "some weighing over 500,000 kilograms" (Cambry). These "hinging stones" of Salisbury Plain are believed to be the remains of a Druidical temple. But the Druids were historical men and not Cyclopes, nor giants. Who then, *if not giants, could ever raise such masses* (especially those at Carnac and West Hoadley), range them in such symmetrical order that they should represent the planisphere, and place them in such wonderful equipoise that they seem to hardly touch the ground, are set in motion at the slightest touch of the finger, and would yet resist the efforts of twenty men who should attempt to displace them.

We say, that most of these stones are the relics of the last Atlanteans. We shall be answered that all the geologists claim them to be of a natural origin. That, a rock when "weathering," *i.e.*, losing flake after flake of its substance under influence of weather, assumes this form. That, the "tors" in West England exhibit curious forms, also produced by this cause. That, finally, as all scientists consider the "rocking stones to be of purely natural origin, wind, rain, etc., causing disintegration of rocks in layers"—our statement will be justly denied, especially as "we see this process of rock-modification in progress around us to-day." Let us examine the case.

But read what Geology has to say, and you will learn that often these gigantic masses do not even belong to the countries wherein they are now fixed; that their geological congeners often pertain to strata unknown in those regions and to be found only far beyond the seas. Mr. William Tooke (*French trans., Sépulture des Tartares. Arch. VII., p.* 2227, speculating upon the enormous blocks of granite which are strewn over Southern Russia and Siberia, tells the reader that there, where they now rest, there are neither rocks nor mountains; and that they must have been brought over "from immense distances and with prodigious efforts." Charton (*Voyageurs Anciens et Modernes*, Vol. I., p. 230) speaks of a specimen of such rock "from Ireland," which had been submitted to the analysis of an eminent English geologist, who assigned to it a foreign origin, "*most probably African.*"

This is a strange *coincidence*, as Irish tradition attributes the origin of her circular stones to a *Sorcerer who brought them from Africa.* De Mirville sees in that sorcerer "an accursed *Hamite.*" We see in him a

* See, among others, "*History of Paganism in Caledonia,*" *by Dr. Th. A. Wise, F.R.A.S., etc.*

† Ham was no more a Titan or Giant than Shem and Japhet. They are either all Arkite Titans, as Faber shows them, or myths.

dark Atlantean, or perhaps even some earlier Lemurian, who had survived till the birth of the British Islands—GIANTS in every and any case.*

"Men," says Cambry, naively, "have nothing to do with it . . . for never could *human* power and industry undertake anything of this kind. Nature alone has accomplished it all (! !) and Science will demonstrate it some day" (! !) (p. 88). Nevertheless, it is a *human*, though gigantic power, which has accomplished it, and no more "nature" alone than god or devil.

"Science," having undertaken to demonstrate that even the mind and Spirit of man are simply the production of *blind forces*, is quite capable of accepting the task. It may come out some fine morning, and seek to prove that nature alone has marshalled the gigantic rocks of Stonehenge, traced their position with mathematical precision, given them the form of the Dendera planisphere and of the signs of the Zodiac, and brought stones weighing over one million of pounds flying from Africa and Asia to England and Ireland!

It is true that Cambry recanted later on. "I had believed for a long time," he says, "that *Nature alone* could produce those wonders . . . . but I *recant* . . . . chance *is unable to create* such marvellous combinations . . . . and those who placed the said rocks in equipoise, are the same who have raised the moving masses of the pond of Huelgoat, near Concarneau. . . . ." Dr. John Watson, quoted by the same author "*Antiquites Celtiques*," p. 99, says, when speaking of the *moving* rocks, or Rocking-Stones situated on the slope of Golcar (the "Enchanter"): "The astonishing movement of those masses poised in equilibrium made the Celts compare them to gods." . . . .

In "Stonehenge" (Flinders Petrie) it is said that "Stonehenge is built of the stone of the district, a red sandstone, or 'sarsen' stone, locally called 'grey wethers.' But some of the stones, especially those which are said to have been devoted to astronomical purposes, have been brought from a distance, probably the North of Ireland."

To close, the reflections of a man of Science, in an article upon the subject published in 1850 in the *Revue Archéologique* (*p.* 473), are worthy of being quoted. Says the paper, concerning the rocking stones:—

"Every stone is a block whose weight would try the most powerful machines. There are, in a word, scattered throughout the globe, masses, before which the word *materials* seems to remain inexplicable, at the sight of which imagination is confounded, and that had to be endowed with a name as colossal as the

* Diodorus Siculus asserts that in the days of Isis, all men were of a vast stature, who were denominated by the Hellenes Giants. "Οἱ δ'εν Αἰγύπτῳ μυθολογοῦσι κατὰ τὴν Ἰσιδὸς ἡλικίαν γεγονέναι τίνας πολυσωμάτους."

things themselves. Besides which, these *immense rocking* stones, called sometimes *routers*—placed upright on one of their sides as on a point, their equipoise being so perfect that the slightest touch is sufficient to set them in motion . . . betray a most positive knowledge of statics. Reciprocal counter-motion, surfaces, plane, convex and concave, in turn . . . all this allies them to Cyclopean monuments, of which it can be said with good reason, repeating after de La Vega that 'the demons seem to have worked on them more than men.' "*

For once we agree with our friends and foes, the Roman Catholics, and ask whether such prodigies of statics and equilibrium, applied to masses weighing millions of pounds, can be the work of Palæolithic *savages*, of cave-men, taller than the average man in our century, yet ordinary mortals as we are? It is no use for *our* purpose to refer to the various traditions attached to the rocking-stones. Still, it may be as well to remind the English reader of *Giraldus Cambrensis*, who speaks of such a stone on the Isle of Mona, which returned to its place, every effort made to keep it elsewhere notwithstanding. At the time of the conquest of Ireland by Henry II., a Count Hugo Cestrensis, desiring to convince himself of the reality of the fact, tied the Mona stone to a far bigger one and had them thrown into the sea. On the following morning it was found in its accustomed place. . . The learned William of Salisbury warrants the fact by testifying to its presence in the wall of a church where he had seen it in 1554. . . And this reminds one of what Pliny said of the stone left by the Argonauts at Cyzicum, which the Cyzicans had placed in the Prytanea "whence it *ran away several times*, which forced them to lead it" (*Nat. Hist.*, *XXXVI.*, *p.* 592) . . . Here we have immense stones stated by all antiquity to be "living, moving, speaking and self-perambulating." They were also capable, it seems, of making people run away, since they have been called *routers* ("to put to flight," to rout) and Des Mousseaux shows them all to be prophetic stones and

* "It is difficult," writes Creuzer, "not to suspect in the structures of Tiryns and Mycenae planetary forces supposed to be moved by celestial powers, analogous to the famous Dactyles." *(Pelasges et Cyclopes)*. To this day Science is ignorant on the subject of the Cyclopes. They are supposed to have built all the so-called "Cyclopean" works whose erection necessitated several regiments of Giants, and—they were only seventy-seven in all (about one hundred, Creuzer thinks). They are called "Builders," and Occultism calls them the INITIATORS, who, initiating some Pelasgians, thus laid the foundation stone of true MASONRY. Herodotus associates the Cyclops with Perseus "the son of an Assyrian demon" (I. *VI. p.* 54). Raoul Rochette found that Palæmonius, the Cyclops, to whom a sanctuary was raised, "was the Tyrian Hercules." Anyhow, he was the builder of the sacred columns of Gadir, covered with mysterious characters to which Apollonius of Tyana was the only one in his age to possess the key; and with figures which may still be found on the walls of Ellora, the gigantic ruins of the temple of Viswakarma, "the builder and artificer of the Gods."

called *mad* stones (*see his*, "*Dieu et les Dieux*" *p.* 587). "The rocking-stone is accepted in Science. Why did it rock, why was it made to do so? One must be blind not to see that this motion was one more means of divination, and that they were called for this very reason 'the stones of truth'" (*de Mirville*, "*Fétichisme*")*

This is history, the Past of prehistoric times, warranting the same in later ages. The Dracontia, sacred to the moon and the serpent, were the more ancient "Rocks of Destiny" of older nations, whose motion, or *rocking*, was a code perfectly clear to the initiated priests, who alone had the key to this ancient *reading*. Vormius and Olaüs Magnus show that it was according to the orders of the oracle, "whose voice spoke through the immense rocks raised by the colossal powers of ancient giants," that the kings of Scandinavia were elected. "In India and Persia," says Pliny, "it is she (the Persian Oitzoé) whom the magi had to consult for the election of their sovereigns" (*Nat. Hist.*, *lxxxvii.*, *chap. LIV.*); and he describes (*in chap. XXXVIII.*, *l. ii.*) a rock overshadowing Harpasa, in Asia, and placed in such a manner that "a single finger

* Messrs. Richardson and Barth are said to have been amazed at finding in the Desert of Sahara the same trilithic and raised stones they had seen in Asia, Circassia, Etruria, and in all the North of Europe. Mr. Rivett-Carnac, B.C.S., of Allahabad, the distinguished Archæologist, shows the same amazement in finding the description given by Sir J. Simpson of the cuplike markings on stones and rocks in England, Scotland, and other Western countries—"offering an extraordinary resemblance" to "the marks on the trap Boulders which encircle the Barrows near Nagpur" (the city of Snakes). The eminent scholar saw in this "another and very extraordinary addition to the mass of evidence. . . that a branch of the nomadic tribes, who swept at an early date over Europe, penetrated into India also." We say Lemuria, Atlantis and her giants, and the earliest races of the Fifth Root-Race had all a hand in these betyles, lithoi, and "magic" stones in general. The cup marks noticed by Sir J. Simpson, and the "holes scooped out on the face" of rocks and monuments found by Mr. Rivett-Carnac "of different sizes varying from six inches to an inch-and-a-half in diameter, and in depth from one to one-and-a-half inch . . . . . generally arranged in perpendicular lines presenting many permutations in the number and size and arrangement of the cups"—are simply *written* RECORDS of the oldest races. Whosoever examines with attention the drawings made of such marks in the "*Archæological Notes on Ancient Sculpturing on Rocks in Kumaon, India, etc.*," will find in it the most primitive style of marking or recording; something of the sort having been adopted by the American inventors of the Morse code of telegraphic writing, which reminds us of the Ahgam writing, a combination of long and short strokes, as Mr. Rivett-Carnac describes it "cut on sandstone." Sweden, Norway, and Scandinavia are full of such *written* records, the Runic characters having followed the cup-marks and long and short strokes. In "Johannes Magnus' Infolio" one sees the representation of the demi-god, the giant Starchaterus (Starkad, the pupil of Kroszharsgrani, the Magician) who holds under each arm a huge stone covered with Runic characters; and Starkad, according to Scandinavian legend, went to Ireland and performed marvellous deeds in the North and South, East and West. (See "*Asgard and the Gods.*")

can move it, while the weight of the whole body makes it resist." Why then should not the rocking stones of Ireland, or those of Brinham, in Yorkshire, have served for the same mode of *divination* or oracular communications? The hugest of them are evidently the relics of the Atlanteans; the smaller ones, such as Brinham Rocks, with some revolving stones on their summit, are copies from the more ancient lithoi. Had not the bishops of the middle ages destroyed all the plans of the *Dracontia* they could lay their hands on, Science would know more of these.* As it is, we know that they were universally used during long prehistoric ages, and all for the same purposes of prophecy and MAGIC. E. Biot, a member of the Institute of France, published in his *Antiquités de France, Vol.* ix., an article showing the *Chatam peramba* (the Field of Death, or ancient burial ground in Malabar), to be identical with the old tombs at Carnac—"a prominence and a central tomb.". . . "Bones are found in them (the tombs)," he says, "and Mr. Hillwell tells us that some of these are enormous, the natives (of Malabar) calling the tombs the dwellings of Râkshasas (giants)." Several stone circles, "considered the work of the *Panch Pandava* (five Pandus), as all such monuments are in India, so numerous in that country," when opened by the direction of Rajah Vasariddi, "were found to contain *human bones of a very large size.*" (*T. A. Wise, in "History of Paganism in Caledonia," p.* 36).

Again, de Mirville is right in his *generalization*, if not in his conclusions. As the long cherished theory that the Dracontia are mostly witnesses to "great natural geological commotions" (Charlton), and "are the *work of Nature*" (Cambry) is now exploded, his remarks are very just. "Before the *impossibility* of such a theory is asserted, we advise Science to reflect . . . . and, above all, no longer to class *Titans and Giants* among primitive legends: for their works are there, under our eyes, and those rocking stones will oscillate on their basis to the end of the world to help them to see clearer and realise once for all, that *one is not altogether a candidate for Charenton for believing in wonders certified to by the whole of Antiquity*" ("*Fétichisme,*" *p.* 288).

It is just what we can never repeat too often, though the voices of both Occultists and Roman Catholics are raised in the desert. Nevertheless, no one can fail to see that Science is as inconsistent, to say the least, in its modern speculations, as was ancient and mediæval theology in *its* interpretations of the so-called *Revelation.* Science would have men descend from the pithecoid ape—a transformation requiring millions of years—and yet fears to make mankind older than 100,000 years! Science teaches the gradual transformation of species,

* Charton, the Author of "*Voyageurs anciens et modernes,*" quoted by De Mirville.

natural selection and evolution from the lowest form to the highest; from mollusc to fish, from reptile to bird and mammalian. Yet it refuses to man, who physiologically is only a higher mammal and animal, such transformation of his external form. But if the monstrous iguanodon of the Wealden may have been the ancestor of the diminutive iguana of to-day, why could not the monstrous man of the Secret Doctrine have become the modern man—the link between Animal and Angel? Is there anything more unscientific in *this* "theory," than in that of refusing to man any spiritual immortal Ego, making of him an automaton, and ranking him, at the same time, *as a distinct genus* in the system of Nature? Occult Sciences may be less scientific than the present exact Sciences, they are withal more logical and consistent in their teachings. Physical forces, and natural affinities of atoms may be sufficient as factors to transform a plant into an animal; but it requires more than a mere interplay between certain material aggregates and their environment, to call to life a *fully conscious man;* even though he were no more indeed than a ramification between two "poor cousins" of the Quadrumanous order. Occult Sciences admit with Hæckel that (objective) life on our globe "is a logical postulate of Scientific natural history," but add that the rejection of a like *Spiritual* involution, from *within without*, of invisible subjective Spirit-life—eternal and a Principle in Nature—is more illogical, if possible, than to say that the Universe and all in it has been gradually built by blind forces inherent in matter, without any *external* help.

Suppose an Occultist were to claim that the first grand organ of a cathedral had come originally into being in the following manner. First, there was a progressive and gradual elaboration in Space of an organizable material, which resulted in the production of a state of matter named *organic* PROTEIN. Then, under the influence of incident forces, those states having been thrown into a phase of unstable equilibrium, they slowly and majestically evolved into and resulted in new combinations of carved and polished wood, of brass pins and staples, of leather and ivory, wind-pipes and bellows. After which, having adapted all its parts into one harmonious and symmetrical machine, the organ suddenly pealed forth Mozart's *Requiem*. This was followed by a Sonata of Beethoven, etc., *ad infinitum;* its keys playing of themselves and the wind blowing into the pipes by its own inherent force and fancy. . . . . What would Science say to such a theory? Yet, it is precisely in such wise that the materialistic *savants* tell us that the Universe was formed, with its millions of beings, and man, its spiritual crown.

Whatever may have been the real inner thought of Mr. Herbert Spencer, when writing on the subject of the gradual transformation of

species, what he says in it applies to our doctrine. "Construed in terms of evolution, every kind of being is conceived as a product of modifications wrought by insensible gradations *on a pre-existing kind of being*." ("*Essays on Physiology*," Subj. p. 144.) Then why, in this case, should not historical man be the product of a modification on a pre-existent and pre-historical kind of man, even supposing for argument's sake that there is *nothing* within him to last longer than, or live independently of, his physical structure? But this is not so! For, when we are told that "organic matters are produced in the laboratory by what we may literally call *artificial evolution*" (*Appendix to "Principles of Biology*," *p.* 482), we answer the distinguished English philosopher, that Alchemists and great adepts have done as much, and, indeed, far more, before the chemists ever attempted to "build out of dissociated elements complex combinations." The *Homunculi* of Paracelsus are a fact in Alchemy, and will become one in Chemistry very likely, and then Mrs. Shelley's Frankenstein will have to be regarded as a prophecy. But no chemist, or Alchemist either, will ever endow such a "Frankenstein's Monster" with more than animal instinct, unless indeed he does that which the "Progenitors" are credited with, namely, if he leaves his own physical body, and incarnates in the "empty form." But even this would be an *artificial*, not a natural man, for our "Progenitors" had, in the course of eternal evolution, to become *gods* before they became men.

The above digression, if one, is an attempt at justification before the few thinking men of the coming century who may read this. But this accounts also for the reason why the best and most spiritual men of our present day can no longer be satisfied with either Science or theology; and why they prefer any such "psychic craze" to the dogmatic assertions of both, neither of the two having anything better to offer than *blind* faith in their respective infallibility. *Universal* tradition is indeed the far safer guide in life. And universal tradition shows primitive man living for ages together with his Creators and first instructors—the Elohim—in the World's "Garden of Eden," or "Delight." We shall treat of the Divine Instructors in Stanza XII.

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45. THE FIRST GREAT WATERS CAME. THEY SWALLOWED THE SEVEN GREAT ISLANDS (*a*).

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46. ALL HOLY SAVED, THE UNHOLY DESTROYED. WITH THEM MOST OF THE HUGE ANIMALS PRODUCED FROM THE SWEAT OF THE EARTH (*b*).

(*a*) As this subject—the fourth great deluge on our globe in this Round—is fully treated in the chapters that follow the last Stanza, to say anything more at present would be mere repetition. The seven great islands (Dwipas) belonged to the continent of Atlantis. The secret teachings show that the "Deluge" overtook the Fourth, giant Race, not on account of their depravity, or because they had become "black with sin," but simply because such is the fate of every continent, which—like everything else under our Sun—is born, lives, becomes decrepit, and dies. This was when the Fifth Race was in its infancy.

(*b*) Thus the giants perished—the magicians and the sorcerers, adds the fancy of popular tradition, but "all holy saved," and alone the "unholy were destroyed." This was due, however, as much to the *prevision* of the "holy" ones, who had not lost the use of their "third eye," as to Karma and natural law. Speaking of the subsequent race (our Fifth Humanity), the commentary says:—

"*Alone the handful of those Elect, whose divine instructors had gone to inhabit that Sacred Island—'from whence the last Saviour will come'—now kept mankind from becoming one-half the exterminator of the other* [as mankind does now—H.P.B.]. *It* (mankind) *became divided. Two-thirds of it were ruled by Dynasties of lower, material Spirits of the earth, who took possession of the easily accessible bodies; one-third remained faithful, and joined with the nascent Fifth Race—the divine Incarnates. When the Poles moved* (for the fourth time) *this did not affect those who were protected, and who had separated from the Fourth Race. Like the Lemurians—alone the ungodly Atlanteans perished, and 'were seen no more.'* . . . ."

STANZA XII.

THE FIFTH RACE AND ITS DIVINE INSTRUCTORS.

§§ (47) The remnants of the first two races disappear for ever. Groups of the various Atlantean races saved from the Deluge along with the Forefathers of the Fifth. (48) The origins of our present Race, the Fifth. The first divine Dynasties. (49) The earliest glimmerings in History, now pinned to the allegorical chronology of the Bible, and "universal" History slavishly following it.—The nature of the first instructors and civilizers of mankind.

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47. FEW (*men*) REMAINED. SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED, REMAINED. THE MOON-COLOURED (*of the primitive Divine Stock*) WERE GONE FOR EVER (*a*) . . . .

48. THE FIFTH RACE PRODUCED FROM THE HOLY STOCK (*remained*). IT WAS RULED BY HER FIRST DIVINE KINGS.

49. THE "SERPENTS" WHO RE-DESCENDED; WHO MADE PEACE WITH THE FIFTH (*Race*), WHO TAUGHT AND INSTRUCTED IT (*b*) . . . .

(*a*) This verse (47) relates to the Fifth Race. History does not begin with it, but living and ever-recurring tradition does. History—or what is called history—does not go further back than the fantastic origins of our fifth sub-race, a "few thousands" of years. It is the sub-divisions of this first sub-race of the Fifth Root-Race which are referred to in the sentence, "Some yellow, some brown and black, and some red, remained." The "moon coloured" (*i.e.*, the First and the Second Races) were gone for ever—ay, without leaving any traces whatever; and that, so far back as the third "Deluge" of the Third Lemurian race, that "Great Dragon," whose tail sweeps whole nations out of existence in the twinkling of an eye. And this is the true meaning of the Verse in the COMMENTARY which says:

"*The* GREAT DRAGON *has respect but for the* 'SERPENTS' *of* WISDOM, *the Serpents whose holes are now under the triangular stones*," *i.e.*, "the Pyramids, at the four corners of the world."

(*b*) This tells us clearly that which is mentioned more than once elsewhere in the Commentaries; namely, that the Adepts or "Wise" men of the three Races (the Third, Fourth and the Fifth) dwelt in subterranean habitats, generally under some kind of pyramidal structure, if not

actually under a pyramid. For such "pyramids" existed in the four corners of the world and were never the monopoly of the land of the Pharaohs, though until found scattered all over the two Americas, under and over ground, beneath and amidst virgin forests, as in plain and vale, they were supposed to be the exclusive property of Egypt. If the true geometrically correct pyramids are no longer found in European regions, many of the supposed early *neolithic* caves, of the colossal triangular, pyramidal and conical *menhirs* in the Morbihan, and Brittany generally; many of the Danish tumuli and even of the "giant tombs" of Sardinia with their inseparable companions, the *nuraghi*, are so many more or less clumsy copies of the pyramids. Most of these are the works of the first settlers on the newly-born continent and isles of Europe, the—"some yellow, some brown and black, and some red"—races that remained after the submersion of the last Atlantean continents and islands (850,000 years ago), with the exception of Plato's Atlantean island, and before the arrival of the great Aryan races; while others were built by the earliest immigrants from the East. Those who can hardly accept the antiquity of the human race so far back as the 57,000 years assigned by Dr. Dowler to the skeleton found by him at New Orleans on the banks of the Mississippi, will, of course, reject these facts. But they may find themselves mistaken some day. It is the foolish self-glorification of the Arcadians who styled themselves προσελήνοι—older than the moon—and of the people of Attica, who claimed that they had existed before the sun appeared in heaven, that we may disparage, not their undeniable antiquity. Nor can we laugh at the universal belief that we had giant ancestors. The fact that the bones of the mammoth and mastodon, and, in one case, those of a gigantic salamander, have been mistaken for human bones, does not make away with the difficulty that, of all the mammalians, man is the only one whom science will not allow to have dwarfed down, like all other animal frames, from the giant *homo diluvii* to the creature between 5 and 6 feet that he is now.

But the "Serpents of Wisdom" have preserved their records well, and the history of the human evolution *is* traced in heaven as it is traced on underground walls. Humanity and the *stars* are bound together indissolubly, because of the *intelligences* that rule the latter.

Modern symbologists may scoff at this and call it "fancy," but "it is unquestionable that the Deluge has (ever) been associated in the legends of some Eastern peoples not only with the Pyramids, but also with the constellations," writes Mr. Staniland Wake ("*The Great Pyramid*"). The "Old Dragon" is identical with the "great Flood." says Mr. Proctor (*in "Knowledge," Vol. I., p.* 243): "We know that in the past the constellation of the Dragon was at the pole, or boss, of the celestial sphere. In stellar temples . . . the Dragon would be the

uppermost or ruling constellation . . . it is singular how closely the constellations . . . correspond in sequence and in range of right ascension with the events recorded respecting the (Biblical) Flood."

The reasons for this *singularity* have been made clear in this work. But it shows only that there were *several* Deluges mixed up in the memories and traditions of the sub-races of the Fifth Race. The first great "Flood" was astronomical and cosmical, while several others were *terrestrial*. Yet, this did not prevent our very learned friend Mr. Gerald Massey—an *Initiate* truly in the mysteries of the British Museum, still only a *Self*-initiate—from declaring and insisting that the *Atlantean* submersion and Deluge were only the anthropomorphized fancies of ignorant people; and that Atlantis was no better than an *astronomical allegory*. Nevertheless, the great Zodiacal allegory is based upon historical events, and one can hardly interfere with the other; and it stands also to reason that every student of Occultism knows what that astronomical and zodiacal allegory means. Smith shows in the Nimrod Epic of the Assyrian tablets the real meaning of it. Its "*twelve cantos*" refer to the annual course of the Sun through the twelve months of the year. Each tablet answers to a special month, and contains a distinct reference to the animal forms in the signs of the Zodiac"; the eleventh canto being "consecrated to Rimmon, the God of storms and of rain, and harmonizes with the eleventh sign of the Zodiac—Aquarius, or the Waterman" (*Nineteenth Century*, 1882, *p*. 236). But even this is preceded in the old records by the *pre*-astronomical Cosmic FLOOD, which became allegorized and symbolized in the above Zodiacal or Noah's Flood. But this has nothing to do with Atlantis. The Pyramids are closely connected with the ideas of both the Great Dragon (the constellation), the "Dragons of Wisdom," or the great Initiates of the Third and Fourth Races, and the Floods of the Nile, regarded as a divine reminder of the great Atlantic Flood. The astronomical records of Universal History, however, are said to have had their beginnings with the Third Sub-race of the Fourth Root-race or the Atlanteans. When was it? Occult data show that even since the time of the regular establishment of the Zodiacal calculations in Egypt, *the poles have been thrice inverted*.

We will presently return once more to this statement. Such symbols as are represented by the Signs of the Zodiac—a fact which offers a handle to materialists upon which to hang their one-sided theories and opinions—have too profound a signification, and their bearing upon our Humanity is too important to suffer dismissal in a few words. Meanwhile, we have to consider the meaning of that other statement which mentions (verse 48) the first *divine Kings*, who are said to have "redescended," guided and *instructed* our Fifth Race after the last deluge!

We shall consider this last claim historically in the sections that follow, but must end with a few more details on the subject of "Serpents."

The rough commentaries on the Archaic Stanzas have to end here. Further elucidation requires proofs obtained from ancient, mediæval, and modern works that have treated of these subjects. All such evidence has now to be gathered in, collated and brought together in better order, so as to compel the attention of the reader to this wealth of historical proofs. And as the manifold meaning of the weird symbol —so often referred to and suggestive of the "tempter of man" in the orthodox light of the church—can never be too strongly insisted upon, it seems more advisable to exhaust the subject by every available proof at this juncture, even at the risk of repetition. The Titans and Kabirs have been invariably made out by our theologians and some pious symbologists as indissolubly connected with the grotesque personage called *devil*, and every proof to the contrary has been hitherto as invariably rejected and ignored; therefore, the occultist must neglect nothing which may tend to defeat this conspiracy of slander. It is proposed to divide the subjects involved in these three last verses into several groups, and examine them in this final chapter as carefully and as fully as space permits. A few more details may thus be added to the general evidences of antiquity, on the most disputed tenets of Occultism and the Esoteric Doctrine—the bulk of which will be found in Part II. on Symbology.

Serpents and Dragons under different Symbolisms.

The name of the Dragon in Chaldea was not written phonetically, but was represented by two monograms, *probably* meaning, according to the Orientalists, "the scaly one." "This description," very pertinently remarks G. Smith, "of course might apply either to a fabulous dragon, a serpent, or a fish," and we may add: "It applies in one case to *Makara*, the tenth Zodiacal sign, meaning in Sanskrit a non-descript amphibious animal, generally called Crocodile, and really signifying something else. (*Vide* Part II., "*The Mysteries of the Hebdomad.*") This, then, is a virtual admission that the Assyriologists, at all events, know nothing certain as to the status of the "Dragon" in ancient Chaldea, whence the Hebrews got *their* symbolism, only to be afterwards robbed of it by the Christians, who made of the "Scaly one" a living entity and a maleficent power.

A specimen of Dragons, "winged and scaled," may be seen in the British Museum. Representing the events of the Fall according to the same authority, there are also two figures sitting on each side of a tree, and holding out their hands to the "apple," while at the back of the "Tree"

is the Dragon-Serpent. Esoterically, the two figures are two "Chaldees" ready for initiation, the Serpent symbolising the "Initiator"; while the jealous gods, who curse the three, are the exoteric profane clergy. Not much of the literal "Biblical event" there, as any occultist can see.

"The Great Dragon has respect but for the Serpents of Wisdom," says the Stanza; thus proving the correctness of our explanation of the two figures and the "Serpent."

"*The Serpents who redescended . . . . who taught and instructed*" the Fifth Race. What sane man is capable of believing in our day that *real* serpents are hereby meant? Hence the rough guess, now become almost an axiom with the men of science, that those who wrote in antiquity upon various sacred Dragons and Serpents either were superstitious and credulous people, or were bent upon deceiving those more ignorant than themselves. Yet, from Homer downwards, the term implied something hidden from the profane.

"Terrible are the gods when they manifest themselves"—those *gods* whom men call *Dragons*. And Ælianus, treating in his "*De Naturâ Animalium*" of these Ophidean symbols, makes certain remarks which show that he understood well the nature of this most ancient of symbols. Thus he most pertinently explains with regard to the above Homeric verse—"For the Dragon, while sacred and to be worshipped, *has within himself something still more of the divine nature* of which it is better (for others?) to remain in ignorance" (Book xi., ch. 17).

This "Dragon" having a septenary meaning, the highest and the lowest may be given. The former is identical with the "Self-born," the Logos (the Hindu *Aja*). He was the second person of the Trinity, the Son, with the Christian Gnostics called the Naasenians, or Serpent-Worshippers. His symbol was the constellation of the Dragon.* Its seven "stars" are the seven stars held in the hand of the "Alpha and Omega" in *Revelation*. In its most terrestrial meaning, the term "Dragon" was applied to the *Wise* men.

This portion of the religious symbolism of antiquity is very abstruse and mysterious, and may remain incomprehensible to the profane. In our modern day it so jars on the Christian ear that it can hardly escape, all civilization notwithstanding, being regarded as a direct denunciation of the most cherished Christian dogmas, the subject of which required, to do it justice, the pen and genius of Milton, whose poetical fiction has now taken root in the Church as a revealed dogma.

Did the allegory of the Dragon and his supposed conqueror in

* As shown by H. Lizeray in the "Trinité Chrétienne Devoilée"—placed between the immutable Father (the Pole, a fixed Point) and mutable matter, the Dragon transmits to the latter the influences received by him from the Pole, whence his name—the *Verbum*.

Heaven originate with St. John, and in his *Revelation?* Emphatically we answer—No. His "Dragon" is Neptune, the symbol of Atlantean magic.

To demonstrate the negation the reader is asked to examine the symbolism of the Serpent or the Dragon under its several aspects.

The Sidereal and Cosmic Glyphs.

Every astronomer—besides Occultists and Astrologers—knows that, figuratively, the astral light, the milky way, and also the path of the Sun to the tropics of Cancer and Capricorn, as well as the circles of the Sidereal or Tropical year, were always called "Serpents" in the allegorical and mystic phraseology of the adepts.

This, cosmically, as well as metaphorically. Poseidon is a "Dragon": "*Chozzar*, called by the profane Neptune" (Peratæ Gnostics); the "Good and Perfect Serpent," the Messiah of the Naaseni, whose symbol in Heaven is *Draco*.

But one ought to discriminate between the characters of this symbol. For instance: Zoroastrian Esotericism is identical with that of the Secret Doctrine; and when, as an example, we read in the *Vendidad* complaints uttered against the "Serpent," whose bites have transformed the beautiful, eternal spring of Airyana-Vaêgô, changing it into winter, generating disease and death, at the same time as mental and psychic consumption, every occultist knows that the Serpent alluded to is the north pole, as also the pole of the heavens.* The latter produces the seasons according to the angle at which it penetrates the centre of the earth. The two axes were *no more parallel;* hence the eternal spring of Airyana Vaêgô by the good river Dâitya had disappeared, and "the Aryan Magi had to emigrate to Sagdiani"—say the exoteric accounts. But the esoteric teaching states that the pole had passed through the equator, and that the "land of bliss" of the Fourth Race, its inheritance from the Third, had now become the region of desolation and woe. This alone ought to be an incontrovertible proof of the great antiquity of the Zoroastrian Scriptures. The Neo-Aryans of the post-diluvian age could, of course, hardly recognise the mountains, on the summits of which their forefathers had met *before the Flood*, and conversed with the pure "Yazathas" (celestial Spirits of the Elements), whose life and *food* they had once shared. As shown by Eckstein (*Revue Archéologique*, *8th year*, 1885), "the Vendidad seems to point out a great change in the atmosphere of central Asia; strong volcanic eruptions and the collapse of a whole range of mountains in the neighbourhood of the Kara-Korum chain."

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* Symbolized by the Egyptians under the form of a Serpent with a hawk's head.

The Egyptians, according to Eusebius, who for once (and for a wonder) wrote the truth, symbolised Kosmos by a large fiery circle, representing a serpent with a hawk's head lying across its diameter. "Here we have the pole of the earth within the plane of the ecliptic, attended with all the fiery consequences that must arise from such a state of the heavens: when the whole Zodiac in 25,000 (odd) years, must have reddened with the solar blaze, and *each sign must have been vertical* to the polar region." (*See Mackey's "Sphinxiad."*)

Meru—the abode of the gods—was placed, as before explained, in the North Pole, while *Pâtâla*, the nether region, was supposed to lie in the South. As each symbol in esoteric philosophy has *seven keys*, geographically, *Meru* and *Pâtâla* have one significance and represent localities; while astronomically, they have another, and mean "the two poles," which meaning ended by their being often rendered in *exoteric* sectarianism—the "Mountain" and the "Pit," or Heaven and Hell. If we hold at present only to the astronomical and geographical significance, it may be found that the ancients knew the topography and nature of the Arctic and Antarctic regions better than any of our modern astronomers; they had reasons, and good ones for naming one the "*Mountain*" and the other the "*Pit*." As the author just quoted half explains, *Helion* and *Acheron* meant nearly the same: "*Heli-on is the Sun in the highest*" (Helios, Heli-on, the "most high"); "and *Acheron* is 32 deg. above the pole, and 32 below it, the allegorical river being thus supposed to touch the northern horizon in the latitude of 32 degees. The vast concave, that is for ever hidden from our sight and which surrounded the southern pole, being therefore called the PIT, while observing, toward the Northern pole that a certain circuit in the heavens always appeared above the horizon—they called it the Mountain. As Meru is the high abode of the Gods, these were said to *ascend* and *descend* periodically; by which (astronomically) the *Zodiacal* gods were meant, the passing of the original North Pole of the Earth to the South Pole of the heaven." "In that age," adds the author of that curious work, the "*Sphinxiad*" and of "*Urania's Key to the Revelations*"—"at noon, the ecliptic would be parallel with the meridian, and part of the Zodiac would descend from the North Pole to the north horizon; crossing the *eight coils of the Serpent* (eight sidereal years, or over 200,000 solar years), which would seem like an imaginary *ladder* with *eight staves* reaching from the earth up to the pole, *i.e.*, the throne of Jove. Up this ladder, then, the Gods, *i.e.*, the signs of the Zodiac, ascended and descended. (Jacob's ladder and the angels) . . . . It is more than 400,000 years since the Zodiac formed the sides of this ladder." . . . .

This is an ingenious explanation, even if it is not altogether free from occult heresy. Yet it is nearer the truth than many of a more scientific

and especially theological character. As just said, the Christian trinity was purely astronomical from its beginning, which made Rutilius say—of those who euhemerized it—"*Judæa gens, radix stultorum.*"

But the profane, and especially the Christian fanatics, ever in search of scientific corroboration for their *dead-letter* texts, will persist in seeing in the celestial pole the true Serpent of Genesis, Satan, the Enemy of mankind, instead of what it is—a cosmic metaphor. *When the gods are said to forsake the earth*, it does not only mean the gods, protectors and instructors, but also the *minor* gods—the regents of the Zodiacal signs. Yet, the former, as actual and existing Entities which gave birth to, nursed, and instructed mankind in its early youth, appear in every Scripture, in that of the Zoroastrians as much as in the Hindu Gospels. Ormazd, or Ahura-Mazda, the "Lord of Wisdom," is the synthesis of the Amshaspends (or *Amesha-Spenta*—"Immortal Benefactors"),* the "Word," however, or the *Logos* and its six highest aspects in Mazdyanism. These "Immortal Benefactors" are described in *Zamyad yasht* as the "Amesha-Spentas, the shining, having efficacious eyes, great, helpful . . . . imperishable and pure . . . . which are all seven of like mind, like speech, all seven doing alike . . . . which are *the creators and destroyers of the creatures* of Ahura-Mazda, their creators and overseers, their protectors and rulers . . . ."

These few lines alone indicate the dual and even the triple character of the Amshaspends, our Dhyan-Chohans or the "Serpents of Wisdom." They are identical with, and yet separate from Ormazd (Ahura-Mazda). They are also the Angels of the Stars of the Christians—the Star-yazatas of the Zoroastrians—or again the seven planets (including the sun) of every religion.† The epithet—"the shining having efficacious eyes"—proves it. This on the physical and sidereal planes. On the spiritual, they are the divine powers of Ahura-Mazda; but on the astral or psychic plane again, they are the "Builders," the "watchers," the *Pitar* (fathers), and the first Preceptors of mankind.

When mortals shall have become sufficiently spiritualised, there will be no more need of *forcing* them into a correct comprehension of ancient Wisdom. Men will *know* then, that there never yet was a great World-reformer, whose name has passed into our generation, who (*a*) was not a direct emanation of the LOGOS (under whatever name known to us), *i.e.*, an *essential* incarnation of one of "the seven," of the "divine Spirit who is sevenfold"; and (*b*) who had not appeared before, during the

* Also translated as "blissful Immortals" by Dr. W. Geiger; but the first is more correct.

† These "seven" became the eight, the *Ogdoad*, of the later *materialized* religions, the seventh, or the highest principle, being no longer the pervading Spirit, the Synthesis, but becoming an anthropomorphic number, or additional unit.

past Cycles. They will recognise, then, the cause which produces in history and chronology certain riddles of the ages; the reason why, for instance, it is impossible *for them* to assign any reliable date to Zoroaster, who is found multiplied by twelve and fourteen in the *Dabistan;* why the Rishis and Manus are so mixed up in their numbers and individualities; why Krishna and Buddha speak of themselves as *re-incarnations*, *i.e.*, Krishna is identified with the Rishi Narâyana, and Gautama gives a series of his previous births; and why the former, especially, being "the *very supreme* Brahmâ," is yet called *Amsámsávatâra* —"a part of a part" only of the Supreme on Earth. Finally, why Osiris is a great God, and at the same time a "prince on Earth," who reappears in Thoth-Hermes, and why Jesus (in Hebrew, Joshua) of Nazareth is recognised, cabalistically, in Joshua, the Son of Nun, as well as in other personages. The esoteric doctrine explains it by saying that each of these (as many others) had first appeared on earth as one of the seven powers of the LOGOS, individualized as a God or "Angel" (messenger); then, mixed with matter, they had re-appeared in turn as great sages and instructors who "taught the Fifth Race," after having instructed the two preceding races, had ruled during the Divine Dynasties, and had finally sacrificed themselves, to be reborn under various circumstances for the good of mankind, and for its salvation at certain critical periods; until in their last incarnations they had become truly only "the parts of a part" on earth, though *de facto* the One Supreme in Nature.

This is the metaphysics of Theogony. And, as every "Power" among the SEVEN has (once individualized) in his charge one of the elements of creation, and rules over it,* hence the many meanings in every symbol, which, unless interpreted according to the esoteric methods, generally lead to an inextricable confusion.

Does the Western Kabalist—generally an opponent of the Eastern Occultist—require a proof? Let him open Eliphas Lévi's *Histoire de la Magie*," p. 53, and carefully examine his "*Grand Symbole Kabalistique*" of the Zohar. He will find, on the engraving given, a *white* man standing erect and a *black* woman upside down, *i.e.*, standing on her head, her legs passing under the extended arms of the male figure, and protruding behind his shoulders, while their hands join at an angle on each side. Eliphas Lévi makes of it, God and Nature; or God, "light," mirrored inversely in "Nature and Matter," darkness. Kabalistically and symbolically he is right; but only so far as emblematical cosmogony goes. Nor has he invented the symbol any more

* These elements are:—The cosmic, the terrene, the mineral, the vegetable, the animal, the aqueous, and finally the human—in their physical, spiritual, and psychic aspects.

than the Kabalists have: the two figures in white and black stone have existed in the temples of Egypt from time immemorial—agreeably to tradition; and historically—ever since the day of King Cambyses, who personally saw them. Therefore the symbol must have been in existence since nearly 2,500 years ago. This, at the very least, for that Persian sovereign, who was a son of Cyrus the Great, succeeded his father in the year 529 B.C. These figures were the two *Kabiri personifying the opposite poles.* Herodotus (*Thalia*, No. 77) tells posterity that when Cambyses entered the temple of the Kabirim, he went into an inextinguishable fit of laughter, on perceiving what he thought a man erect and a woman standing on the top of her head before him. These were the poles, however, whose symbol was intended to commemorate "the passing of the original North Pole of the Earth to the South Pole of the Heaven," as perceived by Mackey.* But they represented also the poles *inverted*, in consequence of the great inclination of the axis, bringing each time as a result the displacement of the Oceans, the submersion of the polar lands, and the consequent *upheaval* of new continents in the equatorial regions, and *vice versâ*. These Kabirim were the "Deluge" gods.

This may help us to get at the key of the seemingly hopeless confusion among the numbers of names and titles given to one and the same gods, and classes of gods. Faber showed already, at the beginning of this century, the identity of the Corybantes, Curetes, Dioscuri, Anactes, Dii Magni, Idei Dactyli, Lares, Penates, Manes,† Titans, and Aletæ with the KABIRI. And we have shown that the latter were the same as the Manus, the Rishis and our Dhyân Cohans, who incarnated in the Elect of the Third and Fourth Races. Thus, while in Theogony the Kabiri-Titans were seven great gods: cosmically and astronomically the Titans were called Atlantes, because, perhaps, as Faber says, they were connected

* Who adds that the Egyptians had various ways of representing the angles of the Poles. Also in Perry's *View of the Levant* there is "a figure representing the South Pole of the Earth in the constellation of the Harp," in which the poles appear like two *straight rods*, surmounted with hawks' wings, but they were also often represented as serpents with heads of hawks, one at each end.

† Faber and Bishop Cumberland would make them all the later pagan personifications, as the former writer has it, of "the Noetic Ark, and no other than the Patriarch (Noah) and his family" (!) *See his "Kabiri," Vol.* I., 136; because, we are told, "after the Deluge in commemoration of the event, the pious Noachidæ had established a religious festival, which was, later on, corrupted by their *impious* descendants; demons or hero-gods; and at length unblushing obscenity usurped the name and garb of religion" *(Vol. I., p.* 10.*)*. Now this is indeed putting an extinguisher upon the human reasoning powers, not only of antiquity, but even of our present generations. Reverse the statement, and explain after the words "Noah and his family" that what is meant by that patriarch and family is simply the Jewish version of a Samothracian mystery, of *Saturn, or Kronos-Sadic and his Sons*, and then we may say *Amen*.

(*a*) with *At-al-as* "the divine Sun," and (*b*) with *tit* "the deluge." But this, if true, is only the exoteric version. Esoterically, the meaning of their symbols depends on the appellation, or title, used. The seven mysterious, awe-inspiring great gods — the *Dioscuri*,* the deities surrounded with the darkness of occult nature—become the *Idei* (or Idæic finger) with the adept-healer by metals. The true etymology of the name *lares* (now signifying "ghosts") must be sought in the Etruscan word "*lars*," "conductor," "leader." Sanchoniathon translates the word *Aletæ* as fire worshippers, and Tabor believes it derived from *Al-Orit*, "the god of fire." Both are right, as in both cases it is a reference to the Sun (the highest God), toward whom the planetary gods "gravitate" (astronomically and allegorically) and whom they worship. As *Lares*, they are truly the Solar Deities, though Faber's etymology, who says that "*lar*" is a contraction of "*El-Ar*," the solar deity, is not very correct. They are the "lares," the conductors and leaders of men. As *Aletæ*, they were the seven planets—astronomically; and as *Lares*, the regents of the same, our protectors and rulers—mystically. For purposes of exoteric or phallic worship, as also cosmically, they were the Kabiri, their attributes being recognised in these two capacities by the name of the temples to which they respectively belonged, and those of their priests. They all belonged, however, to the Septenary creative and informing groups of Dhyan Chohans. The Sabeans, who worshipped the "regents of the Seven planets" as the Hindus do their Rishis, held Seth and his son Hermes (Enoch or *Enos*) as the highest among the planetary gods. Seth and Enos were borrowed from the Sabeans and then disfigured by the Jews (exoterically); but the truth can still be traced about them even in *Genesis*.† Seth is the "progenitor" of those early men of the Third Race in whom the "Planetary" angels had incarnated—a Dhyan Chohan himself, who belonged to the *informing* gods; and Enos (Hanoch or Enoch) or Hermes, was said to be *his son*—because it was a generic name for all the early *Seers* ("Enoichion"). Thence the worship. The Arabic writer Soyuti says that the earliest records mention Seth, or *Set*, as the founder of Sabeanism; and therefore that the pyramids which embody the planetary system were regarded as the place of sepulchre of both Seth and *Idris* (Hermes or Enoch), (*See Vyse*, "*Operations*," *Vol. II.*, *p.* 358); that thither Sabeans proceeded

* Who became later on, with the Greeks, limited only to Castor and Pollux. But in the days of Lemuria, the *Dioscuri*, the "Egg-born," were the Seven Dhyan Chohans (Agnishwatta-Kumâra) who incarnated in the Seven Elect of the Third Race.

† Clement of Alexandria recognized the astronomical significance of chapter xxv. *et seq.* of Exodus. According to the Mosaic doctrine, he says that the seven planets help in the generation of terrestial things. The two cherubs standing on the two sides of the sacred tetragrammaton represent the Ursa Major and Ursa Minor.

on pilgrimage, and *chanted prayers seven times* a day, *turning to the North* (the Mount Meru, Kaph, Olympus, etc., etc.) (*See Palgrave, Vol. II., p.* 264). Abd Allatif says curious things about the Sabeans and their books. So does Eddin Ahmed Ben Yahya, who wrote 200 years later. While the latter maintains "that each pyramid was consecrated *to a star*" (a star *regent* rather), Abd Allatif assures us "that he had read in Sabean books that one pyramid was the tomb of Agathodæmon and the other of Hermes" (*Vyse, Vol. II., p.* 342). "Agathodæmon was none other than Seth, and, according to some writers, Hermes was his son," adds Mr. Staniland Wake in "*The Great Pyramid*," p. 57.

Thus, while in Samothrace and the oldest Egyptian temples they were the great Cosmic Gods (the seven and the *forty-nine* Sacred Fires), in the Grecian fanes their rites became mostly phallic, therefore to the profane, obscene. In the latter case they were 3 and 4, or 7—the male and female principles—(the *crux ansata*); this division showing why some classical writers held that they were only three, while others named four. And these were—the Kabiri—Axieros (in his female aspect, Demeter); Axio-Kersa (Persephone)*; Axiokersos (Pluto or Hades); and Kadmos or Kadmilos (Hermes—not the ithyphallic Hermes mentioned by Herodotus (II. 51) but "he of the sacred legend," explained only during the Samothracian mysteries). This identification, due, according to the Scholiast Apollon (Rh. I. 217), to an indiscretion of Mnaseas, is none at all, as names alone do not reveal much. There were still others again who maintained, being as right in their way, that there were only two Kabiri. These were, esoterically, the two Dioscuri, Castor and Pollux, and exoterically, Jupiter and Bacchus. The two personified the terrestrial poles, geodesically; the terrestrial, and the pole of the heavens—astronomically, as also the physical and the spiritual man. The story of Semele and Jupiter and the birth of Bacchus, the *Bimater*, with all the circumstances attending it, needs only to be read esoterically to understand the allegory. The parts played in the event by the fire, water, earth, etc., in the many versions, will show how "the father of the gods"

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* It is a curious idea—yet one not very far from the truth, perhaps—that speculation of Mackey, the self-made Adept of Norwich, found in his "Mythological Astronomy." He says that the Kabiri named Axieros and Axiokersa derived their names (*a*) from *Kab* or *Cab*, a measure, and from *Urim*, the heavens: the Kabirim being thus "a measure of the heavens;" and (*b*) that their distinctive names, implying the *principle of generation*, referred to the sexes. For, "the word *sex* was formerly understood by *aix;* which has now settled . . . . into sex." And he refers to "Encyclopædia Londinus" at the word "*aspiration*." Now if we give the aspirated sound to Axieros, it would be *Saxieros*; and the other pole would be *Saxiokersa*. The two poles would thus become the generators of the other powers of nature—they would be the *parents:* therefore the most powerful gods.

and the "merry God of the wine" were also made to personify the two terrestrial Poles. The telluric, metalline, magnetic, electric and the fiery elements are all so many allusions and references to the cosmic and astronomic character of the diluvian tragedy. In astronomy, the poles are indeed the "heavenly measure" (*vide* note *supra*); and so are the Kabiri *Dioscuri*, as will be shown, and the Kabiri-Titans, to whom Diodorus ascribes the *invention of fire** and the art of manufacturing iron. Moreover, Pausanias shows that the original Kabiric deity was Prometheus. (I. ix. p. 751.)

But the fact that, astronomically, the Titans-Kabirim were also the generators and regulators of the seasons, and cosmically the great Volcanic Energies, the gods presiding over all the metals and terrestrial works, does not prevent them from being, in their original divine characters, the beneficent Entities who, symbolized in Prometheus, brought light to the world, and endowed humanity with intellect and reason. They are pre-eminently in every theogony—especially in the Hindu—the sacred divine fires, 3, 7, or 49, according as the allegory demands it. Their very names prove it, as they are the *Agni-putra* (Sons of the Fire) in India, and the genii of the fire under numerous names in Greece and elsewhere. Welcker, Maury, and now Decharme, show the name Kabeiron meaning "the powerful through fire," from the Greek word Καίω "to burn." The Semitic *Kabirim*, "the powerful, the mighty, and the great," answering to the Greek μεγάλοι δυνατοὶ, are later epithets. They were universally worshipped, and their origin is lost in the night of time. Yet whether propitiated in Phrygia, Phœnicia, the Troad, Thrace, Egypt, Lemnos or Sicily, their cult was always connected with fire; their temples ever built in the most volcanic localities, and in exoteric worship they belonged to Chthonian divinities. Therefore Christianity has made of them *infernal* gods.

They are truly "the great, beneficent and powerful Gods," as Cassius Hermone calls them (*See Macrob. Sat. I., iii., c.* 4, *p.* 376). At Thebes, Koré and Demeter, the *Kabirim*, had a sanctuary (*Pausan. IX.* 22; 5), and at Memphis, the Kabiri had a temple so sacred, that none, excepting the priests, were suffered to enter their holy precincts (*Herodotus I. ii., c.* 37). But we must not lose sight, at the same time, of the fact that the title of Kabiri was a generic one; that the Kabiri (the *mighty* gods as well as mortals), were of both sexes, as also terrestrial, celestial and kosmic. That, while in their later capacity of the Rulers of sidereal and terrestrial powers, a purely geological phenomenon (as it is now

* The word "guebra" comes from Kabiri, *gabiri*, and means Persian ancient fire-worshippers, or Parsis. Kabiri became *gabiri* and then remained as an appellation of the Zoroastrians in Persia. (*See Hyde's "De Religio Persarum," cap.* 29.)

regarded) was symbolized in the persons of those rulers, they were also, in the beginning of times, the rulers of mankind. When incarnated as Kings of the "divine Dynasties," they gave the first impulse to civilizations, and directed the mind with which they had endued men to the invention and perfection of all the arts and sciences. Thus the Kabiri are said to have appeared as the benefactors of men, and as such they lived for ages in the memory of nations. To them—the Kabiri or Titans—is ascribed the invention of letters (the *Devanagari*, or the alphabet and language of the gods), of laws and legislature; of architecture, as of the various modes of magic, so-called; and of the medical use of plants. Hermes, Orpheus, Cadmus, Asclepius, all those demi-gods and heroes, to whom is ascribed the revelation of sciences to men, and in whom Bryant, Faber, Bishop Cumberland, and so many other Christian writers—too zealous for plain truth—would force posterity to see only pagan copies of one and sole prototype, named Noah—are all generic names.

It is the Kabiri who are credited with having revealed, by *producing* corn or wheat, the great boon of agriculture. What *Isis-Osiris*, the once living Kabiria, has done in Egypt, that Ceres is said to have done in Sicily; they all belong to one class.

That the Serpents were ever the emblems of wisdom and prudence is again shown by the caduceus of Mercury, one with Thot, the god of wisdom, with Hermes, and so on. The two serpents, entwined around the rod, are phallic symbols of Jupiter and other gods who transformed themselves into snakes for purposes of seducing goddesses—but only in the unclean fancies of profane symbologists. The serpent has ever been the symbol of the adept, and of his powers of immortality and divine knowledge. Mercury in his psychopompic character, conducting and guiding with the caduceus the souls of the dead to Hades and even raising the dead to life with it, is simply a very transparent allegory. It shows the dual power of the Secret Wisdom: the black and the white magic. It shows this personified Wisdom guiding the Soul after death, and its power to call to life that which is dead—a very deep metaphor if one thinks over its meaning. Every people of antiquity reverenced this symbol, with the exception of Christians, who chose to forget the brazen Serpent of Moses, and even the implied acknowledgment of the great wisdom and prudence of the Serpent by Jesus himself, "Be ye *wise* as serpents and harmless as doves." The Chinese, one of the oldest nations of our Fifth Race, made of it the emblem of their Emperors, who are thus the degenerate successors of the "Serpents" or Initiates, who ruled the early races of the Fifth Humanity. The Emperor's throne is the "Dragon's Seat," and his dresses of State are embroidered with the likeness of the

gon. The aphorisms in the oldest books of China, moreover, say plainly that the "Dragon" is a human, albeit *divine*, Being. Speaking of the "Yellow Dragon," the chief of the others, the *Twan-ying-t'u*, says: "His wisdom and virtue are unfathomable . . . he does not go in company and does not live in herds (he is an ascetic). He wanders in the wilds beyond the heavens. He goes and comes, fulfilling the decree (Karma); at the proper seasons if there is perfection he comes forth, if not he remains (invisible)." . . . And Kon-fu-tyu is made to say by Lü-lan, "The Dragon feeds in the pure water of Wisdom and sports in the clear waters of Life."

Our Divine Instructors.

Now Atlantis and the Phlegyan isle are not the only record that is left of the deluge. China has also her tradition and the story of an island or continent, which it calls Ma-li-ga-si-ma, and which Kæmpfer and Faber spell "Maurigosima," for some mysterious phonetic reasons of their own. Kæmpfer, in his "*Japan*" (*Appendix*, *p.* 13), gives the tradition: The island, owing to the iniquity of its giants, sinks to the bottom of the ocean, and Peiru-un, the king, the Chinese Noah, escapes alone with his family owing to a warning of the gods through two idols. It is that pious prince and his descendants who have peopled China. The Chinese traditions speak of the divine dynasties of Kings as much as those of any other nations.

At the same time there is not an old fragment but shows belief in a multiform and even multigeneric evolution—spiritual, psychic, intellectual and physical—of human beings, just as given in the present work. A few of these claims have now to be considered.

Our races—they all show—have sprung from divine races, by whatever name they are called. Whether we deal with the Indian Rishis or Pitris; with the Chinese *Chim-nang* and *Tchan-gy*—their "divine man" and demi-gods; with the Akkadian *Dingir* and *Mul-lil*—the creative god and the "Gods of the ghost-world"; with the Egyptian Isis-Osiris and Thot; with the Hebrew Elohim, or again with Manco Capac and his Peruvian progeny—the story varies nowhere. Every nation has either the *seven* and *ten* Rishis-Manus and Prajâpatis; the seven and *ten* Ki-y; or ten and seven Amshaspends* (six exoterically), ten and seven Chaldean Anedots,

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* The Amshaspends are six—if Ormazd, their chief and Logos, is excluded. But in the secret doctrine he is the seventh and highest, just as Phtah is the seventh Kabir among the Kabiri.

ten and seven Sephiroth, etc. etc. One and all have been derived from the primitive Dhyan-Chohans of the Esoteric doctrine, or the "Builders" of the Stanzas (Book I.). From Manu, Thot-Hermes, Oannes-Dagon, and Edris-Enoch, down to Plato and Panadores, all tell us of seven *divine* Dynasties, of seven Lemurian, and seven Atlantean divisions of the Earth; of the seven primitive and dual gods who descend from their celestial abode* and reign on Earth, teaching mankind Astronomy, Architecture, and all the other sciences that have come down to us. These Beings appear first as "gods" and Creators; then they merge in nascent man, to finally emerge as "divine-Kings and Rulers." But this fact has been gradually forgotten. As Bosuage shows, the Egyptians themselves confessed that science flourished in their country only since Isis-Osiris, whom they continue to adore as gods, "though they had become Princes in human form." And he adds of Osiris-Isis (the divine androgyne):—"It is said that this Prince (Isis-Osiris) built cities in Egypt, stopped the overflowing of the Nile; invented agriculture, the use of the vine, music, astronomy, and geometry."

When Abul-Feda says in his "*Historia Anteislamitica*" (*Fleisher, p.* 16) that the Sabean language was established by Seth and Edris (Enoch) —he means by "Sabean language" astronomy. In the "Melelwa Nohil" (*MS.* 47 *in Nic. Cat.*) Hermes is called the disciple of Agathodæmon. And in another account (*See Col. Vyse's 2nd Vol. of the "Pyramids of Ghizeh," p.* 364, *MS.* 785, *Uri's Cat.*) Agathodæmon is mentioned as a "*King of Egypt.*" Celepas Geraldinus gives curious traditions about Henoch. He calls him the "divine giant." In the "*Book of the various names of the Nile,*" the same author (the historian Ahmed-Ben-Yusouf Eltiphas) tells us of the belief among the Semitic Arabs that Seth (become later the Egyptian Typhon, Set), had been one of the seven angels (or Patriarchs in the Bible): then he became a mortal and Adam's son, after which he communicated the gift of prophecy and astronomical science to Jared, who passed it to his son Henoch. But Henoch (Idris) "the author of thirty books, was Sabæan by origin" (*i.e.*, belonging to the *Saba*, "a Host"); "having established the rites and ceremonies of primitive worship, he went to the East, where he constructed 140 cities, of which Edessa was the least important, then returned to Egypt where he became its King." Thus, he is identified with Hermes. But there were five Hermes—or rather one, who appeared—as some Manus and Rishis did—in several different characters. In the *Burham-i-Kati* he is mentioned as "Hormig," a name of the planet Mercury or Budha; and Wednes-

* In the Purâna it is identified with Vishnu's or Brahmâ's Sveta Dwipa of Mount Meru.

day was sacred both to Hermes and Thot. The Hermes of Oriental tradition, worshipped at Phineata and said to have fled after the death of Argus into Egypt, civilized it under the name of Thoth. But under whichever of these characters, he is always credited with having transferred all the sciences from *latent to active potency*, *i.e.*, with having been the first to teach magic to Egypt and to Greece, *before the days of Magna Græcia*, and when the Greeks were not even Hellenes.

Not only Herodotus—the "father of History"—tells us of the marvellous dynasties of gods that preceded the reign of mortals, followed by the dynasties of demi-gods, Heroes, and finally men, but the whole series of classics support him; Diodorus, Eratosthenes, Plato, Manetho, etc., etc., repeat the same, and never vary the order given.

"It is, indeed," as Creuzer shows:—

"From the spheres of the stars wherein dwell the gods of light that wisdom descends to the inferior spheres." "In the system of the ancient priests (Hierophants and Adepts) all things without exception, gods, the genii, *manes* (souls), the whole world, are conjointly developed in Space and duration. The pyramid may be considered as the symbol of this magnificent hierarchy of Spirits. . . ."*

There were more efforts made by the modern historians (French Academicians, like Renan, chiefly) to suppress truth by ignoring the ancient annals of *divine* Kings, than is strictly consistent with honesty. But M. Renan could never be more unwilling than was Eratosthenes 260 years B.C. to accept the unpalatable fact; and yet the latter found himself obliged to recognise its truth. For this, the great astronomer is treated with great contempt by his colleagues 2,000 years later. Manetho became with them "a superstitious priest born and bred in the atmosphere of other lying priests of Heliopolis" (*Freret*). "All those historians and priests," justly remarks the demonologist, de Mirville, "so *veracious* when repeating stories of *human* kings and men, suddenly become *extremely suspicious* no sooner do they go back *to their gods*." . . . But there is the synchronistic table of Abydos, which, thanks to the genius of Champollion, has now vindicated the good faith of the priests of Egypt (Manetho's above all), and that of Ptolemy. In the Turin papyrus, the most remarkable of all, in the words of the Egyptologist, de Rougé:—

". . . Champollion, struck with amazement, found that he had under his own eyes the whole truth. . . . It was the remains of a list of dynasties embracing the furthest mythoic times, or the REIGN OF THE GODS AND HEROES. . . . At the very outset of this curious

* Ch. iv. of "*Egypt*," *p.* 441.

papyrus we have to arrive at the conviction that so far back already as the period of Ramses, those mythic and heroical traditions were just as Manetho had transmitted them to us; we see figuring in them, as Kings of Egypt, the gods Seb, Osiris, Horus, Thoth-Hermes, and the goddess Ma, a long period of centuries being assigned to the reign of each of these." (*Ann. de Philologie Chrétienne*, Vol. XXXII., p. 442).

The synchronistic tables of Manetho, besides the fact that they were disfigured by Eusebius for dishonest purposes, had never gone beyond Manetho. The chronology of the divine Kings and Dynasties, like that of the age of humanity, has ever been in the hands of the priests, and was kept secret from the profane multitudes.

Africa, as a continent, it is said, appeared before Europe did; nevertheless it appeared later than Lemuria and even the earliest Atlantis. That the whole region of what is now Egypt and the deserts was once upon a time covered with the sea, was known firstly through Herodotus, Strabo, Pliny, and all the Greeks; and, secondly, through geology. Abyssinia was once upon a time an island; and the Delta was the first country occupied by the pioneer emigrants who came with their gods from the North-east.

When was it? History is silent upon the subject. Fortunately we have the Dendera Zodiac, the planisphere on the ceiling of one of the oldest Egyptian temples, which records the fact. This Zodiac, with its mysterious three *Virgos* between the *Lion* and *Libra*, has found its Œdipus, who understood the riddle of these signs, and justified the truthfulness of those priests who told Herodotus that:—(*a*) The poles of the Earth and the Ecliptic had formerly coincided; and (*b*) That even since their first Zodiacal records were commenced, the Poles have been three times within the plane of the Ecliptic, as the Initiates taught.

Bailly had not sufficient words at his command to express his surprise at the *sameness* of all such traditions about the *divine* races. "What are finally," he exclaims, "all those reigns of Indian *Devas* and Persian *Peris?* . . . . Or, those reigns and dynasties of the Chinese legends; those Tien-hoang or the *Kings of Heaven*, quite distinct from the *Ti-hoang*, the Kings on Earth, and the *Gin-hoang* the King's men, a distinction which is in perfect accord with that other one made by the Greeks and the Egyptians, in enumerating *their dynasties of Gods, of demi-gods, and of mortals.*"*

"Now," says Panadoras, "it is before that time (Menes), that *the reign of the seven gods who rule the world took place.* It was during that period that those benefactors of humanity *descended* on Earth and taught

* *Histoire de l'Astronomie Ancienne.*

men to calculate the course of the sun and moon by the twelve signs of the Ecliptic."

Nearly five hundred years before the actual era, Herodotus was shown by the priests of Egypt the statues of their human Kings and Pontiffs-*piromis* (the archi-prophets or Maha-Chohans of the temples), *born one from the other* (without the intervention of woman) who had reigned before Menes, their first *human* King. These statues, he says, were enormous colossi in wood, three hundred and forty-five in number, *each of which had his name, his history and his annals.* And they assured Herodotus* (unless the most truthful of historians, the "Father of History," is now accused of fibbing, *just in this instance*) that no historian could ever understand or write an account of these superhuman Kings, unless he had studied and learned the history *of the three dynasties* that preceded the human—namely, the DYNASTIES OF THE GODS, that of demi-gods, and of the Heroes, or giants. These "three dynasties" are the three Races.

Translated into the language of the Esoteric doctrine, these three dynasties would also be those of the Devas, of Kimpurushas, and of Danavas and Daityas—otherwise gods, celestial spirits, and giants or Titans. "Happy are those who are born, even from the condition of gods, as men, in Bharata-Varsha!" exclaim the incarnated gods themselves, during the Third Root-Race. Bharata is India, but in this case it symbolized the chosen land in those days, and was considered the best of the divisions of Jambu-dwipa, as it was the land of active (spiritual) works *par excellence;* the land of initiation and of divine knowledge.

Can one fail to recognise in Creuzer great powers of intuition, when, being almost unacquainted with the Aryan Hindu philosophies, little known in his day, he wrote :—

"We modern Europeans feel surprised when hearing talk of the Spirits of the Sun, Moon, etc. But we repeat again, the *natural good sense and the upright*

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* See also *Mémoires à l'Académie, etc., of de Mirville, Vol. III.*, for a mass of evidence.

† In *Vishnu-Purâna, Book II., chap.* 3, 4, *et seq.*, may be found many corroborations of the same, if one reads carefully. The reigns of gods, lower gods, and men are all enumerated in the descriptions of the seven Islands, seven seas, seven mountains, etc., etc., ruled by Kings. Each king is said invariably to have *seven* sons, an allusion to the seven sub-races. One instance will do. The King of *Kusa dwipa* had seven sons (follow names) . . . "after whom the seven portions (Varsha) of the island were called. *There reside mankind along with Daityas and Danavas, as well as with spirits of Heaven (Gandharvas, Yakshas, Kimpurushas,* etc.) *and gods.*" (*Chapter iv.*) There is but one exception in the case of King Priyavrata, the son of the first Manu, Swayambhûva—who had *ten* sons. But of these, three—Medha, Agnibâhu, and Putra—became ascetics, and refused their portions. Thus Priyavrata divided the earth again into *seven* continents.

judgment of the ancient peoples, quite foreign to our *entirely material* ideas upon celestial mechanics and physical sciences . . . could not see in the stars and planets only that which we see: namely, simple masses of light, or opaque bodies moving in circuits in sidereal space, merely according to the laws of attraction or repulsion; but they saw in them *living* bodies, *animated* by spirits as they saw the same in every kingdom of nature. . . . *This doctrine of spirits, so consistent and conformable to nature*, from which it was derived, formed a grand and unique conception, wherein the physical, the moral, and the political aspects were all blended together . . ." ("*Egypte*," *pp.* 450 *to* 455.)

It is such a conception only that can lead man to form a correct conclusion about his origin and the genesis of everything in the universe —of Heaven and Earth, between which he is a living link. Without such a psychological link, and the feeling of its presence, no science can ever progress, and the realm of knowledge must be limited to the analysis of physical matter only.

Occultists believe in "spirits," because they *feel* (and some see) themselves surrounded on every side by them.* Materialists do not. They live on this earth, just as, in the world of insects and even of fishes, some creatures live surrounded by myriads of their own *genus*, without seeing, or so much as sensing them.†

Plato is the first sage among the classics who speaks at length of the

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* As a general rule, *now* that the very nature of the *inner* man has become as blind as his physical nature, man is situated on this globe as the *Amphioxus* is in the Ocean. Surrounded by shoals and millions of various other fishes and creatures that see it, the *Amphioxus* species—having neither brain nor any of the senses possessed by the other classes—sees them not. Who knows whether, on the Darwinian theory, these "Branchiostoma" are not the direct ancestors of our Materialists.

† The Occultists have been accused of worshipping *gods* or devils. We deny this. Among the numberless hosts of spirits—*men* that were, and those who will be men—there are those immeasurably superior to the human race, higher and holier than the highest Saint on Earth, and wiser than any mortal without exception. And there are those again who are no better than we are, as some are far worse and inferior to the lowest savage. It is the latter classes that command the readiest communication with our earth, who perceive and sense us, as the clairvoyants perceive and sense them. The close proximity of our respective abodes and planes of perception are in favour of such inter-communication unfortunately, as they are ever ready to interfere with our affairs for weal or woe. If we are asked how it is that none but sensitive hysterical natures, neuro- and psycho-pathic persons see and occasionally talk with "Spirits," we answer the question by several other queries. We ask: "Do you know the nature of hallucination, and can you define its psychic process? How can you tell that all such visions are due merely to physical hallucinations? What makes you feel so sure that mental and nervous diseases, while drawing a veil over our *normal* senses (so-called) *do not* reveal at the same time vistas unknown to the healthy man, by throwing open doors usually closed against your scientific perceptions (?): or that a psycho-spiritual faculty *does not* forthwith replace the loss, or the temporary atrophy, of a purely physical sense? It is disease, or the exuberance of nervous fluid which produces mediumship and visions—hallucinations, as you call them. But what *does* Science know even of mediumship?" Truly were the

divine Dynasties, and locates them on a vast continent which he calls Atlantis. Bailly was not the first nor last to believe the same, and he had been preceded and anticipated in this theory by Father Kircher. This learned Jesuit writes in "*Œdipus Ægyptiacus*" (*Vol*, I., p. 70) :—

"I confess, for a long time I had regarded all this (dynasties and the Atlantis) as pure fables (*meras nugas*) to the day when, better instructed in Oriental languages, I judged that all those legends must be, after all, only the development of a great truth. . . . ."

As de Rougemont shows, Theopompus, in his *Meropis*, made the priests of Phrygia and Asia Minor speak exactly as the priests of Sais did when they revealed to Solon the history and fate of Atlantis. According to Theopompus, it was a unique continent of an indefinite size, and containing two countries inhabited by *two races*—a fighting, warrior race, and a pious, meditative race,* which Theopompus symbolizes by two cities.† The pious "city" was *continually visited by the the gods;* the belligerent "city" was inhabited by various beings *invulnerable* to iron, liable to be *mortally wounded* only by stone and wood."‡ De Rougemont treats this as a pure *fiction* of Theopompus ("*Peuple Primitif*," *vol iii.* 157) and even sees a fraud (*superchérie*) in the assertion of the Saitic priests. This was denounced by the "Demonologists" as illogical. In the words of De Mirville :—"A *superchérie* which was based on a belief, the product of faith of the whole antiquity ; a *supposition* which yet gave its name to a whole mountain chain (the Atlas) ; which specified with the greatest precision a topographical region (by placing some of its lands at a small distance from Cadiz and the strait of Calpetus), which prophesied, 2,000 years before Columbus, *the great transoceanic land* situated beyond that Atlantis and which "is reached" it said—"by the *islands* not of the blessed, but of the good spirits ἐυδαιμόνια (our '*Iles Fortunées*')—such a supposition can never be an universal chimera." (*A word on "Atlantis," p.* 29.)

It is certain that, whether "chimera" or reality, the priests of the whole world had it from one and the same source : the universal tradition

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modern Charcots to pay attention to the *delirium* of their patients from a more psychic standpoint, Science, and physiology especially, might be more benefited than they are now, and truth have a wider field of fact in its knowledge.

* These were the early Aryans and the bulk of the Fourth Root Races—the former pious and meditative (*yoga*-contemplation), the latter—a fighting race of sorcerers, who were rapidly degenerating owing to their uncontrolled passions.

† The Northern and Southern Divisions of Lemuria-Atlantis. The Hyperborean and the Equatorial lands of the two continents. (See Sections about Lemuria and Atlantis in History.)

‡ This is Occult and refers to the property of iron which, attracted by magnetic elements, is repelled by others, which are made, by an occult process, as impervious to it as water to a blow.

about the third great continent which perished some 850,000 years ago,* A continent inhabited by two distinct races; distinct physically and especially morally; both deeply versed in primeval wisdom and the secrets of nature; mutually antagonistic in their struggle, during the course and progress of their double evolution. Whence even the Chinese teachings upon the subject, if it is but a *fiction?* Have they not recorded the existence once upon a time of a *holy* island beyond the sun (*Tcheou*), and beyond which were situated the lands *of the immortal men?* (*See de Rougemont, ibid.*) Do they not still believe that the remnants of those *immortal* men — who survived when the *holy* island had become black with sin and perished—have found refuge in the great desert of Gobi, where they still reside invisible to all, and defended from approach by hosts of Spirits?

"If one has to lend ear to traditions," writes the very unbelieving Boulanger, ("*Regne des Dieux*," *Introduction*) . . . "the latter place before the reign of Kings, that of the Heroes and demi-gods; and still earlier and beyond they place the marvellous reign of the gods and all the fables of the golden age. . . . One feels surprised that annals so interesting should have been rejected by almost all our historians. And yet the ideas communicated by them were once universally admitted and revered by all the peoples; not a few revere them still, making them the basis of their daily life. Such considerations seem to necessitate a less hurried judgment. . . . The ancients, from whom we hold these traditions, which *we accept no longer because we do not understand them now*, must have had motives for believing in them furnished by their greater proximity to the first ages and which the distance that separates us from them refuses to us . . . . Plato in his fourth book of *Laws*, says that, long before the construction of the first cities, Saturn had established on earth a *certain* form of government under which man was very happy. As it is the golden age he refers to, or to that reign of gods so celebrated in ancient fables . . . . let us see the ideas he had of that happy age, and what was the occasion he had to introduce this *fable* into a treatise on politics. According to Plato, in order to obtain clear and precise ideas on royalty, its origin and power, one has to turn back to the first principles of history and tradition. Great changes, he says, have occurred in days of old, *in heaven and on earth*, and the present state of things is one of the results (*Karma*). Our traditions tell us of many marvels, of changes that have taken place in the course of the Sun, of Saturn's reign, and of a thousand other matters that remained scattered about in human memory; but *one never hears anything of the EVIL which has*

* The first continent, or island, if so preferred, "the cap of the North Pole," has never perished; nor will it to the end of the Seven Races.

produced those revolutions, nor of the evil which directly followed them. Yet . . . . that Evil is the principle one has to talk about, to be able to treat of royalty and the origin of power. . . ."

That *evil*, Plato seems to see in the sameness or consubstantiality of the natures of the rulers and the ruled, for he says that long before man built his cities, in the golden age, there was naught but happiness on earth, for there were no needs. Why? Because Saturn, knowing that man could not rule man, without injustice filling forthwith the universe through his whims and vanity, would not allow any mortal to obtain power over his fellow creatures. To do this the god used the same means we use ourselves with regard to our flocks. We do not place a bullock or a ram over our bullocks and rams, but give them a leader, a shepherd, *i.e., a being of a species quite different from their own and of a superior nature.* It is just what Saturn did. He loved mankind and placed to rule over it no mortal King or prince but—" Spirits and genii (δαίμονες) of a divine nature more excellent than that of man."

It was god, the Logos (the synthesis of the Host) who thus presiding over the genii, became the first shepherd and leader of men.* When the world had ceased to be so governed and the gods retired, " ferocious beasts devoured a portion of mankind." " Left to their own resources and industry, inventors then appeared among them successively and discovered fire, wheat, wine; and public gratitude deified them . . . ." (" *De Legibus*" I, *iv.; in Crit. and in Politic*).

And mankind was right, as fire by friction was the first mystery of nature, the first and chief property of matter that was revealed to man. " *Fruits and grain, unknown to Earth to that day, were brought by the 'Lords of Wisdom' for the benefit of those they ruled—from other lokas* (spheres). . ." say the Commentaries. Now: " The earliest inventions (?) of mankind are the most wonderful that the race has ever made. . . The *first use of fire*, and the discovery of the methods by which it can be kindled; the domestication of animals; and, above all, *the processes by which the various cereals were first developed* out of some wild grasses (?)—these are all *discoveries with which, in ingenuity and in importance, no subsequent discoveries may compare.* They are all unknown to history—all lost in the light of an EFFULGENT DAWN." (" *Unity of Nature*," Argyll.)

This will be doubted and denied in our proud generation. But if it is asserted that there are no grains and fruits *unknown to earth*, then we may remind the reader *that wheat has never been found in the wild state: it is not a product of the earth.* All the other cereals have been traced to their primogenital forms in various species of wild grasses, but wheat has

* The Secret Doctrine explains and expounds that which Plato says, for it teaches that those " inventors " were gods and demi-gods (Devas and Rishis) who had become—some deliberately, some forced to by Karma—incarnated in man.

hitherto defied the efforts of botanists to trace it to its origin. And let us bear in mind, in this connection, how sacred was that cereal with the Egyptian priests; wheat being placed even with their mummies, and found thousands of years later in their coffins. Remember:—"The servants of Horus glean the wheat in the field of Aanroo, . . . wheat *seven cubits high.*" ("*Book of the Dead,*" *chap. xcix.*,33; *and clvi.*, 4.)* The reader is referred to Stanza VII., Verse 3, Book I., wherein this verse is explained in another of its meanings, and also to the "*Book of the Dead,*" *chap. cix., v.* 4 *and* 5.

"I am the Queen of these regions," says the Egyptian Isis; "I was the first to reveal to mortals the mysteries of wheat and corn. . . . I am she who rises in the constellation of the dog . . . (Dog-star) . . . . Rejoice, O Egypt! thou who wert my nurse." (Book I., chap. XIV.)†

Sirius was called the *dog-star.* It was the star of Mercury or Budha, called the great instructor of mankind, before other Buddhas.

The book of the Chinese Y-King, attributes the discovery of agriculture to "the instruction given to men by celestial genii."

"Woe, woe to the men who know nought, observe nought, nor will they see. . . . They are all blind‡ since they remain ignorant how much the world is full of various and invisible creatures which crowd even in the most sacred places" (*Zohar, Part I., col.* 177.)

The "Sons of God" *have* existed and *do* exist. From the Hindu *Brahmâputras* and *Manasaputras* (Sons of Brahmâ and Mind-born sons) down to the *B'ne-aleim* of the Jewish Bible, the faith of the centuries and

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* This is a direct reference to the esoteric division of man's principles symbolised by the divine wheat. The legend which inscribes the third Registrar of the papyrus *(Chap. cx. of the "Book of the Dead")* states: "This is the region of the *Manes* (disembodied men) *seven cubits high*"—to wit: those just translated and supposed to be still sevenfold with all their principles, even the body represented *astrally* in the Kama-loka or *Hades*, before their separation . . . . . "and, there is wheat three *cubits high* for mummies in a *state of perfection*" (*i.e.*, those already separated, whose *three* higher principles are in Devachan "who are permitted to glean it." This region (Devachan) is called "the land of the re-birth of gods," and shown to be inhabited by Scheo, Tefnant, and Seb. The "region for the manes seven cubits high," (for the yet imperfect mummies), and the region for those "*in a state of perfection*" who "glean wheat *three* cubits high," is as clear as possible. The Egyptians had the same esoteric philosophy which is now taught by the cis-Himalayan adepts, who, when buried, have corn and wheat placed over them.

† There are Egyptologists who have tried to identify Osiris with Menes, which is quite erroneous. Bunsen assigns to Menes an antiquity of 5867 years B.C., and is denounced for it by Christians. But "Isis-Osiris" reigned in Egypt before the Dendera Zodiac was painted on the ceiling of that temple, and that is over 75,000 years ago!

‡ In the text, "corked up" or "screwed up."

universal tradition force reason to yield to such evidence. Of what value is *independent criticism* so called, or "internal evidence" (based usually on the respective hobbies of the critics), in the face of the universal testimony, which never varied throughout the historical cycles? Read esoterically the sixth chapter of Genesis, which repeats the statements of the Secret Doctrine, only changing slightly its form, and drawing a different conclusion which clashes even with the *Zohar*. "There were giants in the earth in those days; and *also after that* when 'the Sons of God' (*b'ne-aleim*) "came in unto the daughters of men, and they bare children to them, the same became *mighty men* which were of old, men of renown" (or giants).*

What does this sentence "and also after that" signify unless it means when explained: "There were giants in the earth BEFORE, *i.e.*, before the sinless sons of the Third Race; and *also after that* when other sons of God, lower in nature, inaugurated sexual connection on earth (as Daksha did, when he saw that his *Manasaputras* would not people the earth)"? And then comes a long break in this chapter vi. of Genesis, between verses 4 and 5. For surely, it was not in or through the wickedness of the "mighty men" . . . . men of renown, among whom is placed Nimrod the "mighty hunter before the Lord," that "god saw that the wickedness of man *was* great," nor in the builders of Babel, for this was *after* the Deluge; but in the progeny of the giants who produced *monstra quædam de genere giganteo*, monsters from whence sprang the lower races of men, now represented on earth by a few miserable dying-out tribes and the huge anthropoid apes.

And if we are taken to task by theologians, whether Protestant or Roman Catholic, we have only to refer them to their own literal texts. The above quoted verse was ever a dilemma, not alone for the men of science and Biblical scholars, but also for priests. For, as the Rev. Father Peronne puts it:—"Either they (the B'ne-aleim) were good angels, and in such case how could they fall? Or they were bad (angels) and in this case could not be called *b'ne-aleim*, the "sons of God." (*Prælectiones theol. ch.* ii.) This Biblical riddle—"the real sense of which no author has ever understood," as candidly confessed by Fourmont† — can only be explained by the Occult doctrine, through the Zohar to the Western, and the *Book of Dzyan* to the Eastern. What the former says we have seen; what the Zohar tells us is this: *B'ne-aleim* was a name common to the *Malachim* (the good Messengers) and to the *Ischin* ("the lower angels") (*Rabbi Parcha*).

We may add for the benefit of the demonologists that their Satan,

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* *Genesis vi., v.* 4.

† *Reflections critiques sur l'origine des anciens peuples.*

"the adversary," is included in *Job* among the sons of God or *b'ne-aleim* who visit their father." (*Chapter i.*) But of this later on.

Now the Zohar says that the *Ischin*, the beautiful *B'ne-aleim*, were *not* guilty, but mixed *themselves with mortal men because they were sent on earth to do so.* (*Book of Ruth and Schadash; fol.* 63, *col.* 3; *Amsterdam edition*). Elsewhere the same volume shows these *b'ne-aleim* belonging to the tenth sub-division of the "Thrones" (*Zohar, part iii., col.* 113. *But see also* 1st *vol.* 184). It also explains that the Ischin, "men-spirits," *viri spirituales*, now that men can see them no longer, help magicians to produce, through their science, *homunculi* which are not *small men* but "men *smaller* (in the sense of *inferiority*) than men." Both show themselves under the form that the Ischin had then, *i.e.*, gaseous and ethereal. Their chief is Azazel.

But Azazel, whom the Church dogma will associate with Satan, is nothing of the kind. Azazel is a *mystery*, as explained elsewhere, and it is so expressed in Maimonides, "*In More Nevochim*" (*chapter xxvi., p.* 8). "There is an impenetrable mystery in the narrative concerning Azazel." And so there is, as Lanci, a librarian to the Vatican and one who ought to know, says—we have quoted him before—that "this venerable divine name (*nome divino e venerabile*) has become through the pen of Biblical scholars, a *devil*, a wilderness, a mountain, and a he-goat" (*Sagra Scrittura*). Therefore it seems foolish to derive the name as Spencer does, from *Ajál* (separated) and *El* (god), hence "one separated from God," the DEVIL. In the Zohar, Azazel is rather the Sacrificial victim than the "formal adversary of Jehovah," as Spencer would have it (*II., pp.* 14, 29).

The amount of malicious fancy and fiction bestowed on that "Host" by various fanatical writers is quite extraordinary. Azazel and his "host" are simply the Hebrew "Prometheus," and ought to be viewed from the same standpoint. The Zohar shows the *Ischin* chained on the mountain in the desert, allegorically; thus simply alluding to those "spirits" as being chained to the earth during the cycle of incarnation. Azazel (or Azaziel) is one of the chiefs of the "transgressing" angels in *Enoch*, who descending upon Ardis, the top of Mount Armon, bound themselves by swearing loyalty to each other. It is said that Azaziel taught men to make swords, knives, shields, to fabricate mirrors (?) to make *one see what is behind him* (viz., "*magic mirrors*"). Amazarak taught all the sorcerers and dividers of roots; Amers taught the solution of magic; Barkayal, astrology; Akibeel, the meaning of portents and signs; Tamial, astronomy; and Asaradel taught the motion of the moon. "These seven were the first instructors of the Fourth man" (*i.e.*, of the *Fourth* Race). But why should allegory be always understood as meaning all that its dead-letter expresses?

It is the symbolical representation of the great struggle between divine wisdom, *nous*, and its earthly reflection, *Psuche*, or between Spirit and Soul, in Heaven and on Earth. In Heaven—because the divine MONAD had voluntarily exiled itself therefrom, to descend, for incarnating purposes, to a lower plane and thus transform the animal of clay *into an immortal god*. For, as Eliphas Lévi tells us, "the angels aspire to become men; for the perfect man, the man-god, is above even angels." On Earth—because no sooner had Spirit descended than it was strangled in the coils of matter.

Strange to say, the Occult teaching reverses the characters; it is the anthropomorphous archangel with the Christians, and the man-like God with the Hindus, which represent matter in this case; and the Dragon, or Serpent, Spirit. Occult symbolism furnishes the key to the mystery; theological symbolics conceal it still more. For the former explains many a saying in the Bible and even in the New Testament which have hitherto remained incomprehensible; while the latter, owing to its dogma of Satan and his rebellion, has belittled the character and nature of its would-be infinite, absolutely perfect god, and created the greatest evil and curse on earth—belief in a personal Devil. This mystery is opened with the key to its metaphysical symbolism now restored; while that of theological interpretation shows the gods and the archangels standing as symbols for the dead letter or dogmatic religions, and as arrayed against the pure truths of Spirit, naked and unadorned with fancy.

Many were the hints thrown out in this direction in "Isis Unveiled," and a still greater number of references to this mystery may be found scattered throughout these volumes. To make the point clear once for all: that which the clergy of every dogmatic religion—pre-eminently the Christian—points out as Satan, the enemy of God, is in reality, the highest divine Spirit—(occult Wisdom on Earth)—in its naturally antagonistic character to every worldly, evanescent illusion, dogmatic or ecclesiastical religions included. Thus, the Latin Church, intolerant, bigoted and cruel to all who do not choose to be its slaves; the Church which calls itself the bride of Christ, and the trustee at the same time of Peter, to whom the rebuke of the Master "get thee behind me Satan" was justly addressed; and again the Protestant Church which, while calling itself Christian, parodoxically replaces the New Dispensation by the old "Law of Moses" which Christ openly repudiated: both these Churches are fighting against divine Truth, when repudiating and slandering the Dragon of esoteric (because *divine*) Wisdom. Whenever anathematizing the Gnostic Solar Chnouphis—the Agathodæmon—Christos, or the theosophical Serpent of Eternity, or even the Serpent of Genesis—they

are moved by the same Spirit of dark fanaticism that moved the Pharisees to curse Jesus by saying to him "Say we not well thou hast a devil?"

Read the account about Indra (Vayu) in the *Rig-Veda*, the occult volume *par excellence* of Aryanism, and then compare it with the same in the Purânas—the exoteric version thereof, and the purposely garbled account of the true Wisdom religion. In the Rig Veda Indra is the highest and greatest of the Gods, and his Soma-drinking is allegorical of his highly spiritual nature. In the Purânas Indra becomes a profligate, and a regular drunkard on the Soma juice, in the terrestrial way. He is the conqueror of all the "enemies of the gods"—the Daityas, Nâgas (Serpents), Asuras, all the *Serpent*-gods, and of Vritri, the Cosmic Serpent. Indra is the St. Michael of the Hindu Pantheon—the chief of the *militant* Host. Turning to the Bible, we find Satan, one of the "Sons of God" (*Job. i.* 6), becoming in exoteric interpretation the Devil, and the Dragon in its infernal, evil sense. But in the Kabala ("*Book of Numbers*") Samael, who is Satan, is shown to be identical with St. Michael, the *slayer of the Dragon*. How is this? For it is said that Tselem (the image) reflects alike Michael and Samael *who are one*. Both proceed, it is taught, from *Ruach* (Spirit), *Neschamah* (Soul) and *Nephesch* (life). In the "Chaldean Book of Numbers" Samael is the concealed (occult) Wisdom, and Michael the higher *terrestrial* Wisdom, both emanating from the same source but diverging after their issue from the *mundane soul*, which on Earth is *Mahat* (intellectual understanding, or *Manas* (the seat of Intellect). They diverge, because one (Michael) is *influenced* by Neschamah, while the other (Samael) remains *uninfluenced*. This tenet was perverted by the dogmatic spirit of the Church; which, loathing independent Spirit, uninfluenced by the external form (hence by dogma), forthwith made of Samael-Satan (the most wise and spiritual spirit of all)—the adversary of its anthropomorphic God and sensual physical man, the DEVIL!

The Origin of the Satanic Myth.

Let us then fathom this creation of the Patristic fancy still deeper, and find its prototype with the Pagans. The origin of the new *Satanic* myth is easy to trace. The tradition of the Dragon and the Sun is echoed in every part of the world, both in its civilized and semi-savage regions. It took rise in the whisperings about secret initiations among the profane, and was established universally through the once universal heliolatrous religion. There was a time when the four parts of the world were covered with the temples sacred to the Sun and the Dragon;

but the cult is now preserved mostly in China and the Buddhist countries, "Bel and the Dragon being uniformly coupled together, and the priest of the Ophite religion as uniformly assuming the name of his God" ("*Archæology*," Vol. xxv., p. 220, London). In the religions of the past, it is in Egypt we have to seek for its Western origin. The Ophites adopted their rites from Hermes Trismegistus, and heliolatrous worship crossed over with its Sun-gods into the land of the Pharaohs from India. In the gods of Stonehenge we recognise the divinities of Delphi and Babylon, and in those of the latter the devas of the Vedic nations. Bel and the Dragon, Apollo and Python, Krishna and Kaliya, Osiris and Typhon are all one under many names—the latest of which are Michael and the Red Dragon, and St. George and his Dragon. As Michael is "one as God," or his "Double," for terrestrial purposes, and is one of the Elohim, the fighting angel, he is thus simply a permutation of Jehovah. Whatever the Cosmic or astronomical event that first gave rise to the allegory of the "War of Heaven," its earthly origin has to be sought in the temples of Initiation and archaic crypts. The following are the proofs:—

We find (*a*) the priests assuming the name of the gods they served; (*b*) the "Dragons" held throughout all antiquity as the symbols of Immortality and Wisdom, of secret Knowledge and of Eternity; and (*c*) the hierophants of Egypt, of Babylon, and India, styling themselves generally the "Sons of the Dragon" and "Serpents"; thus the teachings of the Secret Doctrine are thereby corroborated.

There were numerous catacombs in Egypt and Chaldea, some of them of a very vast extent. The most renowned of them were the subterranean crypts of Thebes and Memphis. The former, beginning on the western side of the Nile, extended towards the Lybian desert, and were known as the *Serpent's* catacombs, or passages. It was there that were performed the sacred mysteries of the *kuklos anagkes*, the "Unavoidable Cycle," more generally known as "the circle of necessity"; the inexorable doom imposed upon every soul after the bodily death, and when it has been judged in the Amenthian region.

In de Bourbourg's book, *Votan*, the Mexican demi-god, in narrating his expedition, describes a subterranean passage which ran underground, and terminated at the root of the heavens, adding that this passage was a snake's hole, "un agujero de colubra"; and that he was admitted to it because he was himself "a son of the snakes," or a serpent. ("Die Phoinizier," 70.)

This is, indeed, very suggestive; for his description of the *snake's hole* is that of the ancient Egyptian crypt, as above mentioned. The hierophants, moreover, of Egypt, as of Babylon, generally styled them-

selves the "Sons of the Serpent-god," or "Sons of the Dragon," during the mysteries.

"The Assyrian priest bore always the name of his god," says Movers. The Druids of the Celto-Britannic regions also called themselves snakes. "I am a Serpent, I am a Druid," they exclaimed. The Egyptian Karnak is twin brother to the Carnac of Bretagne, the latter Carnac meaning the serpent's mount. The Dracontia once covered the surface of the globe, and these temples were sacred to the Dragon, only because it was the symbol of the sun, which, in its turn, was the symbol of the highest god—the Phœnician Elon or Elion, whom Abraham recognised as El Elion.* Besides the surname of serpents, they were called the "builders," the "architects"; for the immense grandeur of their temples and monuments was such that even now the pulverised remains of them "frighten the mathematical calculations of our modern engineers," says Taliesin.†

De Bourbourg hints that the chiefs of the name of *Votan*, the *Quetzo-Cohuatl*, or Serpent deity of the Mexicans, are the descendants of Ham and Canaan. "I am Hivim," they say. "Being a Hivim, I am of the great race of the Dragon (snake). I am a snake myself, for I am a Hivim." ("Cartas," 51; "*Isis Unveiled*," Vol. I., 553, *et seq.*)

Furthermore, the "War in Heaven" is shown, in one of its significations, to have meant and referred to those terrible struggles in store for the candidate for adeptship, between himself and his (by magic) personified human passions, when the *inner* enlightened man had to either slay them or fail. In the former case he became the "Dragon-Slayer," as having happily overcome all the temptations; and a "Son of the Serpent" and a Serpent himself, having cast off his old skin and being born in a *new* body, becoming a Son of Wisdom and Immortality in Eternity. (See Part II. on the Satanic Myth.)

Seth, the reputed forefather of Israel, is only a Jewish travesty of Hermes, the God of Wisdom, called also Thoth, Tat, Seth, Set, and Satan. He is also Typhon—the same as Apophis, the Dragon slain by Horus; for Typhon was also called Set. He is simply the *dark side* of Osiris, his brother, as Angra Mainyu is the black shadow of Ahura-mazda. Terrestrially, all these allegories were connected with the trials of adeptship and initiation. Astronomically, they referred to the Solar and Lunar eclipses, the mythical explanations of which we find to this day in India and Ceylon, where any one can study the allegorical narratives and traditions which have remained unchanged for many thousands of years.

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* See Sanchoniathon in "Eusebius," Pr. Ev. 36; Genesis xiv.

† "Society of Antiquaries of London," vol. xxv. p. 220.

Rahu, mythologically is a *Daitya*—a giant, a Demi-god, the lower part of whose body ended in a Dragon or Serpent's tail. During the churning of the Ocean, when the gods produced *amrita*—the water of Immortality—he stole some of it, and drinking, became immortal. The Sun and Moon, who had detected him in his theft, denounced him to Vishnu, who placed him in the stellar spheres, the upper portion of his body representing the Dragon's head and the lower (Ketu) the Dragon's tail; the two being the ascending and descending nodes. Since then, Rahu wreaks his vengeance on the Sun and Moon by occasionally swallowing them. But this fable had another mystic meaning, since *Rahu*, the Dragon's head, played a prominent part in the mysteries of the Sun's (*Vikârttana's*) initiation, when the candidate and the Dragon had a supreme fight.

The caves of the Rishis, the abodes of Tiresias and the Greek seers, were modelled on those of the *Nâgas*—the Hindu *King-Snakes*, who dwelled in cavities of the rocks under the ground. From *Sesha*, the thousand-headed Serpent, on which Vishnu rests, down to Python, the dragon *serpent oracle*, all point to the secret meaning of the myth. In India we find the fact mentioned in the earliest Purânas. The children of Surasa are the "mighty Dragons." The *Vayu* Purâna replacing "Surasa" (of *Vishnu* Purâna) by Danayas or *Danavas*—the descendants of Danu by the sage Kasyapa—and those Danavas being the giants (or Titans) who warred against the gods, they are thus shown identical with the "Dragons" and "Serpents" of Wisdom.

By simply comparing the Sun-gods of every country, one may find their allegories agreeing perfectly with one another; and the more the allegorical symbol is occult the more its corresponding symbol in other systems agrees with it. Thus, if from three systems widely differing from each other in appearance—the old Aryan, the ancient Greek, and the modern Christian schemes—we select several Sun-gods and dragons at random, these will be found copied from each other.

Let us take Agni the fire-god, Indra the firmament, and Karttikeya from the Hindus; the Greek Apollo; and *Mikael*, the "Angel of the Sun," the first of the Æons, called by the Gnostics "the saviour"—and proceed in order.

(1) Agni—the fire-god—is called in the Rig-Veda Vaiswanara. Now Vaisvanara is a Danava—a giant-demon,* whose daughters Puloma and Kalaka are the mothers of numberless Danavas (30 millions), by

* He is thus named and included in the list of the Danavas in *Vayu Purâna*; the Commentator of Bhagavata Purâna calls him a son of Danu, but the name means also "Spirit of Humanity."

Kasyapa,* and live in *Hiranyapura*, "*the golden city*," *floating in the air.* Therefore, Indra is, in a fashion, the step-son of these two as a son of Kasyapa; and Kasyapa is, in this sense, identical with Agni, the fire-god, or Sun (Kasyapa-Aditya). To this same group belongs Skanda or Karttikeya (god of War, the *six-faced* planet Mars astronomically), a Kumâra, or virgin-youth, born of Agni,† for the purpose of destroying Taraka, the Danava Demon, the grandson of Kasyapa by Hiranyaksha, his son,‡ whose (Taraka's) yogi austerities were so extraordinary that they became formidable to the gods, who feared such a rival in power.§ While Indra, the bright god of the Firmament, kills Vritra (or Ahi), the Serpent-Demon—for which feat he is called *Vritra-han*, "the destroyer of Vritra"; he also leads the hosts of *Devas* (Angels or gods) against other gods who rebel against Brahmâ, for which he is entitled *Jishnu*, "leader of the celestial Host." Karttikeya is found bearing the same titles. For killing Taraka, the Danava, he is Taraka-Jit, "Vanquisher of Taraka,"‖ "*Kumâra Guha*," "the mysterious Virgin-youth," "*Siddha-Sena*"—"the leader of the Siddhas"; and *Saktidhara*—"Spear-holder."

(2.) Now take Apollo, the Grecian sun-god, and by comparing the mythical accounts given of him, see whether he does not answer both

* Kasyapa is called the Son of Brahmâ, and is the "Self-Born" to whom a great part of the work of creation is attributed. He is one of the seven Rishis; *exoterically*, the son of Marîchi, the son of Brahmâ; while Atharva-veda says, "The Self-born Kasyapa sprang from Time"; and *esoterically*—Time and Space are forms of the One *incognizable* Deity. As an *Aditya*, Indra is son of Kasyapa, as also Vaivasvata Manu, our progenitor. In the instance given in the text, he is Kasyapa-Aditya, *the Sun, and the Sun-god, from whom all* the "Cosmic" Demons, Dragons (nâgas), Serpent, or Snake-gods, and Danavas, the giants, are born. The meaning of the allegories given above is purely astronomical and cosmical, but will serve to prove the identity of all.

† All such stories differ in the *exoteric* texts. In the Mahabhârata, Karttikeya, "the six-faced Mars," is the son of Rudra or Siva, Self-born *without a mother* from the seed of Siva cast into the fire. But Karttikeya is generally called *Agnibhu*, "fire born."

‡ Hiranyaksha is the ruler or king of the *fifth* region of Pâtâla, a Snake-god.

§ The *Elohim* also feared the knowledge of Good and Evil for Adam, and therefore are shown as expelling him from Eden or killing him *spiritually*.

‖ The story told is, that Taraka (called also Kalabhana), owing to his extraordinary Yoga-powers, had obtained all the divine knowledge of yoga-vidya and occult powers of the gods, who conspired against him. Here we see the "obedient" Host of *Archangels* or minor gods conspiring against the (future) *Fallen* angels, whom Enoch accuses of the great crime of disclosing to the world all "the *secret things* done in heaven." It is Michael, Gabriel, Raphael, Surgal and Uriel who denounced to the Lord God those of their Brethren who were said *to have pryed into the divine mysteries* and taught them to men: by this means they themselves escaped a like punishment. Michael was commissioned to fight the Dragon, and so was Karttikeya, and under the same circumstances. Both are "leaders of the Celestial Host," both Virgins, both "leaders of Saints," "Spear-holders" (*Saktidhara*), etc., etc. Karttikeya is the original of Michael and St. George, as surely as Indra is the prototype of Karttikeya.

to Indra, Karttikeya, and even Kasyapa-Aditya, and at the same time to Michael (as the Angelic form of Jehovah) the "angel of the Sun," who is "like," and "one with, God." Later ingenious interpretations for monotheistic purposes, elevated though they be into not-to-be-questioned Church dogmas, prove nothing, except the abuse of human authority and power, perhaps.

Apollo is *Helios* (the Sun), Phoibos-Apollo ("the light of life and of the World"*) who arises out of the golden-winged cup (the sun); hence he is the sun-god *par excellence*. At the moment of his birth he asks for his bow to kill Python, the Demon Dragon, who attacked his mother before his birth,† and whom he is divinely commissioned to destroy—like Karttikeya, who is born for the purpose of killing Taraka, *the too holy and wise demon*. Apollo is born on a sidereal island called *Asteria*—"the golden star island," the "earth which floats in the air," which is the Hindu golden *Hiranyapura;* "he is called the pure, ἁγνὸς, *Agnus Dei* (the Indian *Agni*, as Dr. Kenealy thinks), and in the primal myth he is exempt "from all sensual love" ("*Book of God*," p. 88). He is, therefore, a *Kumâra*, like Karttikeya, and as Indra was in his earlier life and biographies. Python, moreover, the "red Dragon," connects Apollo with Michael, who fights the Apocalyptic Dragon, who wants to attack the woman in child-birth (See *Revelation xii.*), as Python attacks Apollo's mother. Can any one fail to see the identity? Had the Rt. Hon. W. E. Gladstone, who prides himself on his Greek scholarship and understanding of the spirit of Homer's allegories, ever had a real inkling of the *esoteric* meaning of the *Iliad* and *Odyssey*, he would have understood St. John's "*Revelation*," and even the Pentateuch, better than he does. For the way to the Bible lies through Hermes, Bel, and Homer, as the way to these is through the Hindu and Chaldean religious symbols.

The repetition of this archaic tradition is found in ch. xii. of St. John's *Revelations*, and comes from the Babylonian legends without the smallest doubt, though the Babylonian story had its origin in the allegories of the Aryans. The fragment read by the late George Smith (See "The Chaldean account of Genesis," p. 304) is sufficient to disclose the source of the xii. chapter of the Apocalypse. Here it is as given by the eminent Assyriologist:

"Our . . . fragment refers to the creation of *mankind*, called Adam; as (the man) in the Bible, he is made perfect . . . but afterwards joins

* The "life and the light" of the material *physical* world, the delight of the senses—not of the soul. Apollo is pre-eminently the *human* god, the god of emotional, pomp-loving and theatrical Church ritualism, with lights and music.

† See chap. xii. in *Revelation* where we find Apollo's mother persecuted by that Python, the Red Dragon, who is also *Porphyrion*, the scarlet or red Titan.

with the dragon of the Deep, the animal of Tiamat, the Spirit of Chaos, and offends against his god, who *curses him*, and calls down on his head all the evils and troubles of Humanity."*

"This is followed by a war between the dragon and the powers of evil, or chaos on one side and the gods on the other."

"The gods have weapons forged for them,† and Merodach (the archangel Michael in *Revelation*) undertakes to lead the heavenly host against the dragons. The war, which is described with spirit, ends, of course, in the triumph of the principles of Good. . . . ."‡

This war of gods with the powers of the Deep, refers also, in its last and terrestrial application, to the struggle between the Aryan adepts of the nascent Fifth Race and the Sorcerers of Atlantis, the Demons of the Deep, the Islanders surrounded with water who disappeared in the Deluge. (See the last pages of Vol. I., "*Isis Unveiled*," Atlantis.)

The symbols of the dragons and "War in Heaven" have, as already stated, more than one significance; religious, astronomical and geological events being included in the one common allegory. But it had also a Cosmological meaning. In India the Dragon story is repeated in one of its forms in the battles of Indra with *Vritra*. In the Vedas this Ahi-Vritra is referred to as the Demon of Drought, the terrible hot Wind. Indra is shown to be constantly at war with him; and with the help of his thunder and lightning the god compels Ahi-Vritra to pour down in rain on Earth, and then slays him. Hence, Indra is called the *Vritra-Han* or "the slayer of Vritra," as Michael is called the Conqueror and "Slayer of the Dragon." Both these "Enemies" are then the "Old Dragon" precipitated into the depths of the Earth, in this one sense.

The Zend-Avestic Amshaspends are a Host with a leader like St. Michael over them, and seem identical with the legions of Heaven, when one reads the *Vendidad*. Thus in Fargard XIX., ii. 13 (42), Zarathustra is told by Ahura Mazda to "invoke the Amesha Spenta who rule over the seven *Karshvares*§ of the Earth"; which Karshvares in their seven

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* No "god" who *curses* his (supposed) own work, because he has made it imperfect, can be the one infinite absolute wisdom, whether called Bel or Jehovah.

† In the Indian allegory of *Tarakamaya*, the war between the gods and the Asuras headed by Soma (the moon, the King of Plants), it is Viswa-Karma, the artificer of the gods, who forges, like Vulcan (Tubal-Kain), their weapons for them.

‡ We have said elsewhere that the "woman with child" of Revelation (xii.) was Aime, the great mother, or Binah, the third Sephiroth, "whose name is Jehovah"; and the "Dragon," who seeks to devour her coming child (the Universe), is the Dragon of absolute Wisdom—that Wisdom which, recognising the non-separateness of the Universe and everything in it from the Absolute ALL, sees in it no better than the great Illusion, *Mahamaya*, hence the cause of misery and suffering.

§ The "Seven Karshvares of the Earth"—the seven spheres of our planetary chain,

applications refer equally to the seven spheres of our planetary chain, to the seven planets, the seven heavens, etc., according to whether the sense is applied to a physical, supra-mundane, or simply a sidereal world. In the same Fargard (ii. and iii.), in his invocation against Angra Mainyu and his Host, Zarathustra appeals to them in these worlds: "I invoke the seven bright *Sravah* with their sons and their flocks" (42 *Vendid. Sâdâh*). The "Sravah"—a word which the Orientalists have given up as one "of unknown meaning"—means the same Amshaspends, but in their highest occult meaning. The "*Sravah*" are the noumenoi of the phenomenal Amshaspends, the souls or spirits of those *manifested* Powers; and "their sons and their flock" refers to the planetary angels and their sidereal flock of stars and constellations. "Amshaspend" is the exoteric term used in terrestrial combinations and affairs only. Zarathustra addresses Ahura Mazda constantly as "thou, the maker *of the material* world." Ormazd is the father of our earth (Spenta Armaiti), and she is referred to, when personified, as "the fair daughter of Ahura Mazda" (*Fargard*, XIX. ii.), who is also the creator of the Tree (of occult and spiritual knowledge and wisdom) from which the mystic and mysterious *Caresma* is taken. But the occult name of the bright God was never pronounced outside the temple.

Samael or Satan, the seducing Serpent of Genesis, and one of the primeval angels who rebelled, is the name of the "Red Dragon." He is the Angel of *Death*, the Talmud saying that "the Angel of Death and Satan are the same," and, killed by Michael, he is once more killed by St. George, who also is a Dragon Slayer; but see the transformations of this. Samael is identical with the *Simoom*, the hot wind of the desert, or again with the Vedic demon of drought, as Vritra; "*Simoon* is called *Atabutos*" or—*Diabolos*, the devil.

Typhon, or the Dragon Aphophis—the *Accuser* in the "Book of the Dead"—is worsted by Horus, who pierces his opponent's head with a spear; and Typhon is the all-destroying wind of the desert, the rebellious element that throws everything into confusion. As *Set*—he is the darkness of night, the murderer of Osiris, who is the light of day and the sun. Archæology demonstrates that Horus is identical with Anubis,* whose effigy was discovered upon an Egyptian monument, with a cuirass and a spear, like Michael and St. George. Anubis is also represented

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the seven worlds—also mentioned in the Rig-Veda—are fully referred to elsewhere. There are six *rájamsi* (worlds) above *prithivi*—the earth, or "this" (idám), as opposed to that which is *yonder* (the six globes on the three other planes). (See *Rig-Veda, I.*, 34; *III.*, 56; *VII.*, 10411, *and V.*, 60, 6. See § on Chronology.)

* Verse 62, chap. xvii., "Book of the Dead:" Anubis is Horus who melts in him who is eyeless.

as slaying a dragon, that has the head and tail of a serpent. (See Lenoir's "Du Dragon de Metz.")

Cosmologically, then, all the Dragons and Serpents conquered by their "Slayers" are, in their origin, the turbulent confused principles in Chaos, brought to order by the Sun-gods or *creative* powers. In the "Book of the Dead" those principles are called "the Sons of Rebellion." (See also "*Egyptian Pantheon*," pp. 20, 23.) "In that night, the oppressor, the murderer of Osiris, otherwise called the *deceiving Serpent* (Verse 54) . . . . calls the Sons of Rebellion in *Air*, and when they arrive to the East of Heavens, then there is War in Heaven and in the entire World" (v. 49, "*Book of the Dead*," xvii.).

In the Scandinavian *Eddas* the "War" of the Ases with the Hrimthurses (frost-giants), and of Asathor with the Jotuns, the Serpents and Dragons and the "wolf" who comes out of "Darkness"—is the repetition of the same myth. The "evil Spirits,"* having begun by being simply the emblems of Chaos, became euhemerized by the superstition of the rabble, until they have finally won the right of citizenship in the most civilized and learned races of this globe—*since its creation* as alleged—and became a dogma with Christians. As George Smith has it: "The evil principles (Spirits) emblems of Chaos" (in Chaldea and Assyria as in Egypt, we see) . . "resist this change and make war on the Moon, the eldest son of Bel, drawing over to their side the Sun, Venus and the atmospheric god Vul." ("Assyrian Discoveries," p. 403.) This is only another version of the Hindu "War in Heaven," between Soma, the moon, and the gods—Indra being the atmospheric Vul; which shows it plainly to be both a Cosmogonical and an astronomical allegory, woven into and drawn from the earliest theogony as taught in the Mysteries.

It is in the religious doctrines of the Gnostics that the real meaning of the Dragon, the Serpent, the Goat, and all those symbols of powers now called *Evil*, can be seen the best; as it is they who divulged the esoteric nature of the Jewish Substitute for *AIN-SOPH in their* teachings; of the true meaning of which, while the Rabbins concealed it, the Christians, with a few exceptions, knew nothing. Surely Jesus of Nazareth would have hardly advised his apostles to show themselves as *wise* as the serpent, had the latter been a symbol of the *Evil one;* nor would the Ophites, the learned Egyptian Gnostics of "the Brotherhood of the Serpent," have reverenced a living snake in their ceremonies as the emblem of *WISDOM*, the divine *Sophia* (and a type of the all-good, not the all-bad), were that reptile so closely connected with Satan. The fact is, that even as a common ophidian it has ever been a dual symbol; and

* These "evil Spirits" can by no means be identified with Satan or the Great Dragon. They are the Elementals generated or begotten by ignorance—Cosmic and human passions—or Chaos.

as a Dragon it had never been anything else than a symbol of the manifested Deity in its great Wisdom. The *Draco volans*, the flying Dragon of the early painters, may be an exaggerated picture of the real extinct antediluvian animal; but those who have faith in the Occult teachings believe that in the days of old there were such creatures as flying Dragons, or a kind of Pterodactyl, and that it is those gigantic winged lizards that served as the prototypes for the Seraph of Moses and his great Brazen Serpent.* The Jews had worshipped the latter *idol* themselves, but, after the religious reforms brought about by Hezekiah, turned round, and called that symbol of the great or Higher God of every other nation—a Devil, and their own usurper—the "One God."†

The appellation Sa'tan, in Hebrew *sâtân*, "an adversary" (from the verb *shatana*, "to be adverse," to persecute) belongs by right to the first and cruellest "*adversary of all the other gods*"—Jehovah, not to the Serpent, which spoke only words of sympathy and wisdom, and is at the worst, even in the dogma, "the adversary of men." This dogma, based as it is on chapter iii. of *Genesis*, is as illogical and unjust as it is paradoxical. For who was the first to *create* that original and henceforward universal tempter of man—the woman? Not the serpent surely, but the "Lord God" himself, who, saying:—"It is not good that the man should be alone"—made woman, and "brought her unto the man" (18-22). If the unpleasant little incident that followed *was* and is still to be regarded as the "original sin," then it exhibits the Creator's divine foresight in a poor light indeed. It would have been far better for the first Adam (of chap 1.) to have been left either "male and female," or "alone." It is the Lord God, evidently, who was the real cause of all the mischief, the "*agent provocateur*," and the Serpent—only a prototype of *Azazel*, "the scapegoat for the sin of (the God of) Israel," the poor *Tragos* having to pay the penalty for his Master's and Creator's blunder. This, of course, is addressed only to those who accept the opening events of the drama of humanity in *Genesis* in their dead-letter sense. Those who read them esoterically, are not reduced to fanciful

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* See Numbers xxi. 8-9. God orders Moses to built a brazen Serpent "Saraph"; to *look upon which* heals those bitten by the *fiery serpents*. The latter were the *Seraphim*, each one of which, as Isaiah shows (vi. 2), "*had six wings*"; they are the symbols of Jehovah, and of all the other Demiurgi who produce out of themselves six sons or likenesses—Seven with their Creator. Thus, the Brazen Serpent *is* Jehovah, the chief of the "fiery serpents." And yet, in 2 Kings xviii., it is shown that King Hezekiah, who, like as David his father, "did that which was right in the sight of the Lord"—"brake in pieces the brazen serpent that Moses had made . . . and called it *Nehushtan*," or piece of brass.

† And Satan stood up against Israel and moved David to number Israel (Chron. xxi. 1.) "The anger of the Lord Jehovah was kindled against Israel," and he moved David to say: "Go, number Israel" (2 Samuel, xxiv. 1). The two are then identical.

speculations and hypothesis; *they know* how to read the symbolism therein contained, and cannot err.

There is at present no need to touch upon the mystic and manifold meaning of the name Jehovah in its abstract sense, one independent of the Deity *falsely* called by that name. It was a blind created purposely by the Rabbins, a secret preserved by them with ten-fold care after the Christians had despoiled them of this God-name which was their own property.* But the following statement is made. The personage who is named in the first four chapters of *Genesis* variously as "God," the "Lord God," and "Lord" simply, is not one and the same person; certainly it is not *Jehovah*. There are three distinct classes or groups of the Elohim called Sephiroth in the Kabala, Jehovah appearing only in chapter iv., in the first verse of which he is named Cain, and in the last transformed into *mankind*—male and female, Jah-veh.† The "Serpent," moreover, is not Satan, but the bright Angel, one of the *Elohim* clothed in radiance and glory, who, promising the woman that if they ate of the forbidden fruit "*ye shall not surely die*," kept his promise, and made man immortal in his *incorruptible nature*. He is the Iao of the mysteries, the chief of the Androgyne creators of men. Chapter iii. contains (esoterically) the withdrawal of the veil of ignorance that closed the perceptions of the Angelic Man, made in the image of the "Boneless" gods, and the opening of his consciousness to his real nature; thus showing the bright Angel (Lucifer) in the light of a giver of Immortality, and as the "Enlightener"; while the real Fall into generation and matter is to be sought in chapter iv. There, Jehovah-Cain, the male part of Adam the *dual* man, having separated himself from Eve, creates in her "Abel," *the first natural woman*,‡ and sheds the *Virgin blood*. Now Cain, being shown identical with Jehovah, on the authority of the correct reading of verse i. (chapter iv., Genesis), in the original Hebrew text; and the Rabbins teaching that "*Kin* (Cain), the Evil, was the Son of Eve by Samael, the devil who took Adam's place"; and the Talmud adding that "the evil Spirit, Satan, and Samael, the angel of Death, are the same" —(*Babba Battra*, 16*a*)—it becomes easy to see that Jehovah (*mankind*, or "Jah-hovah") and Satan (therefore the tempting Serpent) are one and

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* Dozens of the most erudite writers have sifted thoroughly the various meanings of the name J'hovah (with, and without the masoretic points), and shown their multifarious bearings. The best of such works is the "Source of Measures, the Hebrew Egyptian Mystery."

† In the above-mentioned work (p. 233 App.), verse 26 of the 4th chap. of Genesis is correctly translated "then men began to call themselves *Jehovah*," but less correctly explained, perhaps, as the last word ought to be written *Jah* (male) *Hovah* (female), to show that from that time the race of destinctly separate man and woman began.

‡ See for explanation the excellent pages of appendix vii. of the same work.

the same in every particular. *There is no Devil, no Evil, outside mankind to produce a Devil.* Evil is a necessity in, and one of the supporters of the manifested universe. It is a necessity for progress and evolution, as night is necessary for the production of Day, and Death for that of Life —*that man may live for ever.*

Satan represents metaphysically simply the *reverse or the polar opposite* of everything in nature.* He is the "adversary," allegorically, the "murderer," and the great Enemy of *all*, because there is nothing in the whole universe that has not two sides—the reverses of the same medal. But in that case, light, goodness, beauty, etc., may be called Satan with as much propriety as the Devil, since they are the *adversaries* of darkness, badness, and ugliness. And now the philosophy and the *rationale* of certain early Christian sects—called *heretical* and viewed as the abomination of the times—will become more comprehensible. We may understand how it was that the sect of SATANIANS came to be degraded, and were anathematized without any hope of vindication in a future day, since they kept their tenets secret. How, on the same principle, the CAINITES came to be degraded, and even the (Judas) ISCARIOTES; the true character of the *treacherous* apostle having never been correctly presented before the tribunal of Humanity.

As a direct consequence, the tenets of the Gnostic sects also become clear. Each of these sects was founded by an Initiate, while their tenets were based on the correct knowledge of the symbolism of every nation. Thus it becomes comprehensible why Ilda-Baoth was regarded by most of them as the god of Moses, and was held as a proud, ambitious, and impure spirit, who had abused his power by usurping the place of the *highest God*, though he was no better, and in some respects far worse than *his brethren Elohim;* the latter representing the all-embracing, manifested deity only in their collectivity, since they were the fashioners of the first differentiations of the primary Cosmic substance for the creation of the phenomenal Universe. Therefore Jehovah was called by the Gnostics the Creator of, and one with Ophiomorphos, the Serpent, Satan, or *EVIL*. (*See "Isis Unveiled,"* II, 184). They taught that Iurbo and Adonai were "names of Jao-Jehovah, who is an emanation of Ilda Baoth" (*Codex Nazaræus*). (*See Part II., "The Fallen Angels."*) This amounted in their language to saying what the Rabbins expressed in a more veiled way, by stating that—"Cain had been generated by Samael or Satan."

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* In Demonology, Satan is the leader of the opposition in Hell, the monarch of which was Beelzebub. He belongs to the fifth kind or class of demons (of which there are nine according to mediæval demonology), and he is at the head of witches and sorcerers. But see in the text the true meaning of Baphomet, the goat-headed Satan, one with Azaziel, the scape goat of Israel. Nature is the god *PAN*.

The fallen Angels are made in every ancient system the prototypes of *fallen* men—allegorically, and, *those men themselves*—esoterically. Thus the Elohim of the hour of creation became the "Beni-Elohim," the sons of God, among whom is Satan—in the Semitic traditions; war in heaven between Thraetaona and Azhi-dahaka, the destroying Serpent, ends on earth, according to Burnouf, in the battle of pious men against the power of Evil, "of the Iranians with the Aryan Brahmins of India." And the conflict of the gods with the *Asuras* is repeated in the Great War—the Mahabhârata. In the latest religion of all, Christianity, all the Combatants, gods and demons, adversaries in both the camps, are now transformed into Dragons and Satans, simply in order to connect *EVIL* personified with the Serpent of Genesis, and thus prove the new dogma.*

Noah was a Kabir, hence he must have been a Demon.

It matters little whether it is Isis, or Ceres—the "Kabiria"—or again the Kabiri, who have taught men agriculture; but it is very important to prevent fanatics from monopolising all the facts in history and legend, and from fathering their distortions of truth, history, and legend upon one man. Noah is either a *myth* along with the others, or one whose legend was built upon the Kabirian or Titanic tradition, as taught in Samothrace; he has, therefore, no claim to be monopolized by either Jew or Christian. If, as Faber tried to demonstrate at such cost of learning and research, Noah is an Atlantean and a Titan, and his family are the Kabiri or pious Titans, etc.—then biblical chronology falls by its own weight, and along with it all the patriarchs—the antediluvian and pre-Atlantean Titans. As now discovered and proven, Cain is Mars, the god of *power and generation*, and of the first (sexual) bloodshed.† Tubal-Cain is a Kabir, "an instructor of every artificer in brass and iron"; or—if this will please better—he is one with Hephæstos or Vulcan; Jabal is taken from the Kabiri—instructors in agriculture, "such as have cattle," and Jubal is "the father of all those who handle the harp," he, or *they* who fabricated the *harp* for Kronos and the trident for Poseidon.‡

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* *Vide* for further details upon the Satanic myth, Part II. on Symbolism, in this volume.

† As he is also Vulcan or Vul-cain, the greatest god with the later Egyptians, and the greatest Kabir. The god of *time* was *Chium* in Egypt, or Saturn, or Seth, and Chium is the same as Cain.

‡ *See Strabo, comparing them to the Cyclopes—XIV. p.* 653 *sqq.* (*Callim in Del.*, 31 *Stat. Silo. IV.*, 6, 47; *etc., etc.*)

The history or "fables" about the mysterious Telchines—fables echoing each and all the archaic events of our esoteric teachings—furnish us with a key to the origin of *Cain's* genealogy (*Genesis*, ch. iii.); they give the reason why the Roman Catholic Church indentifies "the accursed blood" of Cain and Ham with Sorcery, and makes it responsible for the Deluge. Were not the Telchines—it is argued—the mysterious ironworkers of Rhodes; they who were the first to raise statues to the gods, furnish them with weapons, and men with magic arts? And is it not they who were destroyed by a deluge at the command of Zeus, as the *Cainites* were by that of Jehovah?

The Telchines are simply the Kabiri and the Titans, in another form. They are the Atlanteans also. "Like Lemnos and Samothrace," says Decharme, "Rhodes, the birth-place of the Telchines, is an island of volcanic formation." (*Genii of Fire, p.* 271.) The island of Rhodes emerged suddenly out of the seas, after having been previously engulfed by the Ocean, say the traditions. Like Samothrace (of the Kabiri) it is connected in the memory of men with the Flood legends. As enough has been said on this subject, however, it may be left for the present.

But we may add a few more words about Noah, the Jewish representative of nearly every pagan God in one or another character. The Homeric songs contain, poetized, all the later fables about the Patriarchs, who are all sidereal, cosmic, and numerical symbols and signs. The attempt to disconnect the two genealogies—those of Seth and Cain*—and the further attempt, as futile, to show them *real, historical* men, has only led to more serious inquiries into the history of the Past, and to discoveries which have damaged for ever the supposed *revelation*. For instance, the identity of Noah and Melchizedek being established, the further identity of Melchizedek, or Father Sadik, with Kronos-Saturn is proved also.

That it is so may be easily demonstrated. It is not denied by any of the Christian writers. Bryant *(See "Analysis of Ancient Mythology," Vol. II., p.* 760*)* concurs with all those who are of opinion, that Sydic, or

* Nothing could be more awkward and childish, we say, than this fruitless attempt to disconnect the genealogies of Cain and of Seth, or to conceal the identity of names under a different spelling. Thus, Cain has a Son ENOCH, and Seth a Son ENOCH also (Enos, Ch'anoch, Hanoch;—one may do what one likes with Hebrew unvowelled names). In the Cainite line Enoch begets IRAD, Irad MEHUJAEL, the latter METHUSAEL, and Methusael, Lamech. In the Sethite line, Enoch begets Cainan, and this one MAHALEEL (a variation on Mehujael), who gives birth to JARAD (or Irad); Jarad to ENOCH (Number 3), who produces Methuselah (from Methusael), and finally Lamech closes the list. Now all these are symbols (Kabalistically) of solar and lunar years, of astronomical periods, and of physiological (phallic) functions, just as in any other pagan symbolical creed. This has been proven by a number of writers.

Sadic, was the patriarch Noah (as also Melchizedek); and that the name by which he is called, or Sadic, corresponds to the character given of him in *Genesis*, chap. vi., 9. "He was צדיק, Sadic, a JUST man, and perfect in his generation. All science and every useful art were attributed to him, and through his sons transmitted to posterity." *(See New Encyclopædia by Abraham Rees, F.R.S.)*

Now it is Sanchoniathon, who informs the world that the Kabiri were the Sons of Sydic or Zedek (Melchizedek). True enough, this information, having descended to us through Eusebius *(Preparatio Evangelica)*, may be regarded with a certain amount of suspicion, as it is more than likely that he dealt with Sanchoniathon's works as he has with Manetho's Synchronistic Tables. But let us suppose that the identification of Sydic, Kronos, or Saturn with Noah and Melchizedek, is based on one of the Eusebian pious hypotheses. Let us accept it as such, along with Noah's characteristic as a *just man*, and his supposed duplicate, the mysterious Melchizedek, King of Salem, and priest of the high god, after "his own order" *(See Hebrews, ch. v. 6, and vii. 1, et seq.)*; and finally, having seen what they all were spiritually, astronomically, psychically and cosmically, let us now see what they became *rabbinically* and KABALISTICALLY.

Speaking of Adam, Kain, Mars, etc., as *personifications*, we find the author of "*The Source of Measures*" enunciating our very esoteric teachings in his Kabalistic researches. Thus he says:—

"Now Mars was the lord of *birth* and of *death*, of *generation* and of *destruction*, of *ploughing*, of *building*, of *sculpture* or stone-cutting, of *Architecture* . . . . in fine, of all . . . . ARTS. He was the *primeval principle*, disintegrating into the modification of *two opposites for production*. Astronomically, too,* he held the birthplace of the day and year, the place of its *increase of strength*, *Aries*, and likewise the place of its death, Scorpio. He held the house of *Venus*, and that of the *Scorpion*. He, as *birth*, was *good;* as *death*, was *Evil*. As *good*, he was *light*; as *bad*, he was *night*. As *good*, he was *man*; as *bad*, he was *woman*. He held the cardinal points, and as *Cain*, or *Vulcan*,† or *Pater Sadic*, or *Melchizadek*, he was lord of the *Ecliptic*, or

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* The Æolian name of Mars was Ἄρευς, and the Greek Ares, Ἄρης, is a name over the etymological significance of which, philologists and Indianists, Greek and Sanskrit scholars have vainly worked to this day. Very strangely, Max Müller connects both the names *Mars* and *Ares* with the Sanskrit root *mar*, whence he traces their derivation, and from which, he says, the name of *Maruts* (the storm-gods) comes. Welcker, however, offers more correct etymologies. (*See Griech. Götterlehre, I.*, 415.) However it may be, etymologies of roots and words alone will never yield the esoteric meaning fully, though they may help to useful guesses.

† As the same author shows: "The very name Vulcain appears in the reading; for in the first words (of chap. iv. *Genesis*, 5) is to be found V'elcain, or V'ulcain, agreeably to the deepened *u* sound of the letter *vau*. Out of its immediate context, it may be

balance, or *line of adjustment*, and therefore was THE JUST ONE. The ancients held to there being seven planets, or great gods, growing out of eight, and Pater Sadik, *the Just or Right One*, was lord of the eighth, which was *Mater Terra*. ("Source of Measures," p. 186-70.)

This makes their functions plain enough after they had been degraded, and establishes the identity.

The *Noachian* Deluge, as described in its dead letter and within the period of Biblical chronology, having been shown to have never existed, the pious, but very arbitrary supposition of Bishop Cumberland has but to follow that deluge into the land of fiction. Indeed it seems rather fanciful to any impartial observer to be told that there were "two distinct races of Kabiri," the first consisting of Ham and Mizraim, whom he conceives to be Jupiter and Dionysus of Mnaseas; the second, "of the children of Shem, are the Kabiri of Sochoniston, while their father Sydyk is consequently the Scriptural Shem." (*Append. de Cabiris, ap. Orig. gent. p.* 364, 376, *and the latter statement on p.* 357.)

The Kabirim, "the mighty ones," are identical with our primeval Dhyan-Chohans, with the corporeal and the incorporeal Pitris, and with all the rulers and instructors of the primeval races, which are referred to as the Gods and Kings of the divine Dynasties.

The Oldest Persian Traditions about the Polar, and the Submerged Continents.

Legendary lore could not distort facts so effectually as to reduce them to unrecognisable shape. Between the traditions of Egypt and Greece on the one hand, and Persia on the other—a country ever at war with the former—there is too great a similarity of figures and numbers to allow such coincidence to be due to simple chance. This was well proven by Bailly. Let us pause for a moment to examine these traditions from every available source, to compare the better those of the Magi with the so-called Grecian "fables."

Those legends have now passed into popular tales, the folklore of Persia, as many a real fiction has found its way into our universal History. The stories of King Arthur and his knights of the Round Table are also fairy tales to all appearance; yet they are based on facts, and pertain to the History of England. Why should not the folklore of Iran be part and parcel of the history and the pre-historic events of Atlantis? That folklore says as follows:—

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read as "*and the god Cain*," or Vulcain. If, however, anything is wanting to confirm the Cain-Vulcain idea, Fuerst says: "קין, *Cain, the iron point of a lance, a smith* (black-smith), inventor of sharp iron tools and smith work" (p. 278).

Before the creation of *Adam*, two races lived and succeeded each other on Earth; the Devs who reigned 7,000 years, and the Peris (the Izeds) who reigned but 2,000, during the existence of the former. The Devs were giants, strong and wicked; the Peris were smaller in stature, but wiser and kinder.

Here we recognize the Atlantean giants and the Aryans, or the Râkshasas of the Ramayana and the children of Bharata Varsha, or India; the ante- and the post-diluvians of the Bible.

Gyan (or rather Gnan, true or occult Wisdom and knowledge), also called *Gian-ben-Gian* (or Wisdom, son of Wisdom), was the king of the Peris.* He had a shield as famous as that of Achilles, only instead of serving against an enemy in war, it served as a protection against black magic, the *sorcery* of the Devs. Gian-ben-Gian had reigned 2,000 years when *Iblis*, the devil, was permitted by God to defeat the Deos and scatter them to the other end of the world. Even the magic shield, which, produced on the principles of astrology, destroyed charms, enchantments, and bad spells, could not prevail against *Iblis*, who was an agent of Fate (or Karma).† They count ten kings in their last metropolis called Khanoom, and make the tenth, Kaimurath, identical with the Hebrew Adam. These kings answer to the ten antediluvian generations of kings as given by Berosus.

Distorted as those legends are now found, one can hardly fail to identify them with the Chaldean, Egyptian, Greek, and even Hebrew traditions. The latter, disdaining in its exclusiveness to speak of pre-adamite nations, yet allows these to be clearly inferred, by sending out Cain—*one of the two only living men on earth*— into the land of Nod, where he gets married and builds a city (*Gen. iv.*), etc.

Now if we compare the 9,000 years mentioned by the Persian tales with the 9,000 years, which Plato declared had passed since the submersion of the last Atlantis, a very strange fact is made apparent. Bailly remarked, but distorted it by his interpretation. The Secret Doctrine may restore the figures to their true meaning. "First of all," we read in "Critias" that "one must remember that 9,000 years have elapsed *since the war of the nations*, which lived above and outside the Pillars of Hercules, and those which peopled the lands on this side."

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* Some derive the word from *Paras* which produced Pars, Persia, *Pars;* but it may be equally derived from Pitar or Pitris, the Hindu progenitors of the Fifth Race—the Fathers of Wisdom or the Sons of "Will and Yoga"—who were called Pitar, as were the divine Pitars of the First Race.

† See for these traditions the "Collection of Persian Legends," in Russian, Georgian, Armenian, and Persian; Herbelot's narrative *Legendes Persanes*, "Bibliothèque Orientale," p. 298, 387, etc., and Danville's *Mémoires*. We give in a condensed narrative that which is scattered in hundreds of volumes in European and Asiatic languages, as well as in oral traditions.

In "*Timæus*" Plato says the same. The Secret Doctrine declaring that most of the later islander Atlanteans perished in the interval between 850,000 and 700,000 years ago, and that the Aryans were 200,000 years old when the first great "island" or continent was submerged, there hardly seems any reconciliation possible between the figures. But there is, in truth. Plato, being an Initiate, had to use the veiled language of the Sanctuary, and so had the Magi of Chaldea and Persia, through whose exoteric revelations the Persian legends were preserved and passed to posterity. Thus, one finds the Hebrews calling a week "seven days," and "a week of years" when each of its days represents 360 solar years, and the whole "week" is 2,520 years, in fact. They had a Sabbatical week, a Sabbatical year, etc., etc., and their Sabbath lasted indifferently 24 hours or 24,000 years—in their secret calculations of the Sods. We of the present times call an age *a century*. They of Plato's day, the initiated writers, at any rate, meant by a millennium, not a thousand but 100,000 years; Hindus, more independent than any, never concealed their chronology. Thus, when saying 9,000 years, the Initiates will read 900,000 years, during which space of time—*i.e.*, from the first appearance of the Aryan race, when the Pliocene portions of the once great Atlantis began gradually sinking* and other continents to appear on the surface, down to the final disappearance of Plato's small island of Atlantis, the Aryan races had never ceased to fight with the descendants of the first giant races. This war lasted till nearly the close of the age which preceded the Kali Yug, and was the Mahabhâratean war so famous in Indian History. Such blending of the events and epochs, and the bringing down of hundreds of thousands into thousands of years, does not interfere with the numbers of years that had elapsed, according to the statement made by the Egyptian priests to Solon, since the destruction of the last portion of Atlantis. The 9,000 years were the correct figures given. The latter event has never been kept a secret, and had only faded out of the memory of the Greeks. The Egyptians had their records complete, because isolated; for, being surrounded by sea and desert, they had been left untrammelled by other nations, till about a few millenniums before our era.

History, for the first time, catches a glimpse of Egypt and its great mysteries through Herodotus, if we do not take into account the Bible, and its queer chronology.† And how little Herodotus *could* tell is

* The *main* continent perished in the Miocene times, as already stated.

† From Bede downwards all the chronologists of the Church have differed among themselves, and contradicted each other. "The chronology of the Hebrew text has been grossly altered, especially in the interval next after the Deluge":—says Whiston (*Old Test.*, *p.* 20).

confessed by himself when speaking of a mysterious tomb of an Initiate at Sais, in the sacred precinct of Minerva. There, he says "behind the chapel . . . is the tomb of One, *whose name I consider it impious to divulge* . . . In the enclosure stand large obelisks and there is a *lake* near, surrounded with a stone wall formed *in a circle*. In this lake they perform by night, that person's adventures, which they call *Mysteries*: on these matters, however, though I am accurately acquainted with the particulars of them, *I must observe a discreet silence*" (*ii.* 170).

On the other hand, it is well to know that no secret was so well preserved and so sacred with the ancients, as that of their cycles and computations. From the Egyptians down to the Jews it was held as the highest sin to divulge anything pertaining to the correct measure of time. It was for divulging *the secrets of the Gods*, that Tantalus was plunged into the infernal regions; the keepers of the sacred Sibylline Books were threatened with the death penalty for revealing a word from them. Sigalions (images of Harpocrates) were in every temple—especially in those of Isis and Serapis—each pressing a finger to the lips; while the Hebrews taught that to divulge, after initiation into the Rabbinical mysteries, the secrets of Kabala, was like eating of the fruit of the Tree of Knowledge: it was punishable by death.

And yet, we Europeans accepted the exoteric chronology of the Jews! What wonder that it has influenced and coloured ever since all our conceptions of science and the duration of things!

The Persian traditions, then, are full of two nations or races, now entirely extinct, as some think; whereas, they are only transformed. They are ever speaking of, and describing the mountains of Kaf (Kafaristan?), which contain a gallery built by the giant Argeak, wherein the statues of the ancient men under all their forms are preserved. They call them *Sulimans* (Solomons), or the wise kings of the East, and count seventy-two kings of that name.* Three among them reigned for 1,000 years each. (*Herbelot*, *p.* 829.)

Siamek, the beloved son of Kaimurath (Adam), their first king, died murdered by his giant brother. The father had a perpetual fire preserved on the tomb which contained his cremated ashes; hence—the origin of fire-worship, as some Orientalists think.

Then came *Huschenk*, the prudent and the wise. It was his dynasty which re-discovered metals and precious stones, which had been concealed by the Devs or Giants in the bowels of the earth; how to make brass-work, to cut canals, and improve agriculture. As usual, it is Huschenk, again, who is credited with having written the work called

* Thence King Solomon, whose traces are nowhere to be found outside of the Bible, and the description of whose magnificent palace and city dovetail with those of the Persian tales; though they were unknown to all pagan travellers, even to Herodotus.

"Eternal Wisdom," and even with having built the cities of Luz, Babylon and Ispahan, though they were built ages later. But as modern Delhi is built on six other older cities, so these just-named cities may be built on emplacements of other cities of an immense antiquity. As to his date, it can only be inferred from another legend.

In the same tradition that wise prince is credited with having made war against the giants on a twelve-legged horse, whose birth is attributed to the *amours* of a crocodile with a female hippotamus. This *dodecaped* was found on the "dry island" or new continent; much force and cunning had to be used to secure the wonderful animal, but no sooner had Huschenk mounted him, than he defeated every enemy. No giants could withstand his tremendous power. Notwithstanding, this king of kings was killed by an enormous rock thrown at him by the giants from the great mountains of *Damavend*.*

Tahmurath is the third king of Persia, the St. George of Iran, the knight who always has the best of, and who kills, the Dragon. He is the great enemy of the Devs who, in his day, dwelled in the mountains of Kaf, and occasionally made raids on the Peris. The old French chronicles of the Persian folklore call him the *Dev-bend*, the conqueror of the giants. He, too, is credited with having founded Babylon, Nineveh, Diarbek, etc., etc. Like his grand-sire Huschenk, Tahmurath (Taimuraz) also had his steed, only far more rare and rapid—a bird called *Simorgh-Anke*. A marvellous bird, in truth, intelligent, a polyglot, and even very religious. (*See Orient. Collect. ii.*, 119.) What says that Persian Phœnix? It complains of its old age, for it is born cycles and cycles before the days of Adam (also Kaimurath). It has witnessed the revolutions of long centuries. It has seen the birth and the close of twelve cycles of 7,000 years each, which multiplied esoterically will give us again 840,000 years.† (*Orient. Collect. ii.*, 119 *et seq.*) Simorgh is born with the last deluge of the pre-Adamites, says the "romance of Simorgh and the good Khalif"! (*Tales of Derbent.*)

What says the "Book of Numbers"? Esoterically, Adam Rishoon is the lunar Spirit (Jehovah, in a sense, or the Pitris) and his three Sons —Ka-yin, Habel, and Seth—represent the three races, as already explained. Noah-Xisuthrus represents in his turn (in the cosmo-geological key) the 3rd Race separated, and his three sons, its last three races; Ham, moreover, symbolizing that race which uncovered the "*nakedness*" of the Parent Race, and of the "Mindless," *i.e.*, committed sin.

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* *Orient. Trad., p.* 454. *See also Bailly's "Lettres sur l'Atlantide."*

† Remember that the Rabbins teach that there are to be seven successive renewals of the globe; that each will last 7,000 years, the total duration being thus 49,000 years (*See Rabbi Parcha's "wheel"; also Kenealy's "Book of God," p.* 176). This refers to 7 Rounds, 7 Root-races, and sub-races, the truly occult figures, though sorely confused.

Tahmurath visits on his winged steed (Ahriman) the Mountains of Koh-Kaf or *Kaph*. He finds there the Peris ill-treated by the giants, and slays Argen, and the giant *Demrusch*. Then he liberates the good Peri, Mergiana*, whom Demrusch had kept as a prisoner, and takes her over to the *dry* island, *i.e.*, the new continent of Europe.† After him came Giamschid, who builds *Esikekar*, or Persepolis. This king reigns 700 years, and believes himself, in his great pride, immortal, and demands divine honours. Fate punishes him, he wanders for 100 years in the world under the name of *Dhulkarnayn* "the two horned." But this epithet has no connection with the "two-horned" gentleman of the cloven foot. The "two-horned" is the epithet given in Asia, uncivilized enough to know nothing of the attributes of the devil, to those conquerors who have subdued the world from the East to the West.

Then come the usurper *Zohac*, and Feridan, one of the Persian heroes, who vanquishes the former, and shuts him up in the mountains of Damavend. These are followed by many others down to *Kaikobad*, who founded a new dynasty.

Such is the legendary history of Persia, and we have to analyze it. What are the mountains of *Kaf* to begin with?

Whatever they may be in their geographical status, whether they are the Caucasian or Central Asian mountains, it is far beyond these mountains to the North, that legend places the Devs and Peris; the latter the remote ancestors of the Parses or Farses. Oriental tradition is ever referring to an unknown glacial, gloomy sea, and to a dark region, within which, nevertheless, are situated *the Fortunate Islands*, wherein bubbles, from the beginning of life on earth, the *fountain of life* (*Herbelot*, *p.* 593; *Armenian Tales*, *p.* 35). But the legend asserts, moreover, that a portion of the first *dry* island (continent), having detached itself from the main body, has remained, since then, beyond the mountains of Koh-kaf, "the stony girdle that surrounds the world." A journey of seven months' duration will bring him who is possessed of "Soliman's ring" to that "fountain," if he keeps on journeying North straight before him as the bird flies. Journeying therefore from Persia *straight north*, will bring one along the sixtieth degree of longitude, holding to the west, to Nova Zemblia; and from the Caucasus to the eternal ice beyond the Arctic circle would land one between 60 and 45 degrees of longitude, or between Nova Zemblia and Spitzbergen. This, of course, if one has the dodecapedian horse of

* Mergain, or Morgana, the fairy sister of King Arthur, is thus shown of Oriental descent.

† Where we find her, indeed, in Great Britain, in the romance of the Knights of the Round Table. Whence the identity of name and fairy-hood, if both heroines did not symbolize the same historical event which had passed into a legend?

Huschenk or the winged Simorgh of Tahmurath (or Taimuraz), upon which to cross over the Arctic Ocean.*

Nevertheless, the wandering songsters of Persia and the Caucasus will maintain, to this day, that far beyond the snow-capped summits of Kap, or Caucasus, *there is a great continent now concealed from all.* That it is reached by those who can secure the services of the twelve-legged progeny of the crocodile and the female hippopotamus, whose legs become at will *twelve wings* †; or by those who have the patience to wait for the good pleasure of *Simorgh-anke*, who promised that before she dies she will reveal the hidden continent to all, and make it once more visible and within easy reach, by means of a bridge, which the Ocean Devs will build between that portion of the "dry island" and its severed parts.‡ This relates, of course, to the seventh race, Simorgh being the Manvantaric cycle.

It is very curious that Cosmas Indicopleustes, who lived in the sixth century A.D., should have always maintained that man was born, and dwelt at first in a country *beyond the Ocean*, a proof of which had been given him in India, by a learned Chaldean *(Cosmas Indicopleustes in Collect. novâ Patrum, t. ii, p.* 188; *also see Journ. des Savants, Suppl.* 1707, *p.* 20.) *He says: "The lands we live in are surrounded by the ocean, but beyond that ocean there is another land which touches the walls of the sky; and it is in this land that man was created and lived in paradise. During the Deluge, Noah was carried in his ark into the land his posterity now inhabits."* *(Ibid.)* The twelve-legged horse of Huschenk was found on that continent named the *dry* island. (*Supra, p.* 154.)

The "Christian topography" of Cosmas Indicopleustes and its merits are well known; but here the good father repeats a universal tradition, now, moreover, corroborated by facts. Every arctic traveller suspects a continent or a "dry island" beyond the line of eternal ice. Perhaps now the meaning of the following passage from one of the Commentaries may become clearer.

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* To this day the aborigines of Caucasus speak of their mountains as Kap-kaz, using the consonant p instead of the usual v (Kavkaz or Caucasus). But their bards say that it requires seven months for a swift horse to reach the "dry land" beyond Kaf, holding north without ever deviating from one's way.

† Bailly thought he saw in this horse a twelve-oared ship. The Secret Doctrine teaches that the early Third Race built boats and flotillas before it built houses. But the "horse," though a much later animal, has, nevertheless, a more occult primitive meaning. The crocodile and the hippopotamus were held sacred and represented divine symbols, both with the ancient Egyptians and with the Mexicans. Poseidon is, in Homer, the God of the Horse, and assumes that form himself to please Ceres. Arion, their progeny, is one of the aspects of that "horse," which is a cycle.

‡ The severed parts must be Norway and other lands in the neighbourhood of the Arctic Circle.

"*In the first beginnings of* (human) *life, the only dry land was on the Right end** *of the sphere, where it* (the globe) *is motionless.*† *The whole earth was one vast watery desert, and the waters were tepid . . . . There man was born on the seven zones of the immortal, the indestructible of the Manvantara.*‡ *There was eternal spring in darkness.* (But) *that which is darkness to the man of to-day, was light to the man of his dawn. There, the gods rested, and Fohat*§ *reigns ever since . . . . Thus the wise fathers say that man is born in the head of his mother* (earth), *and that her feet at the left end generated* (begot) *the evil winds that blow from the mouth of the lower Dragon . . . . Between the first and second* (races) *the eternal central* (land) *was divided by the water of life.*‖

"*It flows around and animates her* (mother earth's) *body. Its one end issues from her head; it becomes foul at her feet* (the Southern Pole). *It gets purified* (on its return) *to her heart—which beats under the foot of the sacred Shambalah, which then* (in the beginnings) *was not yet born. For it is in the belt of man's dwelling* (the earth) *that lies concealed the life and health of all that lives and breathes.*¶ *During the first and second* (races) *the belt was covered with the great waters.* (But) *the great mother travailed under the waves and a new land was joined to the first one which our wise men call the head-gear* (the cap). *She travailed harder for the third* (race) *and her waist and navel appeared above the*

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* The two poles are called the right and left ends of our globe—the right being the North Pole—or the head and feet of the earth. Every beneficent (astral and cosmic) action comes from the North; every lethal influence from the South Pole. They are much connected with and influence "*right*" *and* "*left*" *hand magic.*

† The more one approaches the poles the less rotation is felt; at the *poles* proper, the diurnal revolution is quite neutralized. Thence the expression that the sphere is "motionless."

‡ It is averred in Occultism that the land or island, which crowns the North Pole like a skull-cap, is the only one which prevails during the whole Manvantara of our "Round." All the central continents and lands will emerge from the sea bottom many times in turn, but this land will never change.

§ Bear in mind that the Vedic and Avestian name of Fohat is Apâm-Napât. In the Avesta he stands between the *fire-yazatas* and the *water-yazatas.* The literal meaning is "Son of the Waters," but these "waters" are not the liquid we know, but Ether—the fiery waters of space. Fohat is the "Son of Ether" in its highest aspect, Akâsa, the Mother-Father of the primitive Seven, and of *Sound* or LOGOS. Fohat is the *light* of the latter. See Book I.

‖ This "water" is the blood or fluid of life which animates the earth, compared here to a living body.

¶ Occult teaching corroborates the popular tradition which asserts the existence of a fountain of life in the bowels of the earth and in the North Pole. It is the blood of the earth, the electro-magnetic current, which circulates through all the arteries; and which is said to be found stored in the "navel" of the earth.

*water. It was the belt, the sacred Himavat, which stretches around the world.** *She broke toward the setting sun from her neck*† *downward* (to the south west), *into many lands and islands, but the eternal land* (the cap) *broke not asunder. Dry lands covered the face of the silent waters to the four sides of the world. All these perished* (in their turn). *Then appeared the abode of the wicked* (the Atlantis). *The eternal land was now hid, for the waters became solid* (frozen) *under the breath of her nostrils and the evil winds from the Dragon's mouth,*" *etc., etc.*

This shows that Northern Asia is as old as the Second Race. One may even say that Asia is contemporary with man, since from the very beginnings of human life its *root*-continent, so to speak, already existed; that part of the world now known as Asia being only cut off from it in a later age, and divided by the glacial waters.

If, then, the teaching is understood correctly, the first continent which came into existence capped over the whole North Pole like one unbroken crust, and remains so to this day, beyond that inland sea which seemed like an unreachable *mirage to the few* arctic travellers who perceived it.

During the Second Race more land emerged from under the waters as a continuation of the "head" from the neck. Beginning on both hemispheres, on the line above the most northern part of Spitzbergen‡ on

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* Occultism points to the Himalayan chain as that "belt," and maintains that whether under the water or above, it encircles the globe. The *navel* is described as situated to the setting sun or to the west of the Himavat in which lie the roots of Meru, which mountain is north of the Himalaya. Meru is *not* "the fabulous mountain *in* the navel or centre of the earth," but its roots and foundations are in that navel, though it is in the far north itself. This connects it with the "central" land "that never perishes"; the land in which "the day of the mortal lasts six months and his night another six months." As the Vishnu Purâna has it: "for the North of Meru there is, therefore, always night during day in *other regions;* for Meru is north of all the *dwipas* and *varshas*" (islands and countries). (*Book II., chap. viii.*) Meru is therefore neither on *Atlas* as Wilford suggests, nor, as Wilson tried to show, "absolutely in the centre of the globe," only because "relatively with the inhabitants of the several portions, to all of whom the East is that quarter where the sun first appears."

† Even the Commentaries do not refrain from Oriental metaphor. The globe is likened to the body of a woman, "mother earth." From her neck downward, means from the inland sea now beyond the impassable barrier of ice. The Earth, as Parasâra says: "is the mother and nurse, augmented with all creatures and *their* qualities, *the comprehender* of all the worlds."

‡ For the Stanzas call this locality by a term translated in the commentary as *a place of no latitude* (niraksha) the abode of the gods. As a scholiast says from the *Sûrya, Sidhanta:*

"Above this (the Siddhâ) goes the sun when situated at the equinoxes; they have neither equinoctial shadow nor elevation of the pole (*akshonnati*, v. 42). In both directions from these are two pole-stars (*dhruvatara*), fixed in the midst of the sky;

Mercator's Projection, on our side, it may have included, on the American side, the localities that are now occupied by Baffin's Bay and the neighbouring islands and promontories. *There* it hardly reached, southward, the 70th degree of latitude; *here*—it formed the horse-shoe continent of which the commentary speaks; of the two ends of which, one included Greenland with a prolongation which crossed the 50th degree a little south west, and the other Kamschatka, the two ends being united by what is now the northern fringe of the coasts of Eastern and Western Siberia. This broke asunder and disappeared. In the early part of the Third Race—Lemuria was formed (*Vide supra*). When it was destroyed in its turn, Atlantis appeared.

Western Speculations,

founded on the Greek and Purânic Traditions.

Thus it becomes natural to find that, on even such meagre data as have reached the profane historian, Rudbeck, a Swedish scientist, tried to prove about two centuries ago that Sweden was the Atlantis of Plato. He thought, even, that he had found in the configuration of ancient Upsala, the situation and measurements given by the Greek sage of the capital of "Atlantis." As Bailly proved, Rudbeck was mistaken; but so was Bailly likewise, and still more. For Sweden and Norway had formed part and parcel of ancient Lemuria, and also of Atlantis on the European side, just as Eastern and Western Siberia and Kamschatka had belonged to it, on the Asiatic. Only, once more, when was it? We can find it out approximately only by studying the *Purânas*, if we will have nought to do with the Secret teachings.

Three quarters of a century have already elapsed since Captain (now Colonel) Wilford brought forward his fanciful theories about the British islands being the "White Island," the *Atala* of the Purânas. This was sheer nonsense, as the Atala is one of the seven *dwipas*, or islands, belonging to the nether lokas, one of the seven regions of Pâtâla (the antipodes). Moreover, as Wilford* shows, the Purânas place it "on

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to those *who are situated in places of no latitude* (niraksha) both these have their place in the horizon. Hence there is (on that land) no elevation of the poles, the two pole-stars being situated in their horizon; but their degrees of colatitude (*lumbaka*) are 90; at Meru the degrees of latitude (*aksha*) are of the same number." (43 *and* 44.)

* Wilford makes many mistakes. He identifies, for instance, Sveta-dwipa (the white Island), the "island in the northern part of *Toyambhudi*," with England, and then tries to identify it with Atala (a nether region) and Atlantis. Now the former is the abode of Vishnu, *exoterically*, and Atala is a hell. He also places it in the Euxine or Icshu (Black) Sea, and then seems to connect it, in another place, with Africa and Atlas.

the seventh zone or seventh climate,"—rather, on the seventh measure of heat: which thus locates it between the latitudes of 24 and 28 degrees north. It is then to be sought on the same degree as the Tropic of Cancer, whereas England is between the 50th and 60th degrees of latitude. Wilford speaks of it as *Atala*, Atlantis, the white island. And in vol. viii. of Journal of Asiatic Researches, p. 280, its enemy is called the "White Devil," the *demon of terror*. For he says: "In their (the Hindu and Mahomedan) romances, we see Kai-caus going to the mountain of '*As-burj, at the foot of which* the Sun sets,' to fight the *Dev-Sefid*, or white devil, the *Taradaitya* of the *Purânas*, whose abode was on the *seventh stage* of the world, answering to the seventh zone of the Buddhists, or the *White* Island."

Now here the Orientalists have been, and are still, facing the Sphinx's riddle, the wrong solution of which will ever destroy their authority, if not their persons, in the eyes of every Hindu scholar, even those who are not initiates. For there is not a statement in the Purânas —on the conflicting details of which Wilford based his speculations— which has not several meanings, and does not apply to both the physical and the metaphysical worlds. If the old Hindus divided the face of the globe geographically into seven zones, climates, dwipas, and into seven hells and seven heavens, allegorically, that measure of seven did not apply in both cases to the same localities. It is the north pole, the country of "Meru," which is the seventh division, as it answers to the Seventh principle (or fourth metaphysically), of the occult calculation, for it represents the region of Atma, of pure soul, and Spirituality. Hence Pushkara is shown *as the seventh zone*, or dwipa, which encompasses the *Kshira* Ocean, or Ocean of milk (the ever-frozen white region) in the Vishnu (and other) Purânas (*Book II. ch. iv.*). And Pushkara, with its two *Varshas*, lies directly at the foot of Meru. For it is said that "the two countries north and south of Meru are *shaped like a bow*," . . and that "one half of the surface of the earth is on the south of Meru and the other half on the north of Meru—*beyond which is half of Pushkara*" (*Vishnu Purâna, Asiatic Researches, etc.*). Geographically, then, Pushkara is America, Northern and Southern; and *allegorically* it is the prolongation of Jambu-dwipa* in the middle of

* Every name in the Purânas has to be examined at least under two aspects; geographically, and metaphysically, in its allegorical application; *e.g.*, *Nila*, the (blue) mountain which is one of the boundaries to the north of Meru, is again to be sought geographically in a mountain range in Orissa, and again in a mountain quite different from the others (in Western Africa). Jambu-dwipa is Vishnu's dominion—the world, limited in the Purânas to our globe, the region which contains Meru *only*, and again it is divided to contain Bharata-varsha (India), its *best* division, and the fairest, says Parasâra. Likewise with Pushkara and all others.

which stands Meru, for it is the country inhabited by beings who live ten thousand years, who are free from sickness or failing; where there is neither virtue nor vice, caste or laws, for these men are "of the same nature as the Gods," (Vishnu Purâna, Book II. ch. iv.). Wilford is inclined to see Meru in Mount Atlas, and locates there also the Loka-lokas. Now Meru, we are told, which is the *Swar*-loka, the abode of Brahmâ, of Vishnu, and the Olympus of Indian exoteric religions, is described geographically as "passing through the middle of the earth-globe, and protruding on either side" (*Sûrya Siddhanta, v.* 5, *Whitney's trans.*). On its upper station are the gods, on the nether (or South pole) is the abode of demons (hells). How can then Meru be Mount Atlas? Besides which, Taradaitya, a demon, cannot be placed on the seventh zone if the latter is identified with the "white" Island, which is *Sveta-dwipa*, for reasons given in the foot-note. (*Vide infra.*)

Wilford accuses the modern Brahmans "of having jumbled them (islands and countries) all together" (A.R. III. 300); but *he* jumbled them still more. He believes that as the Brahmanda and Vayu Purânas divide the old continent into seven dwipas, said to be surrounded by a vast ocean, beyond which lie the regions and mountains of Atala (*ibid*), hence "most probably the Greeks divided the nation of Atlantis, which, as it could not be found after having once been discovered, they conceived to have been destroyed by some shock of nature."

Finding certain difficulties in believing that the Egyptian priests, Plato, and even Homer, had all built their notions of Atlantis on Atala—a nether region located at the Southern pole—we prefer holding to the statements given in the secret books. We believe in the seven "continents," four of which have already lived their day, the fifth still exists, and two are to appear in the future. We believe that each of these is not strictly a continent in the modern sense of the word, but that each name, from Jambu down to Pushkara,* refers to the geographical names given (i.) to the dry lands covering the face of the whole earth during the period of a Root-Race, in general; and (ii.) to what remained of these after a geological (race) *Pralaya*—as "Jambu," for instance: and (iii.) to those localities which will enter, after the future cataclysms, into the formation of new *universal* "continents," peninsulas, or dwipas†—each continent being, in one sense, a greater or smaller region of dry land surrounded with water. Thus, that whatever

* Jambu, Plaksha, Salmali, Kusa, Krauncha, Sâka, and Pushkara.

† Such as Sâka and Pushkara, for instance, which do not yet exist, but into which will enter such lands as some portions of America, of Africa, and Central Asia, with the Gobi region. Let us bear in mind that *Upadwipas* means "*root*" islands, or the dry land in general.

"jumble" the nomenclature of these may represent to the profane, there is none, in fact, to him who has the key.

Thus, we believe *we know* that, though two of the Purânic "islands"—the *sixth and seventh* "continents"—are yet to come, nevertheless there *were*, or there *are*, lands which will enter into the composition of the future dry lands, of new earths whose geographical faces will be entirely changed, as were those of the past. Therefore we find in the Purânas that Sâka-dwipa is (or will be) a continent, and that Sankha-dwipa, as shown in the Vayu Purâna, is only "a minor island," one of the nine divisions (to which Vayu adds six more) of Bharata Varsha. Because Sankha-dwipa was peopled by "Mlechchhas (unclean foreigners), who worshipped Hindu divinities," therefore they were connected with India.* This accounts for Sankhasura, a King of a portion of Sankha-dwipa, who was killed by Krishna; that King who resided in the palace "which was an ocean shell, and whose subjects lived in shells also," says Wilford.

"On the banks of the Nile† (?) there were frequent contests between the Devatas (divine beings, demi-gods) and the Daityas (giants); but the latter tribe having prevailed, their King, Sankhasura, who resided in the Ocean, made frequent incursions in the night" (*As. Res.*, Vol. III. 225.)

It is not on the banks of the *Nile*, but on the coasts of Western Africa, south of where now lies Morocco, that these battles took place. There was a time when the whole of the Sahara desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the desert of Shamo or Gobi. This is shown in Purânic tradition, for on the same page as above cited, it is said: "The people were between two fires; for, while Sankhasura was ravaging one side of the continent, Krauncha (or Cracacha), King of Kraunch, used to desolate the other; both armies . . . thus *changed the most fertile regions into a savage desert*."

That not only the last island of Atlantis, spoken of by Plato, but a large continent, first divided, and then broken later on into seven peninsulas and islands (called *dwipas*), preceded Europe, is sure. It covered the whole of the North and South Atlantic regions, as well as portions of the North and South Pacific, and had islands even in the Indian Ocean (relics of Lemuria). The claim is corroborated by Indian Purânas, Greek writers, and Asiatic, Persian, and Mahommedan traditions. Wilford, who confuses sorely the Hindu and the Mussulman legends, shows this, however, clearly. *(See Vol. VIII., X. and XI. of*

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* They were called demons, *Asuras*, giants, and monsters, because of their wickedness; and thus their country was likened to Atala—a hell, because of that.

† Not on the river Nile, surely, but near the *Nila* mountains of the Atlas range.

Asiatic Researches.) And his facts and quotations from the *Purânas* give direct and conclusive evidence that the Aryan Hindus and other ancient nations were earlier navigators than the Phœnicians, who are now credited with having been the first seamen that appeared in the *post*-diluvian times. This is what is given in the *Journal* of the Asiatic Society, *III.*, *pp.* 325, *et seq.* :—

" In their distress the few nations who survived (in the war between Devatas and Daityas) raised their hands to Bhagavan, 'Let him who can deliver us . . . be our King'; using the word I'T (a *magic* term not understood by Wilford, evidently) which re-echoed through the whole country."

Then comes a violent storm, the waters of the *Kali* are strangely agitated, " when there appeared from the waves . . a man, afterwards called I'T, at the head of a numerous army, saying *abhayan*, no fear" . . . and scattered the enemy. " The King I'T," explains Wilford, "is a subordinate incarnation of M'rira" (*Mrida*, a form of Rudra, probably?) who " re-established peace and prosperity throughout all Sankha-dwipa, *through Barbaradesa*, Hissast'han and Awasthan or Arabia . . " etc., etc.

Surely, if the Hindu Purânas give a description of wars on continents and islands situated beyond Western Africa in the Atlantic Ocean; if their writers speak of *Barbaras* and other people such as Arabs—they who were never known to navigate, or cross the *Kala pani* (the black waters of the Ocean) in the days of Phœnician navigation—then their Purânas must be older than those Phœnicians (placed at from 2,000 to 3,000 years B.C.). At any rate those traditions must have been older;* as—

" In the above accounts," writes an adept, " the Hindus speak of this island as *existing* and in great power; it must, therefore, have been more than *eleven thousand years ago*."

But another calculation and proof may be adduced of the great antiquity of these Hindu Aryans who knew of (because they had once dwelt in it) and described the last surviving island of Atlantis—or rather of that remnant of the Eastern portion of that continent which had

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* Says Wilford of the division of Atlantis and Bharata or India, confusing the two accounts and Priyavrata with Medhatithi :—" The division was made by Priyavrata. . . . He had ten sons, and it was his intention to divide the whole world. In the same manner Neptune divided Atlantis between his ten sons. . . . One of them had . . . the extremity of the Atlantis "—which " is probably the old continent. . . . This Atlantis was overwhelmed by a flood. . . . and it seems that *by Atlantis we should understand the Antediluvian Earth* over which ten princes were born to rule according to the mythology of the West (and of the East, also) but *seven only* of them sat upon the throne." (*Vol. III. p.* 286.) . . Some also are of opinion that of the seven dwipas *six* were destroyed by a flood (*Vol. VIII. p.* 367). Wilford takes it to be " Gades which included Spain," but it was Plato's island—rather.

perished soon after the upheaval of the two Americas*—the two Varshas of Pushkara. This may be demonstrated, moreover, on an astronomical calculation by an adept who criticises Wilford. For recalling what the Orientalist had brought forward concerning the Mount Ashburj "at the foot of which the sun sets," where was the war between the Devatas and the Daityas,† he says:—

"We will consider, then, the latitude and longitude of the lost island, and of the remaining Mount Ashburj. It was on the seventh stage of the world, *i.e.*, in the seventh climate (which is between the latitude of 24 degrees and latitude 28 degrees north). . . This island, the daughter of the Ocean, is frequently described as lying in the West; and the sun is represented as setting at the foot of its mountain (Ashburj, Atlas, Teneriffe or Nila, no matter the name), and fighting the white Devil of the 'White Island.'"

Now, considering this statement from its astronomical aspect, and knowing that Krishna is the incarnated Sun (Vishnu), a solar God; and that he is said to have killed Dev-Sefid, the white giant—a *possible* personification of the ancient inhabitants at the foot of the Atlas—perchance Krishna may be only a representation of the vertical beams of the Sun? Those inhabitants (the Atlantides) are, we have seen, accused by Diodorus of daily *cursing the Sun*, and ever fighting his influence. This is an astronomical interpretation of course. But it will now be proved that Sankhasura, and Sancha dwipa, and all their history, is also geographically and ethnologically Plato's "Atlantis" in Hindu dress.

It was just remarked that since, in the Purânic accounts, the island is *still existing*, then those accounts must be older than the 11,000 years elapsed since Sancha dwipa, or the Poseidonis of Atlantis, disappeared. Is it not barely possible that Hindus should have known the island still earlier? Let us turn again to astronomical demonstrations, which make this quite plain if one assumes, according to the said adept, that "at the time when the summer tropical 'colure' passed through the *Pleiades*, when *cor-Leonis* would be upon the equator; and when Leo *was vertical* to Ceylon at sunset, then would *Taurus* be vertical to the island of *Atlantis at noon*."

This explains, perhaps, why the Singhalese, the heirs of the

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* America, the "new" world—is thus, though not *much*, older; still it *is* older than Europe, the "old world."

† If Div or Dev-Sefid's (the Taradaitya's) abode was on the *seventh stage*, it is because he came from Pushkara, the *Pâtâla* (antipodes) of India, or from America. The latter touched the walls, so to say, of Atlantis, before the latter sank finally. The word *Pâtâla*, meaning both the antipodal countries and infernal regions, thus became synonymous in ideas and attributes as well as in name.

Râkshasas and Giants of Lanka, and the direct descendants of *Singha*, or *Leo*, became connected with Sancha dwipa or Poseidonis (Plato's Atlantis). Only, as shown by Mackey's "*Sphinxiad*," this must have occurred about 23,000 years ago, *astronomically;* at which time the obliquity of the ecliptic must have been rather more than 27 degrees, and consequently Taurus must have passed over "Atlantis" or "Sancha dwipa." And that it was so is clearly demonstrated.

"*The sacred bull Nandi was brought from Bharata to Sancha to meet Rishabha* (Taurus) *every Kalpa. But when those of the White Island* (who descended originally from Sveta dwipa),* *who had mixed with the Daityas* (giants) *of the land of iniquity, had become black with Sin, then Nandi remained for ever in the "White Island"* (or Sveta dwipa.) "*Those of the Fourth World* (race) *lost AUM* "—say the *Commentaries.*

Asburj (or Azburj), whether the peak of Teneriffe or not, was a volcano, when the sinking of the "western Atala" (or hell) began, and those who were saved told the tale to their children. Plato's Atlantis perished between water below and fire above; the great mountain vomiting flames all the while. "The 'fire-vomiting Monster' survived alone out of the ruins of the unfortunate island."

Do the Greeks, accused of borrowing a Hindu fiction (Atala), and inventing from it another (Atlantis), stand also accused of getting their geographical notions and the number seven from them? (*Vide* in Part II. the several sections on the SEPTENATE in nature.)

"The famous Atlantis exists no longer, but we can hardly doubt that it did once," says Proclus, "for Marcellus, who wrote a history of Ethiopian affairs, says that such, and so great an island once existed, and this is evidenced by those who composed histories relative to the external sea. For *they relate that in this time there were seven islands* in the Atlantic sea sacred to Proserpine; and besides these, three of immense magnitude, sacred to Pluto . . . Jupiter . . . and Neptune. And, besides this, the inhabitants of the last island (Poseidonis) *preserved the memory of the prodigious magnitude* of the Atlantic island as related by their ancestors, and of its governing for many periods all the islands in the Atlantic sea. From this *isle* one may pass to other large

* Neither Atlantis, nor yet Sancha dwipa, was ever called "White Island." When tradition says that "the White Island became black on account of the sins of people" it only means the denizens of the "White Island," or Siddhapura, or Sveta dwipa, who descended to the Atlantis of the Third and Fourth races, to "inform the latter; and who, having incarnated, became black with sin"—a figure of speech. All the Avatars of Vishnu are said to come originally from the White Island. According to Tibetan tradition the White Island is the only locality which escapes the general fate of other dwipas and can be destroyed by neither fire nor water, for—it is the "eternal land."

islands beyond, which are not far from the firm land, near which is the true sea."

"These seven dwipas (inaccurately rendered islands) constitute, according to Marcellus, the body of the famous Atlantis," writes Wilford himself. . . . "This evidently shows that *Atlantis is the old continent*. . . . The Atlantis was destroyed after a violent storm (?): this is well known to the Purânics, some of whom assert that in consequence of this dreadful convulsion of nature, six of the dwipas disappeared" . . . (*xi.*, 27).

Enough proofs have now been given to satisfy the greatest sceptic. Nevertheless, direct proofs based on exact science are also added. Volumes might be written, however, to no purpose for those who will neither see nor hear, except through the eyes and ears of their respective authorities.

Hence the teaching of the Roman Catholic scholiasts, namely, that Hermon, the mount in the land of Mizpeth—meaning "anathema," "destruction"—is the same as Mount Armon. As a proof of this, Josephus is often quoted, as affirming that still in his own day enormous bones of giants were daily discovered on it. But it was the land of Balaam the prophet, whom the "Lord loved well"; and so mixed up are facts and personages in the said scholiasts' brains, that, when the Zohar explains the "birds" which inspired Balaam to mean "Serpents," to wit, the wise men and adepts at whose school he had learnt the mysteries of prophecy—the opportunity is again taken of showing Mount Hermon inhabited by the "winged dragons of Evil, whose chief is Samael" (the Jewish Satan).

"It is to those unclean spirits chained on Mount Hermon of the Desert, that the scape-goat of Israel, who assumed the name of one of them (Azaz(y)el), was sent" (*Spencer*).

We say it is not so. The Zohar has the following explanation on the practice of magic which is called in Hebrew *Nehhaschim*, or the "Serpents' Works." It says (*Part III. col.* 302):—"It is called *nehhaschim*, because the magicians (practical Kabalists) work *surrounded by the light of the primordial serpent*, which they perceive in heaven as a luminous zone composed of myriads of small stars" . . . which means simply the *astral light*, so called by the Martinists, by Eliphas Lévi, and now by all the modern Occultists. (Vide Sections about.)

The "Curse" from a Philosophical point of view.

The foregoing teachings of the Secret Doctrine, supplemented by universal traditions, must now have demonstrated that the Brâhmanas and Purânas, the Yâthâs and other Mazdean Scriptures,

down to the Egyptian, Greek, and Roman, and finally to the Jewish Sacred records, all have the same origin. None are meaningless and baseless stories, invented to entrap the unwary profane: all are allegories intended to convey, under a more or less fantastic veil, the great truths gathered in the same field of pre-historic tradition. Space forbids us from entering, in these two volumes, into further and more minute details with respect to the four Races which preceded our own. But before offering to the student the history of the psychic and spiritual evolution of the direct antediluvian fathers of our Fifth (Aryan) humanity, and before demonstrating its bearing upon all the other side branches grown from the same trunk, we have to elucidate a few more facts. It has been shown, on the evidence of the whole ancient literary world, and the intuitional speculations of more than one philosopher and scientist of the later ages, that the tenets of our Esoteric Doctrine are corroborated by inferential as well as by direct proof in almost every case. That neither the "legendary" giants, nor the lost continents, nor yet the evolution of the preceding races, are quite baseless tales. In the *Addenda* which close this volume, science will find itself more than once unable to reply; they will, it is hoped, finally dispose of every sceptical remark with regard to the sacred number in nature, and our figures in general. (Vide §§ on the *Septenaries*.)

Meanwhile, one task is left incomplete: that of disposing of that most pernicious of all the theological dogmas—the CURSE under which mankind is alleged to have suffered ever since the supposed disobedience of Adam and Eve in the bower of Eden.

Creative powers in man were the gift of divine wisdom, not the result of sin. This is clearly instanced in the paradoxical behaviour of Jehovah, who first *curses* Adam and Eve (or Humanity) for the supposed committed crime, and then *blesses* his "chosen people" by saying "Be fruitful and multiply, and replenish the earth" (*Gen. ix.* 1). The curse was not brought on mankind by the Fourth Race, for the comparatively sinless Third Race, the still more gigantic Antediluvians, had perished in the same way; hence the Deluge was no punishment, but simply a result of a periodical and geological law. Nor was the curse of KARMA called down upon them for seeking *natural* union, as all the mindless animal-world does in its proper seasons; but, for abusing the creative power, for desecrating the divine gift, and wasting the life-essence for no purpose except bestial personal gratification. When understood, the third chapter of Genesis will be found to refer to the Adam and Eve of the closing Third and the commencing Fourth Races. In the beginning, conception was as easy for woman as it was for all animal creation. Nature had never intended that woman should bring forth her young ones "in sorrow." Since that period, however, during the

evolution of the Fourth Race, there came enmity between its seed, and the "Serpent's" seed, the seed or product of *Karma* and divine wisdom. For the seed of woman or lust, *bruised the head* of the seed of *the fruit of wisdom and knowledge*, by turning the holy mystery of procreation into animal gratification; hence the law of Karma "bruised the *heel*" of the Atlantean race, by gradually changing physiologically, morally, physically, and mentally, the whole nature of the Fourth Race of mankind,* until, from the healthy King of animal creation of the Third Race, man became in the Fifth, our race, a helpless, scrofulous being, and has now become the wealthiest heir on the globe to constitutional and hereditary diseases, the most consciously and intelligently bestial of all animals! †

This is the real CURSE from the physiological standpoint, almost the only one touched upon in the Kabalistic esotericism. Viewed from this aspect, the curse is undeniable, for it is evident. The intellectual evolution, in its progress hand-in-hand with the physical, has certainly been a curse instead of a blessing—a gift quickened by the "Lords of Wisdom," who have poured on the human *manas* the fresh dew of their own spirit and essence. The divine Titan has then suffered in vain; and one feels inclined to regret his benefaction to mankind, and sigh for those days so graphically depicted by Æschylus, in his "Prometheus Bound," when, at the close of the first Titanic age (the age that followed that of ethereal man, of the pious Kandu and Pramlochâ), nascent, physical mankind, still mindless and (physiologically) senseless, is described as—

> "Seeing, they saw in vain;
> Hearing, they heard not; but like shapes in dreams,
> Through the long time all things at random mixed."

Our *Saviours*, the Agnishwatta and other divine "Sons of the Flame of Wisdom" (personified by the Greeks in Prometheus ‡), may well, in

* How wise and grand, how far-seeing and morally beneficent are the laws of Manu on connubial life, when compared with the licence tacitly allowed to man in civilized countries. That those laws have been neglected for the last two millenniums does not prevent us from admiring their forethought. The Brahmin was a *grihasta*, a family man, till a certain period of his life, when, after begetting a son, he broke with married life and became a chaste Yogi. His very connubial life was regulated by his Brahmin astrologer in accordance with his nature. Therefore, in such countries as the Punjâb, for instance, where the lethal influence of Mussulman, and later on of European, licentiousness, has hardly touched the orthodox Aryan castes, one still finds the finest men—so far as stature and physical strength go—on the whole globe; whereas the mighty men of old have found themselves replaced in the Deccan, and especially in Bengal, by men whose generation becomes with every century (and almost with every year) dwarfed and weakened.

† Diseases and over-population are facts that can never be denied.

‡ In Mrs. Anna Swanwick's volumes, "The Dramas of Æschylus," it is said of "Prometheus Bound" (Vol. II., pp. 146, 147), that Prometheus truly appears in it "as

the injustice of the human heart, be left unrecognized and unthanked. They may, in our ignorance of the truth, be indirectly cursed for Pandora's gift: but to find themselves proclaimed and declared by the mouth of the clergy, the EVIL ONES, is too heavy a Karma for "Him" "who dared alone"—when Zeus "ardently desired" to quench the entire human race—to save "that mortal race" from perdition, or, as the suffering Titan is made to say:—

> "From sinking blasted down to Hades' gloom.
> For this by the dire tortures I am bent,
> Grievous to suffer, piteous to behold,
> I who did mortals pity! . . . ."

The chorus remarking very pertinently:—

> "Vast boon was this thou gavest unto mortals . . . ."

Prometheus answers:—

> "Yea, and besides 'twas I that gave them fire,
> CHORUS: Have now these short-lived creatures flame-eyed fire?
> PROM.: Ay, and by it full many arts will learn. . . . ."

But, with the arts, the fire received has turned into the greatest curse: the animal element, and *consciousness* of its possession, has changed periodical instinct into chronic animalism and sensuality.* It is this which hangs over humanity like a heavy funereal pall. Thus arises the responsibility of free-will; the Titanic passions which represent humanity in its darkest aspect; "the restless insatiability of the lower passions and desires, when, with self-asserting insolence, they bid defiance to the restraints of law." †

Prometheus having endowed man, according to Plato's "Protagoras," with that "wisdom which ministers to physical well-being," but the lower aspect of *manas* of the animal *(Kama)* having remained unchanged,

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the champion and benefactor of mankind, whose condition . . . . is depicted as weak and miserable in the extreme. . . . Zeus, it is said, proposed to annihilate these puny ephemerals, and to plant upon the earth a new race in their stead." We see the Lords of Being doing likewise, and exterminating the first product of nature and the sea, in the Stanzas (V, *et seq.*). . . . Prometheus *represents* himself as having frustrated this design, and as being consequently subjected, for the sake of mortals, to the most agonising pain, inflicted by the remorseless cruelty of Zeus. We have, thus, the Titan, the symbol of finite reason and free will (of intellectual humanity, or the higher aspect of *Manas*), depicted *as the sublime philanthropist*, while Zeus, the supreme deity of Hellas, is portrayed as the cruel and obdurate despot, a character peculiarly revolting to Athenian sentiment." The reason for it is explained further on. The "Supreme Deity" bears, in every ancient Pantheon—including that of the Jews—a *dual* character, composed of light and shadow.

* The animal world, having simple instinct to guide it, has its *seasons of procreation*, and the sexes become neutralized during the rest of the year. Therefore, the free animal knows sickness but once in its life—before it dies.

† Introduction to "*Prometheus Bound*," p. 152.

instead of "an untainted mind, heaven's first gift" (Æschylus), there was created the eternal vulture of the ever unsatisfied desire, of regret and despair coupled with "the dreamlike feebleness that fetters the blind race of mortals" (*p.* 556), unto the day when Prometheus is released by his heaven-appointed deliverer, Herakles.

Now Christians—Roman Catholics especially—have tried to prophetically connect this drama with the coming of Christ. No greater mistake could be made. The true theosophist, the pursuer of divine wisdom and worshipper of ABSOLUTE perfection—the unknown deity which is neither Zeus nor Jehovah—will demur to such an idea. Pointing to antiquity he will prove that there never was an *original* sin, but only an abuse of physical intelligence—the psychic being guided by the animal, and both putting out the light of the spiritual. He will say, "All ye who can read between the lines, study ancient wisdom in the old dramas—the Indian and the Greek; read carefully the one just mentioned, one enacted on the theatres of Athens 2,400 years ago, namely 'Prometheus Bound.'" The myth belongs to neither Hesiod nor Æschylus; but, as Bunsen says, it "is older than the Hellenes themselves," for it belongs, in truth, to the dawn of human consciousness. The *Crucified* Titan is the personified symbol of the collective Logos, the "Host," and of the "Lords of Wisdom" or the HEAVENLY MAN, who incarnated in Humanity. Moreover, as his name *Pro*-me-*theus*, meaning "he who sees before him" or futurity, shows*—in the arts he devised and taught to humanity, psychological insight was not the least. For as he complains to the daughters of Oceanos:—

> "Of prophecies the various modes I fixed,
> And among dreams did first discriminate
> The truthful vision . . . and mortals guided
> To a mysterious art. . . . . .
> All arts to mortals from Prometheus came. . ."

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* From πρὸ μῆτις, "forethought." "Professor Kuhn," we are told in the above-named volumes of "The Dramas of Æschylus," "considers the name of the Titan to be derived from the Sanskrit word Pramantha, the instrument used for kindling fire. The root *mand* or *manth*, implies rotatory motion, and the word *manthami* (used to denote the process of fire kindling) acquired the secondary sense of snatching away; hence we find another word of the same stock, *pramatha*, signifying theft." This is very ingenious, but perhaps not altogether correct; besides, there is a very prosiac element in it. No doubt in physical nature, the higher forms may develop from the lower ones, but it is hardly so in the world of thought. And as we are told that the word *manthami* passed into the Greek language and became the word *manthano*, to learn; that is to say, to appropriate knowledge; whence *prometheia*, fore-knowledge, fore-thought; we may find, in searching, a more poetical origin for the "fire bringer" than that displayed in its Sanskrit origin. The *Svastica*, the sacred sign and the instrument for kindling *sacred* fire, may explain it better. "Prometheus, the fire-bringer, is the *Pramantha* personified," goes on the author; "he finds his prototype in the Aryan

Leaving for a few pages the main subject, let us pause and see what may be the hidden meaning of this, the most ancient as it is the most suggestive of traditional allegories. As it relates directly to the early races, this will be no real digression.

The subject of Æschylus' drama (the trilogy is lost) is known to all cultured readers. The demi-god robs the gods (the Elohim) of their secret—the mystery of the *creative fire*. For this sacrilegious attempt he is struck down by KRONOS * and delivered unto Zeus, the FATHER and creator of a mankind which he would wish to have blind intellectually, and animal-like; a *personal* deity, which will not see MAN "like one of us." Hence Prometheus, "the fire and light-giver," is chained on Mount Caucasus and condemned to suffer torture. But the triform Fates (Karma), whose decrees, as the Titan says, even Zeus:—

> "E'en he the fore-ordained cannot escape. . . "

—ordain that those sufferings will last only to that day when a son of Zeus—

> "Ay, a son bearing stronger than his sire" (787)
>
> . . . . . .
>
> "One of thine (Io's) own descendants it must be. . . " (791)

—is born. This "Son" will deliver Prometheus (the suffering Humanity) from his own fatal gift. His name is, "He who has to come. . . ."

On the authority, then, of these few lines, which, like any other allegorical sentence, may be twisted into almost any meaning; namely, on the words pronounced by Prometheus and addressed to Io, the daughter of Inachos, persecuted by Zeus—a whole prophecy is constructed by some Catholic writers. Says the crucified Titan:—

> "And, portent past belief, the speaking oaks
> By which full clearly, in no riddling phrase
> Wast hailed *as the illustrious spouse of Zeus*
> . . . . . (v. 853).
> . . . . stroking thee
> With *touch alone of unalarming hand;*
> Then thou *dark Epaphos* shalt bear, whose name
> Records his sacred gendering . . . ." (870)

This was construed by several fanatics—des Mousseaux and de Mir-

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Matarisvan, a divine . . . . personage, closely associated with the fire god of the Veda, Agni. . . . ." Mati, in Sanskrit, is "understanding," and a synonym of MAHAT and *manas*, and must be of some account in the origin of the name: *Promati* is the son of Fohat, and has his story also.

* Kronos is "time," and thus the allegory becomes very suggestive. *(See closing pages of this Sub-section.)*

ville amongst others—into a clear prophecy. Io—"is the mother of God," were are told, and "dark Epaphos"—Christ. But, the latter has not dethroned his father, except metaphorically, if one has to regard Jehovah as that "Father"; nor has the Christian Saviour hurled *his* Father down into Hades. Prometheus says, in verse 930, that Zeus will be humbled yet; as for himself:—

> ". . . . such marriage he prepares
> Which from his throne of power to nothingness
> Shall hurl him down; so shall be all fulfilled
> His father Kronos' curse . . . .*
> . . . . Then let him sit
> Confiding in his lofty thunder-peals,
> And wielding with both hands the fiery bolt;
> For *these shall not avail, but fall he shall,*
> *A fall disgraceful*, not to be endured . . . ." (v. 980).

"Dark Epaphos" was the Dionysos-Sabazius, the son of Zeus and of Demeter in the Sabasian Mysteries, during which the "father of the gods," assuming the *shape of a Serpent*, begot on Demeter, Dionysos, or the solar Bacchus. Io is the moon, and at the same time the EVE *of a new race*, and so is Demeter—in the present case. The Promethean myth is a prophecy indeed; but it does not relate to any of the cyclic Saviours who have appeared periodically in various countries and among various nations, in their transitionary conditions of evolution. It points to the last of the mysteries of cyclic transformations, in the series of which mankind, having passed from the ethereal to the solid physical state, from spiritual to physiological procreation, is now carried onward on the opposite arc of the cycle, toward that second phase of its primitive state, when *woman knew no man*, and human progeny *was created, not begotten.*

That state will return to it and to the world at large, when the latter shall discover and really appreciate the truths which underlie this vast problem of sex. It will be like "the light that never shone on sea or land," and has to come to men through the Theosophical Society. That light will lead on and up to the *true spiritual intuition.* Then (as expressed once in a letter to a theosophist), "the world *will have a race of Buddhas and Christs*, for the world will have discovered that individuals *have it in their own powers to procreate Buddha-like children—or demons.*" "When that knowledge comes, all dogmatic religions, and with these the demons, will die out."

If we reflect upon the serial development of the allegory, and the character of the heroes, the mystery may be unriddled. KRONOS is of course "time" in its cyclic course. He swallows his children—the

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* See, for explanation of this curse, the last page of the present sub-section.

personal gods of exoteric dogmas included. He has swallowed instead of Zeus, his *stone* idol; but the symbol has grown, and has only developed in human fancy as mankind was cycling down toward only its physical and intellectual—not spiritual—perfection. When it is as far advanced in its spiritual evolution Kronos will be no longer deceived. Instead of the *stone image* he will have swallowed the anthropomorphic fiction itself. Because, *the serpent of wisdom*, represented in the Sabasian mysteries by the anthropomorphised Logos, the unity of spiritual and physical Powers, will have begotten in Time (Kronos) a progeny—Dionysos-Bacchus or the "dark Epaphos," the "mighty one"—the race that will overthrow him. Where will he be born? Prometheus traces him to his origin and birth-place in his prophecy to Io. Io is the moon-goddess of generation—for she is Isis and she is Eve, the great mother.* He traces the path of the (racial) wanderings as plainly as words can express it. She has to quit Europe and go to Asia's continent, reaching there the highest of the mountains of Caucasus (737), the Titan telling her:—

"When thou hast crossed the flood, limit betwixt
Two continents, fronting the burning East." (810)

that she must travel eastward, after passing the "Kimmerian Bosphorus," and cross what is evidently the Volga and now Astrakhân on the Caspian Sea. After this she will encounter "fierce northern blasts" and cross thither to the land of the "Arimaspian host" (east of Herodotus' Scythia) to—

"Pluto's gold-abounding flood. . . ." (825)

Which is rightly conjectured by Professor Newman to have meant the

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* It is complained by the author of the version on, and translator of, "Prometheus Bound" that in this tracing of Io's wanderings, "no consistency with our known geography is attainable" (*p.* 191, *Vol. II.*). There may be good reason for it. First of all it is the journey and wandering from place to place of the *race* from which the "tenth," or *Kalki* Avatar, so called, is to issue. This he calls the "Kingly race born in *Argos*" (888). But Argos has no reference here to Argos in Greece. It comes from *Arg* or *arca*—the female generative power symbolised in the moon—the navi-formed Argha of the mysteries, meaning the Queen of Heaven. Eustathius shows that, in the dialect of the Arg-ians, Io signified the moon; while esotericism explains it as the divine Androgyne, or the mystic 10; in Hebrew 10 is the perfect number, or Jehovah. *Arghya* in Sanskrit is the libation cup, the *navi*-form or boat-shaped vessel in which flowers and fruit are offered to the deities. *Arghyanath* is a title of the Maha-Chohan, meaning "the Lord of Libations;" and *Arghya Varsha*—"the land of libations"—is the mystery name of that region which extends from Kailas mountain nearly to the Schamo Desert—from within which the *Kalki Avatar* is expected. The Airyâna-Varsedya of the Zoroastrians, as a locality, is identical with it. It is now said to have been situated between the sea of Aral, Baltistan, and little Tibet; but in olden times its area was far larger, as it was the birth-place of *physical* humanity, of which Io is the mother and symbol.

Ural, the Arimaspi of Herodotus being "the recognised inhabitants of this golden region."

And here comes, between verses 825 and 835, a puzzle to all the European interpreters. Says the Titan:—

"To these (Arimaspi and Grypes) approach not; a far border land
Thou next wilt reach, where dwells a swarthy race
Near the Sun's founts, where is the Æthiop "river";
Along its banks proceed till thou attain
The mighty rapids, where from Bybline heights
Pure draughts of sacred water Neilos sends . . ."

There Io was ordained to found a colony for herself and sons. Now we must see how the passage is interpreted. As Io is told that she has to travel eastward till she comes to the river Ethiops, which she is to follow till it falls into the Nile—hence the perplexity. "According to the geographical theories of the earliest Greeks" we are informed by the author of the version on "Promethus Bound"—

"This condition was fulfilled by the river Indus. Arrian (*vi.* i.) mentions that Alexander the Great, when preparing to sail down the Indus (having seen crocodiles in the river Indus, and in no other river except the Nile . . .), seemed to himself to have discovered the sources of the Nile, as though the Nile, rising from some place in India, and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called the Nile by the Ethiopians of those parts and afterwards by the Egyptians. Virgil in the 4th Georgic echoes the absolute error" (*p.* 197, *Vol. II.*).

Both Alexander and Virgil may have erred considerably in their geographical notions; but the prophecy of Prometheus has not so sinned, in the least—not, at any rate, in its esoteric spirit. When a certain race is symbolised, and events pertaining to its history are rendered allegorically, no topographical accuracy ought to be expected in the itinerary traced for its personification. Yet it so happens, that the river "Ethiops" is certainly the Indus, and it is also the *Nil* or *Nila*. It is the river born on the *Kailas* (heaven) mountain, the mansion of the gods—22,000 feet above the level of the sea. It was the Ethiops river —and was so called by the Greeks, long before the days of Alexander, because its banks, from Attock down to Sind, were peopled by tribes generally referred to as the Eastern Ethiopians. India and Egypt were two kindred nations, and the Eastern Ethiopians—the mighty builders —have come from India, as is pretty well proved, it is hoped, in "Isis Unveiled." (Vol. I. p. 569-70).

Then why could not Alexander, and even the learned Virgil have used the word Nile or *Neilos* when speaking of the Indus, since it is one of its names? To this day that river is called, in the regions around Kala-Bagh, *nil* (blue), and *Nilah*, "the blue river." The water here is of such dark blue colour that the name given to it from time immemorial led to

a small town on its banks being called by the same name. It exists to this day. Evidently Arrian—who wrote far later than the day of Alexander, and who was ignorant of the old name of the Indus—has unconsciously slandered the Greek conqueror. Nor are our modern historians much wiser, in judging as they do. For they often make the most sweeping declarations on mere appearances, as much as their ancient colleagues ever did in days of old, when no Encyclopædias were yet ready for them.

The race of Io, "the cow-horned maid" is then simply the first pioneer race of the Æthiopians brought by her from the Indus to the Nile (which received its name in memory of the mother river of the colonists from India*). For does not Prometheus say to Io † that the sacred Neilos (the god, not the river)—

. . . "He to the land, *three-cornered*, thee shall guide,"—namely, to the *Delta*, where her sons are foreordained to found— . . . . . "that far-off colony. . . " (*v.* 830 *et séq.*).

It is there that a new race (the Egyptians) will begin, and a "female race" (873) which, "fifth in descent" from dark Epaphos—

"Fifty in number shall return to Argos."

Then one of the fifty virgins will fail through love and shall—

". . . A kingly race in Argos bear
. . . . . .
But from this seed shall dauntless heroes spring,
Bow-famous, who shall free me from these ills."

When this hero shall arise, the Titan does not reveal; for as he remarks:—

"This, to set forth at large needs lengthy speech."

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* Alexander, who was better acquainted with Attock than with India (where he never went) could not have failed to hear the Indus near its very sources called *Nil* and *Nilah*. Even if a mistake, it is thus easily accounted for.

† That Io is identical allegorically with Isis and the moon is shown by her being "cow-horned." The allegory undeniably reached Greece from India, where Vâch—"the melodious cow" (Rig-Veda) "from whom mankind was produced" (Bhagavata Purâna) is shown in the Aitareya Brâhmana as pursued by her father Brahmâ, who was moved by an illicit passion, and changed her into a deer. Hence Io, refusing to yield to Jupiter's passion, becomes "horned." The cow was in every country the symbol of the passive generative power of nature, Isis, Vâch, Venus—the mother of the prolific god of love, Cupid, but, at the same time, that of the *Logos* whose symbol became with the Egyptians and the Indians—the bull—as testified to by Apis and the Hindu bulls in the most ancient temples. In esoteric philosophy the cow is the symbol of creative nature, and the Bull (her calf) the spirit which vivifies her, or "the Holy Spirit," as Mr. Kenealy shows. Hence the symbol of the horns. These were sacred also with the Jews, who placed near the altar horns of Shittim wood, by seizing which a criminal ensured his safety.

But "Argos" is *Arghya Varsha*, the land of libation of the old Hierophants, whence the deliverer of Humanity will appear, a name which became ages later that of its neighbour, India—the Arya-varta of old.

That the subject formed part of the Sabasian mysteries is made known by several ancient writers: by Cicero (*in Tuscul. Quæst.* I, *ii. No.* 20) and by Clemens Alexandrinus (*Strom.* I, *ii.*, *oper. tom.* I, *p.* 467—*Ed. Potter's).* The latter writers are the only ones who attribute the fact that Æschylus was charged by the Athenians with sacrilege and condemned to be stoned to death, to its true cause. They say that having been himself uninitiated, Æschylus had profaned the Mysteries by exposing them in his trilogies on a public stage.* But he would have incurred the same condemnation had he been initiated—which must have been the case, as otherwise he must, like Socrates, have had a *daimon* to reveal to him the secret and sacred allegorical drama of initiation. At all events, it is not the "father of the Greek tragedy" who invented the prophecy of Prometheus; for he only repeated in dramatic form that which was revealed by the priests during the MYSTERIA of the Sabasia.† The latter, however, is one of the oldest sacred festivals, whose origin is to this day unknown to history. Mythologists connect it through Mithras (the Sun, called Sabasius on some old monuments) with Jupiter and Bacchus. But it was never the property of the Greeks, but dates from days immemorial.

The translators of the drama wonder how Æschylus could become guilty of such "discrepancy between the character of Zeus as portrayed in the 'Prometheus Bound' and that depicted in the remaining dramas." (*Mrs. A. Swanwick.*) This is just because Æschylus, like Shakespeare, was and will ever remain the intellectual "Sphinx" of the ages. Between Zeus, the abstract deity of Grecian thought, and the Olympic Zeus, there was an abyss. The latter represented during the mysteries no higher a principle than the lower aspect of human physical intelligence—*Manas* wedded to *Kama;* Prometheus—its divine aspect merging into and aspiring to Buddhi—the divine Soul. Zeus was the human soul and nothing more, whenever shown yielding to his lower passions,—the *jealous* God, revengeful and cruel in its egotism or I-AM-NESS. Hence, Zeus is represented as a serpent—the intellectual tempter of man—which, nevertheless, begets in the course of

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* Herodotus and Pausanias supposed that the cause of the condemnation was that Æschylus, adopting the theogony of the Egyptians, made Diana, the daughter of Ceres, and not of Latona. *(See Ælian Var. Hist. I., v. c.* xviii., *tom.* I, *p.* 433 *Edition Gronov.)* But Æschylus *was* initiated.

† *Sabasia* was a periodical festival with mysteries enacted in honour of some gods, a variant on the Mithraic Mysteries. The whole evolution of the races was performed in them.

cyclic evolution the "Man-Saviour," the solar Bacchus or "Dionysos," *more than a man.*

Dionysos is one with Osiris, with Krishna, and with Buddha (the heavenly wise), and with the coming (tenth) Avatar, the glorified Spiritual *Christos*, who will deliver the suffering *Chréstos* (mankind, or Prometheus, on its trial). This, say Brahminical and Buddhistic legends, echoed by the Zoroastrian and now by the Christian teachings (the latter only occasionally), will happen at the end of *Kaliyuga*. It is only after the appearance of Kalki-Avatar, or Sosiosh, that man will be born from woman without sin. Then will Brahmâ, the Hindu deity; Ahura-Mazda (Ormazd), the Zoroastrian; Zeus, the Greco-Olympian Don Juan; Jehovah, the jealous, repenting, cruel, tribal God of the Israelites, and all their likes in the universal Pantheon of human fancy—vanish and disappear in thin air. And along with these will vanish their shadows, *the dark aspects* of all those deities, ever represented as their "twin brothers" and creatures, in exoteric legend, *their own reflection* on earth—in esoteric philosophy. The Ahrimans and Typhons, the Samaels and Satans, must be all dethroned on that day, when every dark evil passion will be subdued.

There is one eternal Law in nature, one that always tends to adjust contraries and to produce final harmony. It is owing to this law of spiritual development superseding the physical and purely intellectual, that mankind will become freed from its false gods, and find itself finally—*SELF-REDEEMED.*

In its final revelation, the old myth of Prometheus—his *proto-* and *anti-*types being found in every ancient theogony—stands in each of them at the very origin of physical evil, because at the threshold of human physical life. KRONOS is "Time," whose first law is that the order of the successive and harmonious phases in the process of evolution during cyclic development should be strictly preserved—under the severe penalty of abnormal growth with all its ensuing results. It was not in the programme of natural development that man—higher animal though he may be—should become at once—intellectually, spiritually, and psychically—the demi-god he is on earth, while his physical frame remains weaker and more helpless and ephemeral than that of almost any huge mammal. The contrast is too grotesque and violent; the tabernacle much too unworthy of its indwelling god. The gift of Prometheus thus became a CURSE—though *foreknown* and *foreseen* by the HOST personified in that personage, as his name well shows.* It is in this that rests, at one and the same time,

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* *Vide supra*, a foot-note concerning the etymology of προμῆτις or *forethought*. Prometheus confesses it in the drama when saying :—

its sin and its redemption. For the Host that incarnated in a portion of humanity, though led to it by Karma or *Nemesis*, preferred free-will to passive slavery, intellectual self-conscious pain and even torture—"while myriad time shall flow"—to inane, imbecile, instinctual beatitude. Knowing such an incarnation was premature and not in the programme of nature, the heavenly host, "Prometheus," still sacrificed itself to benefit thereby, at least, one portion of mankind.* But while saving man from mental darkness, they inflicted upon him the tortures of the self-consciousness of his responsibility—the result of his free will—besides every ill to which mortal man and flesh are heir to. This torture Prometheus accepted for himself, since the Host became henceforward blended with the tabernacle prepared for them, which was still unachieved at that period of formation.

Spiritual evolution being incapable of keeping pace with the physical, once its homogeneity was broken by the admixture, the gift thus became the chief cause, if not the sole origin of *Evil.* † The allegory which shows KRONOS cursing Zeus for dethroning him (in the primitive "golden" age of Saturn, when all men were demi-gods), and for creating a physical race of men weak and helpless in comparison; and then as delivering to his (Zeus') revenge the culprit, who despoiled the gods of their prerogative of creation and who thereby raised man to their level, intellectually and spiritually—is highly philosophical. In the case of Prometheus, Zeus represents the Host of the primeval progenitors, of the PITAR, the "Fathers" who created man senseless

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"Oh! holy Ether, swiftly-winged gales . . . .
Behold what I, a god, from gods endure
. . . . . .
And yet what say I? *Clearly I foreknew*
All that must happen . . . .
. . . . The Destined it behoves,
As best I may, to bear, for well I wot
How incontestable the strength of Fate . . . . (105)

"Fate" stands here for KARMA, or *Nemesis*.

* Mankind is obviously divided into god-informed men and lower human creatures. The intellectual difference between the Aryan and other civilized nations and such savages as the South Sea Islanders, is inexplicable on any other grounds. No amount of culture, nor generations of training amid civilization, could raise such human specimens as the Bushmen, the Veddhas of Ceylon, and some African tribes, to the same intellectual level as the Aryans, the Semites, and the Turanians so called. The "sacred spark" is missing in them and it is they who are the only *inferior* races on the globe, now happily—owing to the wise adjustment of nature which ever works in that direction—fast dying out. Verily mankind is "of one blood," *but not of the same essence.* We are the hot-house, artificially quickened plants in nature, having in us a spark, which in them is latent.

† The philosophical view of Indian metaphysics places the Root of Evil in the differentiation of the Homogeneous into the Heterogeneous, of the unit into plurality.

and without any mind; while the divine Titan stands for the Spiritual creators, the *devas* who "fell" into generation. The former are spiritually lower, but physically stronger, than the "Prometheans": therefore, the latter are shown conquered. "The lower Host, whose work the Titan spoiled and thus defeated the plans of Zeus," was on this earth in its own sphere and plane of action; whereas, the superior Host was an exile from Heaven, who had got entangled in the meshes of matter. They (the inferior "Host") were masters of all the Cosmic and lower titanic forces; the higher Titan possessed only the intellectual and spiritual fire. This drama of the struggle of Prometheus with the Olympic tyrant and despot, sensual Zeus, one sees enacted daily within our actual mankind: the lower passions chain the higher aspirations to the rock of matter, to generate in many a case the vulture of sorrow, pain, and repentance. In every such case one sees once more—

> "A god . . . in fetters, anguish fraught;
> The foe of Zeus, in hatred held by all. . . ."

A god, bereft even of that supreme consolation of Prometheus, who suffered in self-sacrifice—

> "For that to men he bare too fond a mind. . ."

as the divine Titan is moved by altruism, but the mortal man by Selfishness and Egoism in every instance.

The modern Prometheus has now become *Epi-metheus*, "he who sees only after the event"; because the universal philanthropy of the former has long ago degenerated into selfishness and self-adoration. Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures—the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature. When man understands that "*Deus non fecit mortem*" (*Sap. I.*, 13), but that man has created it himself, he will re-become the Prometheus before his Fall.

For the full symbolism of Prometheus and the origin of this mythos in Greece, the reader is referred to Part II. of this Volume, chapter "A Second Key to Prometheus," etc. In the said Part—a kind of supplement to the present portion—every additional information is given upon those tenets that will be the most controverted and questioned. This work is so heterodox, when confronted with the acknowledged standards of theology and modern science, that no proof which tends to show that these standards often usurp an illegal authority should be neglected.

ADDITIONAL FRAGMENTS FROM A COMMENTARY ON THE VERSES OF STANZA XII.

THE MS. from which these additional explanations are taken belongs to the group called "*Tongshaktchi Sangye Songa*," or the Records of the "Thirty-five Buddhas of Confession," as they are *exoterically* called. These personages, however, though called in the Northern Buddhist religion "Buddhas," may just as well be called Rishis, or Avatars, etc., as they are "Buddhas who have preceded Sakyamuni" only for the Northern followers of the ethics preached by Gautama. These great Mahatmas, or Buddhas, are a universal and common property: they are *historical* sages — at any rate, for all the Occultists who believe in such a hierarchy of Sages, the existence of which has been proved to them by the learned ones of the Fraternity. They are chosen from among some ninety-seven Buddhas in one group, and fifty-three in another,* mostly imaginary personages, who are really the personifications of the powers of the first-named.† These "baskets" of the oldest writings on "palm leaves" are kept very secret. Each MS. has appended to it a short synopsis of the history of that sub-race to which the particular "Buddha-Lha" belonged. The one special MS. from which the fragments which follow are extracted, and then rendered into a more comprehensible language, is said to have been copied from stone tablets which belonged to a Buddha of the earliest day of the Fifth Race, who had witnessed the Deluge and the submersion of the chief continents of the Atlantean race. The day when much, if not all, of that which is given here from the archaic records, will be found correct, is not far distant. Then the modern symbologists will acquire the certitude that even Odin, or the god Woden, the highest god in the German and Scandinavian mythology, is one of these thirty-five Buddhas; one of the earliest, indeed, for the continent to which he and his race belonged, is also one of the earliest. So early, in truth, that in the days when tropical nature was to be found, where now lie eternal unthawing snows, one could cross almost by dry land from Norway *viâ* Iceland and Greenland, to the lands that at present surround Hudson's

* Gautama Buddha, named Shakya Thüb-pa, is the *twenty-seventh* of the last group, as most of these Buddhas belong to the *divine dynasties* which instructed mankind.

† Of these "Buddhas," or the "Enlightened," the far distant predecessors of Gautama the Buddha, and who represent, we are taught, once living men, great adepts and Saints, in whom the "Sons of Wisdom" had incarnated, and who were, therefore, so to speak, minor Avatars of the Celestial Beings—eleven only belong to the Atlantean race, and 24 to the Fifth race, from its beginnings. They are identical with the Tirtankaras of the Jainas.

Bay.* Just, as in the palmy days of the Atlantean giants, the sons of the "giants from the East," a pilgrim could perform a journey from what in our days is termed the Sahara desert, to the lands which now rest in dreamless sleep at the bottom of the waters of the Gulf of Mexico and the Caribbean Sea. Events which were never written outside the human memory, but which were religiously transmitted from one generation to another, and from race to race, may have been preserved by constant transmission "within the book volume of the brain," and through countless æons, with more truth and accuracy than inside any written document or record. "That which is part of our souls is eternal," says Thackeray; and what can be nearer to our souls than that which happens at the dawns of our lives? Those lives are countless, but the soul or spirit that animates us throughout these myriads of existences is the same; and though "the book and volume" of the *physical* brain may forget events within the scope of one terrestrial life, the bulk of collective recollections can never desert the divine soul within us. Its whispers may be too soft, the sound of its words too far off the plane perceived by our physical senses; yet the shadow of events *that were*, just as much as the shadow of the events *that are to come*, is within its perceptive powers, and is ever present before its mind's eye.

It is this soul-voice, perhaps, which tells those who believe in tradition more than in written History, that what is said below is all true, and relates to pre-historic facts.

This is what is written in one passage:—

"THE KINGS OF LIGHT HAVE DEPARTED IN WRATH. THE SINS OF MEN HAVE BECOME SO BLACK THAT EARTH QUIVERS IN HER GREAT AGONY. . . . THE AZURE SEATS REMAIN EMPTY. WHO OF THE BROWN, WHO OF THE RED, OR YET AMONG THE BLACK (*races*), CAN SIT IN THE SEATS OF THE BLESSED, THE SEATS OF KNOWLEDGE AND MERCY! WHO CAN ASSUME THE FLOWER OF POWER, THE PLANT OF THE GOLDEN STEM AND THE AZURE BLOSSOM?"

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* This may account for the similarity of the artificial mounds in the U. S. of America, and the tumuli in Norway. It is this identity that led some American archæologists to suggest that Norwegian mariners had *discovered* America some one thousand years ago. (*Vide* Holmboe's *Traces de Bouddhisme en Norvége*, p. 23). There is no doubt that America is that "far distant land into which pious men and heavy storms had transferred the sacred doctrine," as a Chinese writer suggested by his description to Neumann. But neither Professor Holmboe, of Stockholm, nor the American archæologists, have guessed the right age of the mounds, or the tumuli. The fact that Norwegians may have re-discovered the land that their long-forgotten forefathers believed to have perished in the general submersion, does not conflict with that other fact that the *Secret Doctrine* of the land which was the cradle of physical man, and of the Fifth Race, had found its way into the so-called *New World* ages and ages before the "Sacred Doctrine" of Buddhism.

The "Kings of Light" is the name given in all old records to the Sovereigns of the divine Dynasties. The "azure seats" are translated "celestial thrones" in certain documents. The "flower of power" is now the Lotus; what it may have been at that period, who can tell.

The writer proceeds, like the later Jeremiah, to bewail the fate of his people. They had become bereft of their "azure" (celestial) kings, and "they of the *Deva* hue," the moon-like complexion, and "they of the refulgent (golden) face" have gone "to the land of bliss, the land of metal and fire"; or—agreeably with the rules of symbolism—to the lands lying North and East, from whence "the great waters have been swept away, sucked in by the earth and dissipated in the air." The wise races had perceived "the black storm-dragons, called down by the dragons of wisdom"—and "had fled, led on by the shining Protectors of the most Excellent Land"—the great ancient adepts, presumably; those the Hindus refer to as their Manus and Rishis. One of them was Vaivasvata Manu.

They "of the yellow hue" are the forefathers of those whom Ethnology now classes as the Turanians, the Mongols, Chinese and other ancient nations; and the land they fled to was no other than Central Asia. There entire new races were born; there they lived and died until the separation of the nations. But this "separation" did not take place either in the localities assigned for it by modern science, nor in the way the Aryans are shown to have divided and separated by Mr. Max Müller and other *Aryanists*. Nearly two-thirds of one million years have elapsed since that period. The yellow-faced giants of the post-Atlantean day, had ample time, throughout this forced confinement to one part of the world, and with the same racial blood and without any fresh infusion or admixture in it, to branch off during a period of nearly 700,000 years into the most heterogeneous and diversified types. The same is shown in Africa; nowhere does a more extraordinary variability of types exist, from black to almost white, from gigantic men to dwarfish races; and this only because of their forced isolation. The Africans have never left their continent for several hundred thousands of years. If to-morrow the continent of Europe were to disappear and other lands to re-emerge instead; and if the African tribes were to separate and scatter on the face of the earth, it is they who, in about a hundred thousand years hence, would form the bulk of the civilized nations. And it is the descendants of those of our highly cultured nations, who might have survived on some one island, without any means of crossing the new seas, that would fall back into a state of relative savagery. Thus the reason given for dividing humanity into *superior* and *inferior* races falls to the ground and becomes a fallacy.

Such are the statements made and facts given in the archaic records. Collating and comparing them with some modern theories of Evolution, *minus natural selection* (*Vide* "Physiological Selection" by G. J. Romanes, F.R.S.), these statements appear quite reasonable and logical.* Thus, while the Aryans are the descendants of the *yellow* Adams, the gigantic and highly civilized Atlanto-Aryan race, the Semites —and the Jews along with them—are those of the red Adam; and thus both de Quatrefages and the writers of the Mosaic *Genesis* are right. For, could chapter v. of the First Book of Moses be compared with the genealogies found in our Archaic Bible, the period from Adam unto Noah would be found noticed therein, of course under different names, the respective years of the Patriarchs being turned into periods, the whole being shown symbolical and allegorical. In the MS. under consideration many and frequent are the references to the great knowledge and civilization of the Atlantean nations, showing the polity of several of them and the nature of their arts and sciences. If the Third Root-Race, the Lemuro-Atlanteans, are already spoken of as having been drowned "with their high civilizations and gods" ("*Esoteric Buddhism*," p. 65), how much more may the same be said of the Atlanteans!

It is from the Fourth Race that the early Aryans got their knowledge of "the bundle of wonderful things," the *Sabha* and *Mayasabha*, mentioned in the Mahabhârata, the gift of Mayâsur to the Pándavas. It is from them that they learnt aëronautics, *Viwân Vidya* (the "knowledge of flying in air-vehicles"), and, therefore, their great arts of meteorography and meteorology. It is from them, again, that the Aryans inherited their most valuable science of the hidden virtues of precious and other stones, of chemistry, or rather alchemy, of mineralogy, geology, physics and astronomy.

Several times the writer has put to herself the question: "Is the story of Exodus—in its details at least—as narrated in the Old Testament, original? Or is it, like the story of Moses himself and many others, simply another version of the legends told of the Atlanteans?" For who, upon hearing the story told of the latter, will fail to perceive the great similarity of the fundamental features? The anger of "God" at the obduracy of Pharaoh, his command to the "chosen" ones, to spoil the Egyptians, before departing, of their "jewels of silver and jewels of gold" (Exod. xi.); and finally the Egyptians and their Pharaoh drowned in the Red Sea (xiv.). For here is a fragment of the earlier story from the Commentary:—

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* *Vide* the first pages of Part III., SCIENCE AND THE SECRET DOCTRINE CONTRASTED.

. . . "*And the 'great King of the dazzling Face,' the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced.*

"*He sent his air-vehicles* (Viwân) *to all his brother-chiefs* (chiefs of other nations and tribes) *with pious men within, saying: 'Prepare. Arise ye men of the good law, and cross the land while* (yet) *dry.'*

'*The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face* (the Sorcerers) *live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires* (the Gnomes and fire Elementals) *are preparing their magic Agneyâstra* (fire-weapons worked by magic). *But the Lords of the Dark Eye* ("Evil Eye") *are stronger than they* (the Elementals) *and they are the slaves of the mighty ones. They are versed in Ashtar* (Vidya, the highest magical knowledge).* *Come and use yours* (i.e., your magic powers, in order to counteract those of the Sorcerers). *Let every lord of the Dazzling Face* (an adept of the White Magic) *cause the Viwân of every lord of the Dark Face to come into his hands* (or possession), *lest any* (of the Sorcerers) *should by its means escape from the waters, avoid the rod of the Four,* (Karmic deities) *and save his wicked'* (followers, or people).

'*May every yellow face send sleep from himself* (mesmerize?) *to every black face. May even they* (the Sorcerers) *avoid pain and suffering. May every man true to the Solar Gods bind* (paralyze) *every man under the lunar gods, lest he should suffer or escape his destiny.*

'*And may every yellow face offer of his life-water* (blood) *to the speaking animal of a black face, lest he awaken his master.*†

'*The hour has struck, the black night is ready, etc., etc.*

. . . . . .

'*Let their destiny be accomplished. We are the servants of the great Four.*‡ *May the Kings of light return.*'"

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* Wrote the late Brahmâchari Bawa, a Yogi of great renown and holiness: "Extensive works on *Ashtar Vidya* and such other sciences were at different times compiled in the languages of the times. But the Sanskrit originals were lost at the time of the partial deluge of our country." . . . (See *Theosophist* of June, 1880, "Some Things the Aryans Knew.") For *Agneyâstra*, see Wilson's *Specimens of the Hindu Theatre*, I., p. 297.

† Some wonderful, artificially-made beast, similar in some way to Frankenstein's creation, which spoke and warned his master of every approaching danger. The master was a "black magician," the mechanical animal was informed by a *djin*, an Elemental, according to the accounts. The blood of a pure man alone could destroy him. *Vide* Part II., xxvii., "Seven in Astronomy, Science, and Magic."

‡ The four Karmic gods, called the Four Maharajahs in the Stanzas.

"*The great King fell upon his dazzling Face and wept. . .*

"*When the Kings assembled the waters had already moved. . . .*

"(But) *the nations had now crossed the dry lands. They were beyond the water mark. Their Kings reached them in their Viwâns, and led them on to the lands of Fire and Metal* (East and North)."

. . . . . .

Still, in another passage, it is said:—

". . . . *Stars* (meteors) *showered on the lands of the black Faces; but they slept.*

"*The speaking beasts* (the magic watchers) *kept quiet.*

"*The nether lords waited for orders, but they came not, for their masters slept.*

"*The waters arose, and covered the valleys from one end of the Earth to the other. High lands remained, the bottom of the Earth* (the lands of the antipodes) *remained dry. There dwelt those who escaped; the men of the yellow-faces and of the straight eye* (the frank and sincere people).

"*When the Lords of the Dark Faces awoke and bethought themselves of their Viwâns in order to escape from the rising waters, they found them gone.*"

Then a passage shows some of the more powerful magicians of the "Dark Face"—who awoke earlier than the others—pursuing those who had "spoilt them" and who were in the rear-guard, for—"*the nations that were led away, were as thick as the stars of the milky way,*" says a more modern Commentary, written in Sanskrit only.

"*Like as a dragon-snake uncoils slowly its body, so the Sons of men, led on by the Sons of Wisdom, opened their folds, and spreading out, expanded like a running stream of sweet waters.. . . . . many of the faint-hearted among them perished on their way. But most were saved.*"

Yet the pursuers, "whose heads and chests soared high above the water," chased them "for three lunar terms" until finally reached by the rising waves, they perished to the last man, the soil sinking under their feet and the earth engulfing those who had desecrated her.

This sounds a good deal like the original material upon which the similar story in *Exodus* was built many hundred thousands of years later. The biography of Moses, the story of his birth, childhood and rescue from the Nile by Pharaoh's daughter, is now shown to have been adapted from the Chaldean narrative about Sargon. And if so, the Assyrian tile in the British Museum being a good proof of it, why not that of the Jews robbing the Egyptians of their jewels, the death of Pharaoh and his army, and so on? The gigantic magicians of Ruta and Daitya, the "lords of the Dark Face," may have become in the later narrative the Egyptian Magi, and the yellow-faced nations of

the Fifth Race, the virtuous sons of Jacob, the "chosen people." . . . One more statement has to be made: There have been several Divine Dynasties—a series for every Root Race beginning with the Third, each series according and adapted to its Humanity. The last Seven Dynasties referred to in the Egyptian and Chaldean records belong to the Fifth Race, which, though generally called Aryan, was not entirely so, as it was ever largely mixed up with races to which Ethnology gives other names. It would be impossible, in view of the limited space at our disposal, to go any further into the description of the Atlanteans, in whom the whole East believes as much as we believe in the ancient Egyptians, but whose existence the majority of the Western Scientists deny, as they have denied, before this, many a truth, from the existence of Homer down to that of the carrier pigeon. The civilization of the Atlanteans was greater even than that of the Egyptians. It is their degenerate descendants, the nation of Plato's Atlantis, which built the first Pyramids in the country, and that certainly before the advent of the "Eastern Æthiopians," as Herodotus calls the Egyptians. This may be well inferred from the statement made by Ammianus Marcellinus, who says of the Pyramids that "there are also subterranean passages and winding retreats, which, it is said, men skilful in the ancient mysteries, by means of which they divined the coming of a flood, constructed in different places lest the memory of all their sacred ceremonies should be lost."

These men who "divined the coming of floods" were not Egyptians, who never had any, except the periodical rising of the Nile. Who were they? The last remnants of the Atlanteans, we maintain. Those races which are dimly suspected by Science, and thinking of which Mr. Ch. Gould, the well-known geologist, says: "Can we suppose that we have at all exhausted the great museum of nature? Have we, in fact, penetrated yet beyond its antechambers? Does the written history of man, comprising a few thousand years, embrace the whole course of his intelligent existence? Or have we in the long mythical eras, extending over hundreds of thousands of years, and recorded in the chronologies of Chaldea and of China, shadowy mementos of pre-historic man, handed down by tradition, and perhaps transported by a few survivors to existing lands from others, which, like the fabled (?) Atlantis of Plato, may have been submerged, or the scene of some great catastrophe which destroyed them with all their civilization" ("*Mythical Monsters*," *p.* 19).

After this one can turn with more confidence to the words of a Master who wrote, several years before these words were penned by Mr. Gould:—"The Fourth Race had its periods of the highest civilization. Greek and Roman and even Egyptian civilizations are nothing com-

pared to the civilizations that began with the Third Race"—after its separation.

But if this civilization and the mastery of arts and sciences are denied to the Third and Fourth Races, no one will deny that between the great civilizations of antiquity, such as those of Egypt and India, there stretched the dark ages of crass ignorance and barbarism ever since the beginning of the Christian era up to our modern civilization; during which period all recollection of these traditions was lost. As said in *Isis Unveiled:* "Why should we forget that, ages before the prow of the adventurous Genoese clove the Western waters, the Phœnician vessels had circumnavigated the globe, and spread civilization in regions now silent and deserted? What archæologist will dare assert that the same hand which planned the Pyramids of Egypt, Karnak, and the thousand ruins now crumbling to oblivion on the sandy banks of the Nile, did *not* erect the monumental Nagkon-Wat of Cambodia? or trace the hieroglyphics on the obelisks and doors of the deserted Indian village, newly discovered in British Columbia by Lord Dufferin? or those on the ruins of Palenque and Uxmal, of Central America? Do not the relics we treasure in our museums—last mementos of the long 'lost arts'—speak loudly in favour of ancient civilization? And do they not prove, over and over again, that nations and continents that have passed away have buried along with them arts and sciences, which neither the first crucible ever heated in a mediæval cloister, nor the last cracked by a modern chemist, have revived, nor will—at least, in the present century."

And the same question may be put now that was put then; it may be once more asked: "How does it happen that the most advanced standpoint that has been reached in our times, only enables us to see in the dim distance up the Alpine path of knowledge the monumental proofs that earlier explorers have left to mark the plateaux they had reached and occupied?

"If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our postdiluvian forefathers? Why do they not give us the unfading colours of Luxor—the Tyrian purple; the bright vermilion and dazzling blue which decorate the walls of this place, and are as bright as on the first day of their application? The indestructible cement of the pyramids and of ancient aqueducts; the Damascus blade, which can be turned like a corkscrew in its scabbard without breaking; the gorgeous, unparalleled tints of the stained glass that is found amid the dust of old ruins and beams in the windows of ancient cathedrals; and the secret of the true malleable glass? And if chemistry is so little able to rival even the early mediæval ages in some arts, why boast of achievements which, accord-

ing to strong probability, were perfectly known thousands of years ago The more archæology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounderers in the deepest mire of superstition."

Among other arts and sciences, the ancients—ay, as a heirloom from the Atlanteans—had those of astronomy and symbolism, which included the knowledge of the Zodiac.

As already explained, the whole of antiquity believed, with good reason, that humanity and its races are all intimately connected with the planets, and these with Zodiacal signs. The whole world's History is recorded in the latter. In the ancient temples of Egypt this was proved by the Dendera Zodiac; but except in an Arabic work, the property of a *Sufi*, the writer has never met with a correct copy of these marvellous records of the past, as also of the *future*, history of our globe. Yet the original records exist, most undeniably.

As Europeans are unacquainted with the real Zodiacs of India, nor do they understand those they happen to know (witness Bentley), the reader is advised, in order to verify the statement, to turn to the work of Denon (*Travels in Egypt, Vol. II.*) in which, *if understood*, the two famous Egyptian Zodiacs, can be found and examined. Having seen them personally, the writer has no longer need to trust to what other students—who have examined and studied both very carefully—have to say of them. As asserted by the Egyptian Priests to Herodotus, who was informed that the terrestrial Pole and the Pole of the Ecliptic had formerly coincided, thus was it found and corroborated by Mackey.* For he states that the Poles are represented on the Zodiacs in both positions, "And in that which shows the Poles (polar axes) at right angles, there are marks which prove that 'it was not the last time they were in that position; *but the first*'—after the Zodiacs had been traced." "Capricorn," he adds, "is represented at the North Pole, and Cancer is divided, near its middle, at the South Pole; which is a confirmation that originally they had their winter when the Sun was in Cancer; but the chief characteristics of its being a monument commemorating the *first time* that the Pole had been in that position, are the Lion and the Virgin." (See in Part II., § "A Mystery of the Zodiac.")

Broadly calculated, it is believed by the Egyptologists that the great Pyramid was built 3,350 B.C. (*See Proctor, Knowledge, Vol. I. pp.* 242, 400); and that Menes and his Dynasty existed 750 years before the Fourth

* "The Mythological Astronomy of the Ancients Demonstrated" by a strangely intuitional symbologist and astronomer, a kind of a self-made adept of Norwich, who lived in the first quarter of this century.

Dynasty (supposed to have built the Pyramids) had appeared ("*The Great Pyramid*," *Staniland Wake*). Thus 4,100 years B.C. is the age assigned to Menes. Now Sir J. Gardner Wilkinson's declaration that "*all the facts lead to the conclusion* that the Egyptians had already made very great progress in the arts of civilization *before the age of Menes, and perhaps before they immigrated into the valley of the Nile*" (*Rawlinson's* "*Herodotus*," *vol. ii. p.* 345) is very suggestive, as destroying this hypothesis. It points to great civilization in *prehistoric* times, and a still greater antiquity. The *Schesoo-Hor* ("the servants of Horus") were the people who had settled in Egypt; and, as M. G. Maspero affirms, it is to this *prehistoric* race that "belongs the honour . . . of having founded the principal cities of Egypt, and established the most important sanctuaries." This was *before* the great Pyramid epoch, and when Egypt had hardly arisen from the waters. Yet "they possessed the hieroglyphic form of writing special to the Egyptians, and must have been already considerably advanced in civilization." It was, says Lenormant, "the country of the great prehistoric sanctuaries, seats of the sacerdotal dominion, which played the most important part in the origin of civilization." What is the date assigned to this people? We hear of 4,000, at the utmost of 5,000 years B.C. (Maspero). Now it is claimed that it is by means of the cycle of 25,868 years (the Sidereal year) that the approximate year of the erection of the Great Pyramid can be ascertained. "Assuming that the long narrow downward passage was directed towards the pole star of the pyramid builders, astronomers have shown that . . . . Alpha Draconis, the then pole-star, was in the required position about 3,350 B.C., as well as in 2,170 B.C. (Proctor, quoted by Staniland Wake.) But we are also told that "this relative position of Alpha Draconis and Alcyone being an extraordinary one . . it could not occur again for a whole sidereal year" (*ibid*). This demonstrates that, since the Dendera Zodiac shows the passage of three sidereal years, the great Pyramid must have been built 78,000 years ago, or in any case that this possibility deserves to be accepted at least as readily as the later date of 3,350 B.C.

Now on the Zodiac of a certain temple in far Northern India, as on the Dendera Zodiac, the same characteristics of the signs are found. Those who know well the Hindu symbols and constellations, will be able to find out by the description of the Egyptian, whether the indications of the chronological time are correct or not. On the Dendera Zodiac as preserved by the modern Egyptian Coptic and Greek adepts, and explained a little differently by Mackey, the Lion stands upon the *Hydra* and his tail is almost straight, pointing downwards at an angle of forty or fifty degrees, this position agreeing with the *original* conformation of these constellations. "But in many places we see the Lion (*Simha*),"

Mackey adds, " with his tail turned up over his back, and ending with a Serpent's head ; thereby showing that the Lion had been '*inverted*'; which, indeed, must have been the case with the whole Zodiac and every other Constellation, when the Pole had been inverted."

Speaking of the *Circular* Zodiac, given also by Denon, he says :— There, " the Lion is standing *on* the Serpent, and his tail forming a curve downward, from which it is found that *though six or seven hundred thousand years* must have passed between the two positions, yet they had made but little difference between in the constellations of Leo and the Hydra ; while *Virgo* is represented very differently in the two. In the *circular* Zodiac, the *Virgin is nursing her child;* but it seems that they had not had that idea when the pole was first within the plane of the Ecliptic ; for in *this* Zodiac, as given by Denon, we see *three Virgins* between the Lion and the Scales, *the last of which holds in her hand* an ear of wheat. It is much to be lamented that there is in this Zodiac a breach of the figure in the latter part of Leo and the *beginning of Virgo* which has taken away one *Decan* out of each sign."

Nevertheless, the meaning is plain, as the three Zodiacs belong to three different epochs: namely, to the last three family races of the fourth Sub-race of the Fifth Root-race, each of which must have lived approximately from 25 to 30,000 years. The first of these (the "Aryan-Asiatics") witnessed the doom of the last of the populations of the "giant Atlanteans"* who perished some 850,000 years ago (the Ruta and Daitya Island-Continents) toward the close of the Miocene Age.† The fourth sub-race witnessed the destruction of the last remnant of the Atlanteans—the Aryo-Atlanteans in the last island of Atlantis, namely, some 11,000 years ago. In order to understand this the reader

* The term "Atlantean" must not mislead the reader to regard these as one race only, or even a nation. It is as though one said "Asiatics." Many, multityped, and various were the Atlanteans, who represented several *humanities*, and almost a countless number of races and nations, more varied indeed than would be the "Europeans" were this name to be given indiscriminately to the five existing parts of the world ; which, at the rate colonization is proceeding, will be the case, perhaps, in less than two or three hundred years. There were brown, red, yellow, white and black Atlanteans ; giants and dwarfs (as some African tribes comparatively are, even now).

† Says a teacher in "Esoteric Buddhism," on p. 64 : "In the Eocene age, even in its very first part, the great cycle of the fourth race men the (Lemuro) Atlanteans had already reached its highest point (of civilization), and the great continent, the father of nearly all the present continents, showed the first symptoms of sinking. . . ." And on page 70, it is shown that Atlantis as a whole perished during the Miocene period. To show how the continents, races, nations and cycles overlap each other, one has but to think of Lemuria, the last of whose lands perished about 700,000 years before the beginning of the Tertiary period (see p. 65 of the same work), and the last of "Atlantis" only 11,000 years ago ; thus both overlapping—one the Atlantean period, and the other the Aryan.

is asked to glance at the diagram of the genealogical tree of the Fifth Root-Race—generally, though hardly correctly, called the Aryan race, and the explanations appended to it.

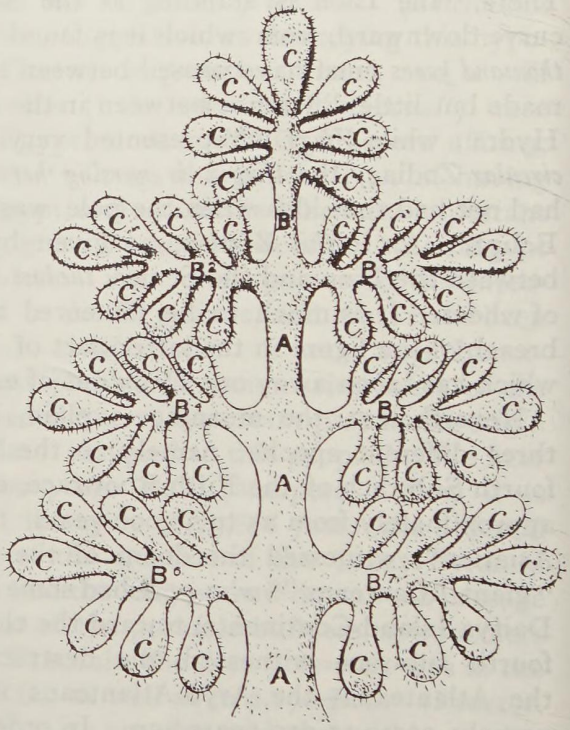
Let the reader remember well that which is said of the divisions of Root Races and the evolution of Humanity in this work, and stated clearly and concisely in Mr. Sinnett's "Esoteric Buddhism."

1. There are seven ROUNDS in every manvantara; this one is the Fourth, and we are in the Fifth Root-Race, at present.

2. Each Root-Race has seven sub-races.

3. Each sub-race has, in its turn, seven ramifications, which may be called Branch or "Family" races.

4. The little tribes, shoots, and offshoots of the last-named are countless and depend on Karmic action. Examine the "genealogical tree" hereto appended, and you will understand. The illustration is purely diagrammatic, and is only intended to assist the reader in obtaining a slight grasp of the subject, amidst the confusion which exists between the terms which have been used at different times for the divisions of Humanity. It is also here attempted to express in figures—but only within approximate limits, for the sake of comparison—the duration of time through which it is possible to definitely distinguish one division from another. It would only lead to hopeless confusion if any attempt were made to give accurate dates to a few; for the Races, Sub-Races, etc., etc., down to their smallest ramifications, overlap and are entangled with each other until it is nearly impossible to separate them.



The human Race has been compared to a tree, and this serves admirably as an illustration.

The main stem of a tree may be compared to the ROOT-RACE (A).

Its larger limbs to the various SUB-RACES; seven in number (B^1, B^2). On each of these limbs are seven BRANCHES, OR FAMILY-RACES (C).

After this the cactus-plant is a better illustration, for its fleshy "leaves" are covered with sharp spines, each of which may be compared to a nation or tribe of human beings.

Now our Fifth Root-Race has already been in existence—as a race *sui generis* and quite free from its parent stem—about 1,000,000 years; therefore it must be inferred that each of the four preceding Sub-Races has lived approximately 210,000 years; thus each Family-Race has an average existence of about 30,000 years. Thus the European "Family Race" has still a good many thousand years to run, although the nations or the innumerable spines upon it, vary with each succeeding "season" of three or four thousand years. It is somewhat curious to mark the comparative approximation of duration between the lives of a "Family-Race" and a "Sidereal year."

The knowledge of the foregoing, and the accurately correct division, formed part and parcel of the Mysteries, where these Sciences were taught to the disciples, and where they were transmitted by one hierophant to another. Everyone is aware that the European astronomers assign (arbitrarily enough) the date of the invention of the Egyptian Zodiac to the years 2000 or 2400 B.C. (*Proctor*); and insist that this invention coincides in its date with that of the erection of the Great Pyramid. This, to an Occultist and Eastern astronomer, must appear quite absurd. The year of the *Kaliyuga* is said to have begun between the 17th and 18th of February in the year 3102 B.C. Now the Hindus claim that in the year 20400 before Kaliyugam, the origin of their Zodiac coincided with the spring equinox—there being at the time a conjunction of the Sun and Moon—and Bailly proved by a lengthy and careful computation of that date, that, even if fictitious, the epoch from which they had started to establish the beginning of their Kaliyug was *very real*. That "epoch is the year 3102 before our era," he writes. *(See Part III., Book I. "Hindu Astronomy defended by an Academician".)* The lunar eclipse arriving just a fortnight after the beginning of the black Age—it took place in a point situated between the Wheat Ear of Virgo and the star Θ (*θ*) of the same constellation. One of their most esoteric Cycles is based upon certain conjunctions and respective positions of Virgo and the Pleiades—(*Krittika*). Hence, as the Egyptians brought their Zodiac from Southern India and Lanka,* the esoteric meaning was evidently identical. The three "Virgins," or Virgo in three different positions, meant, with both, the record of the first three "divine or astronomical Dynasties," who taught the Third

* Ceylon.

Root-Race; and after having abandoned the Atlanteans to their doom, returned (or redescended, rather) during the third Sub-Race of the Fifth, in order to reveal to saved humanity the mysteries of their birth-place—the sidereal Heavens. The same symbolical record of the human races and the three Dynasties (Gods, Manes—semi-divine astrals of the Third and Fourth, and the "Heroes" of the Fifth Race), which preceded the purely human kings, was found in the distribution of the tiers and passages of the Egyptian Labyrinth. As the three inversions of the Poles of course changed the face of the Zodiac, a new one had to be constructed each time. In Mackey's "Sphinxiad" the speculations of the bold author must have horrified the orthodox portion of the population of Norwich, as he says, fantastically enough:—

"But, after all, the greatest length of time recorded by those monuments (the Labyrinth, the Pyramids and the Zodiacs) *does not exceed five millions of years* (which is not so)*; which falls short of the records given us both by the (esoteric) Chinese and Hindus; which latter nation has registered a knowledge of time for seven or eight millions of years†; which I have seen upon a talisman of porcelain. . . ."

The Egyptian priests had the Zodiacs of the Atlantean Asura-Maya, as the modern Hindus still have. As stated in "*Esoteric Buddhism*," the Egyptians, as well as the Greeks and "Romans" some thousand years ago, were "remnants of the Atlanto-Aryans," *i.e.*, the former, of the older, or the Ruta Atlanteans; the last-named, the descendants of the last race of that island, whose sudden disappearance was narrated to Solon by the Egyptian Initiates. The *human* Dynasty of the older Egyptians, beginning with Menes, had all the *knowledge* of the Atlanteans, though there was no more Atlantean blood in their veins. Nevertheless, they had preserved all their Archaic records. All this has been shown long ago.‡ And it is just because the Egyptian Zodiac is between 75 and 80,000 years old that the Zodiac of the Greeks is far later. Volney has correctly pointed out in his "Ruins of Empires" (p. 360) that it is only 16,984 years old, or up to the present date 17,082.§

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* The forefathers of the Aryan Brahmins had their Zodiacal calculations and Zodiac from those born by Kriyasakti power, the "Sons of Yoga"; the Egyptians from the Atlanteans of Ruta.

† The former, therefore, may have registered time for seven or eight millions of years, but the Egyptians *could not*.

‡ This question was amply challenged, and as amply discussed and answered. See *Five Years of Theosophy. (Art. "Mr. Sinnett's Esoteric Buddhism," pp.* 325-46*)*.

§ Volney says that, as *Aries* was in its 15th degree 1447 B.C., it follows that the first degree of "Libra" could not have coincided with the vernal equinox more lately than 15,194 years B.C., to which if you add 1790 since Christ, when Volney wrote this, it appears that 16,984 years have elapsed since the (Greek or rather Hellenic) origin of the Zodiac.

CONCLUSION.

Space forbids us to say anything more, and this part of the "Secret Doctrine" has to be closed. The forty-nine Stanzas and the few fragments from the Commentaries just given are all that can be published in these volumes. These, with some still older records—to which none but the highest Initiates have access—and a whole library of comments, glossaries, and explanations, form the synopsis of Man's genesis.

It is from the Commentaries that we have hitherto quoted and tried to explain the hidden meaning of some of the allegories, thus showing the true views of esoteric antiquity upon geology, anthropology, and even ethnology. We will endeavour in the Part which follows, to establish a still closer metaphysical connection between the earliest races and their Creators, the *divine* men from other worlds; accompanying the statements proffered with the most important demonstrations of the same in esoteric Astronomy and Symbolism.

In Volume III. of this work (the said volume and the IVth being almost ready) a brief history of all the great adepts known to the ancients and the moderns in their chronological order will be given, as also a bird's eye view of the Mysteries, their birth, growth, decay, and final death—in Europe. This could not find room in the present work. Volume IV. will be almost entirely devoted to Occult teachings.

The duration of the periods that separate, in space and time, the Fourth from the Fifth Race—in the historical * or even the legendary beginnings of the latter—is too tremendous for us to offer, even to a Theosophist, any more detailed accounts of them. During the course of the post-diluvian ages—marked at certain periodical epochs by the most terrible cataclysms—too many races and nations were born, and have disappeared almost without leaving a trace, for any one to offer any description of the slightest value concerning them. Whether the Masters of Wisdom have a consecutive and full history of our race from its incipient stage down to the present times; whether they possess the uninterrupted record of man since he became the complete physical being, and became thereby the king of the animals and master on this earth—is not for the writer to say. Most probably they have,

* The word "historical" is used, because, although historians have dwarfed almost absurdly the dates that separate certain events from our modern day, nevertheless, once that they are known and accepted, they belong to history. Thus the Trojan War *is* an historical event; and though even less than 1,000 years B.C. is the date assigned to it, yet in truth it is nearer 6,000 than 5,000 years B.C.

and such is our own personal conviction. But if so, this knowledge is only for the *highest* Initiates, who do not take their students into their confidence. The writer can, therefore, give but what she has herself been taught, and no more.

But even this will appear to the profane reader rather as a weird, fantastic dream, than as a possible reality.

This is only natural and as it should be, since for years such was the impression made upon the humble writer of these pages herself. Born and bred in European, matter-of-fact and presumably civilized countries, she assimilated the foregoing with the utmost difficulty. But there are proofs of a certain character which become irrefutable and are undeniable in the long run, to every earnest and unprejudiced mind. For a series of years such were offered to her, and now she has the full certitude that our present globe and its human races must have been born, grown and developed in this, and in no other way.

But this is the personal view of the writer ; and her orthodoxy cannot be expected to have any more weight than any other "doxy," in the eyes of those to whom every fresh theory is heterodox until otherwise proved. Therefore are we Occultists fully prepared for such questions as these: "How does one know that the writer has not invented the whole scheme ? And supposing *she* has not, how can one tell that the whole of the foregoing, as given in the Stanzas, is not the product of the imagination of the ancients ? How could they have preserved the records of such an immense, such an incredible antiquity ?"

The answer that the history of this world since its formation and to its end "is written in the stars," *i.e.*, is recorded in the Zodiac and the Universal Symbolism whose keys are in the keeping of the Initiates, will hardly satisfy the doubters. The antiquity of the Zodiac in Egypt is much doubted, and it is denied point-blank with regard to India. "Your conclusions are often excellent, but your premises are always doubtful," the writer was once told by a profane friend. To this, the answer came that it was one point, at least, gained on the scientific syllogisms. For, with the exception of a few problems from the domain of purely physical science, both the premises and conclusions of the men of Science are as hypothetical as they are almost invariably erroneous. And if they do not so appear to the profane, the reason is simply this: the said profane is very little aware, taking as he does his scientific data on faith, that both premises and conclusions are generally the product of the same brains, which, however learned, are not infallible ; a truism demonstrated daily by the shifting and re-shifting of scientific theories and speculations.

However it may be, the records of the temples, Zodiacal and traditional, as well as the ideographic records of the East, as read by the

adepts of the Sacred Science and Vidya, are not a whit more doubtful than the so-called ancient history of the European nations, now edited, corrected, and amplified by half a century of archæological discoveries, and the very problematical readings of the Assyrian tiles, cuneiform fragments, and Egyptian hieroglyphics. So are our data based upon the same readings, in addition to an almost inexhaustible number of Secret works of which Europe knows nothing—*plus* the perfect knowledge by the Initiates of the symbolism of every word so recorded. Some of these records belong to an immense antiquity. Every archæologist and palæontologist is acquainted with the ideographic productions of certain semi-savage tribes, who from time immemorial have aimed at rendering their thoughts symbolically. This is the earliest mode of recording events and ideas. And how old this knowledge is in the human race may be inferred from some signs, evidently ideographic, found on hatchets of the Palæolithic period. The red Indian tribes of America, only a few years ago comparatively speaking, petitioned the President of the United States to grant them possession of four small lakes, the petition being written on the tiny surface of a piece of a fabric, which is covered with barely a dozen representations of animals and birds. (See Lubbock.) The American savages have a number of such different kinds of writing, but not one of our Scientists is yet familiar, or even knows of the early hieroglyphic cypher, still preserved in some Fraternities, and named in Occultism the *Senzar*. Moreover, all those who have decided to regard such modes of writing—*e.g.*, the ideographs of the Red Indians, and even the Chinese characters—as "attempts of the early races of mankind to express their untutored thoughts," will decidedly object to our statement, that writing was invented by the Atlanteans, and not at all by the Phœnicians. Indeed, such a claim as that writing was known to mankind many hundreds of millenniums ago, in the face of the philologists who have decreed that writing was unknown in the days of, and to Pânini, in India, as also to the Greeks in the time of Homer, will be met by general disapprobation, if not with silent scorn. All denial and ridicule notwithstanding, the Occultists will maintain the claim, and simply for this reason: from Bacon down to our modern Royal Society, we have a too long period, full of the most ludicrous mistakes made by Science, to warrant our believing in modern scientific assumptions rather than in the denials of our Teachers. Writing, our scientists say, was unknown to Pânini; and this sage nevertheless composed a grammar which contains 3,996 rules, and is the most perfect of all the grammars that were ever made! Pânini is made out to have lived barely a few centuries B.C., by the most liberal; and the rocks in Iran and Central Asia (whence the philologists and historians

show us the ancestors of the same Pânini, the Brahmins, coming into India) are *covered with writing*, two and three thousand years old (12,000, according to some fearless palæontologists).

Writing was an *ars incognita* in the days of Hesiod and Homer, agreeably to Grote, and unknown to the Greeks so late as 770 B.C.; and the Phœnicians who had *invented* it, and knew writing as far back as 1500 B.C., at the earliest,* were living among the Greeks, and elbowing them, all the time! All these scientific and contradictory conclusions disappeared, however, into thin air, when Schliemann discovered (*a*) the site of ancient Troy, whose actual existence had been so long regarded as a fable; and (*b*), excavated on that site earthenware vessels with inscriptions *in characters unknown* to the palæontologists and the all-denying Sanskritists. Who will now deny Troy, or these Archaic inscriptions? As Professor Virchow witnesses:—"I was myself an eye-witness of two such discoveries, and helped to gather the articles together. The slanderers have long since been silenced, who were not ashamed to charge the discoverer with an imposture."† Nor were truthful women spared any more than truthful men. Du Chaillu, Gordon-Cumming, Madame Merian,‡ Bruce, and a host of others were charged with lying.

Madame Merian—says the author of "*Mythical Monsters*," who gives this information in the *Introduction*—was accused of deliberate falsehood in reference to her description of a bird-eating spider nearly two hundred years ago. But now-a-days reliable observers have confirmed it in regard to South America, India, and elsewhere. Audubon was accused by botanists of having invented the yellow water-lily, which he figured in his *Birds of the South* under the name of Nymphæa lutea, and after having lain under the imputation for years, was confirmed at last by the discovery of the long-lost flower in Florida in 1876 (*Pop. Sci. Monthly*, No. 60, April 1877). And, as Audubon was called *a liar* for this, and for his Holiætus Washingtonii,§ so Victor Hugo was ridiculed for . . . . his marvellous word-painting of the devil-fish, and his description of a man becoming its helpless victim. "The thing was derided as an impossibility; yet within a few years were discovered, on the shores of Newfoundland, cuttle fish with arms extending to thirty feet in length, and capable of dragging a good-sized

* It is an historical fact that Sanchoniathon compiled and wrote in Phœnician characters—from annals and State documents in the archives of *the older* Phœnician cities—the full record of their religion in 1250 B.C.

† Prof. Virchow, in Appendix 1 to Schliemann's *Ilios*. Murray, 1880.

‡ Gosse writes of the latter: "She is set down a thorough heretic, not at all to be believed, a manufacturer of unsound natural history, an inventor of false facts in science." ("*Romance of Natural History*," p. 227.)

§ Dr. Cover writes: "That famous bird of Washington was a myth; either Audubon was mistaken, or else, as some do not hesitate to affirm, *he lied* about it."

boat beneath the surface; and their action has been reproduced *for centuries past* . . . . by Japanese artists." ("*Mythical Monsters*," p. 11 *Introd.*).

And if Troy was denied, and regarded as a myth; the existence of Herculaneum and Pompeii declared a fiction; the travels of Marco Polo laughed at and called as absurd a fable as one of Baron Münchausen's tales, why should the writer of "Isis Unveiled" and of the "Secret Doctrine" be any better treated? Mr. Charles Gould, the author of the above-cited volume quotes in his excellent work a few lines from Macmillan (1860), which are as true as life, and too much to the point not to be reproduced: "When a naturalist, either by visiting such spots of earth as are still out of the way, or by his good fortune, finds a very queer plant or animal, he is forthwith accused of *inventing* his game. . . . . As soon as the creature is found to sin against preconception, the great (mis?) guiding Spirit, *a priori* by name, who furnishes philosophers with their omniscience *pro re natâ*, whispers that no such thing *can* be, and forthwith there is a charge of hoax. The heavens themselves have been charged with hoaxes. When Leverrier and Adams predicted a planet by calculation, it was gravely asserted in some quarters that the planet which had been calculated was not *the* planet but another which had clandestinely and improperly got into the neighbourhood of the true body. *The disposition to suspect hoax is stronger than the disposition to hoax.* Who was it that first announced that the classical writings of Greece and Rome were one huge hoax perpetrated by the monks in what the announcer would be as little or less inclined than Dr. Maitland to call the dark ages?" (p. 13).

Thus let it be. No disbeliever who takes the "Secret Doctrine" for a "hoax" is forced or even asked to credit our statements. These have already been proclaimed to be such by certain very clever American journalists before even the work went to press.*

Nor, is it after all, necessary that any one should believe in the Occult Sciences and the old teachings, before one knows anything or even

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* So far back as July, 1888, at a time when the MSS. of this work had not yet left my writing table, and the *Secret Doctrine* was utterly unknown to the world, it was already being denounced as a product of my brain and no more. These are the flattering terms in which the *Evening Telegraph* (of America) referred to this still unpublished work in its issue of June 30, 1888: "*Among the fascinating books for July reading* is Mme. Blavatsky's new book on Theosophy . . . (!) the SECRET DOCTRINE. . . . But because she can soar back into the Brahmin ignorance . . . (! ?) . . . *is no proof that everything she says is true.*" And once the prejudiced verdict given on the mistaken notion that my book was out, and that the reviewer had read it, neither of which was or could be the case, now that it is really out the critic will have to support his first statement, whether correct or otherwise, and thus get out of it, probably by a more slashing criticism than ever.

believes in his own soul. No great truth was ever accepted *a priori*, and generally a century or two passed before it began to glimmer in the human consciousness as a possible verity, except in such cases as the positive discovery of the thing claimed as a fact. The truths of to-day are the falsehoods and errors of yesterday, and *vice versâ*. It is only in the XXth century that portions, if not the whole, of the present work will be vindicated.

It is no fact going against our statements, therefore, even if Sir John Evans does affirm that writing was unknown in the stone age. For it may have been unknown during that period in the Fifth Aryan race, and have been perfectly known to the Atlanteans of the Fourth, in the palmy days of their highest civilization. The cycles of the rise and fall of the nations and races are there to account for it.

If told that there have been cases before now of forged pseudographs being palmed off on the credulous, and that our work may be classed with Jacolliot's "Bible in India" (in which, by the way, there are more truths among its errors than are found in the works of orthodox and recognized Orientalists)—the charge and comparison will dismay us very little. We bide our time. Even the famous "Ezour-Veda" of the last century, considered by Voltaire "the most precious gift from the East to the West," and by Max Müller "about the silliest book that can be read," is not altogether without facts and truths in it. The cases when the *a priori* negations of specialists became justified by subsequent corroborations form but an insignificant percentage of those that were fully vindicated by subsequent discoveries, and confirmed to the great dismay of the learned objectors. "Ezour Veda," was a very small bone of contention compared with the triumph of Sir William Jones, Anquetil de Perron, and others in the matter of Sanskrit and its literature. Such facts are recorded by Professor Max Müller himself, who, speaking of the discomfiture of Dugald Stewart and Co. in connection with this, states that "if the facts about Sanskrit were true, Dugald Stewart was too wise not to see that the conclusions drawn from them were inevitable. He therefore denied the reality of such a language as Sanskrit altogether, and wrote his famous essay to prove that Sanskrit had been put together after the model of Greek and Latin, by those arch-forgers and liars, the Brahmans, and that the whole of Sanskrit literature was an imposition" (*Science of Language*, p. 168). The writer is quite willing and feels proud to keep company with these Brahmans, and other *historical* "liars," in the opinion of our modern Dugald Stewarts. She has lived too long, and her experience has been too varied and personal, for her not to know at least something of human nature. "When you doubt, abstain," says the wise Zoroaster,

whose prudent aphorism is found corroborated in every case by daily life and experience. Yet, like St. John the Baptist, this sage of the past Ages is found preaching in the desert, in company with a more modern philosopher, namely Bacon, who offers the same priceless bit of practical Wisdom. "In contemplation," he says (in any question of Knowledge, we add), "if a man begin with certainties, he shall end in doubts; but *if he will be content to begin with doubts, he shall end in certainties.*"

With this piece of advice from the father of English Philosophy to the representatives of British scepticism we ought to close the debate, but our theosophical readers are entitled to a final piece of Occult information.

Enough was said to show that evolution in general, events, mankind, and everything else in Nature proceed in cycles. We have spoken of seven Races, five of which have nearly completed their earthly career, and have claimed that every Root-Race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding race. This will be objected to, on the authority of uniform experience in the question of Anthropology, and Ethnology. Man was—save in colour and type, and perhaps a difference in facial peculiarities and cranial capacity—ever the same under every climate and in every part of the world, say the Naturalists: ay, even in stature. This, while maintaining that man descends from the same unknown ancestor as the ape, a claim that is logically impossible without an infinite variation of stature and form, from his first evolution into a biped. The very logical persons who maintain both propositions are welcome to their paradoxical views. Once more we address only those who, doubting the general derivation of myths from "the contemplation of the visible workings of external nature" . . . . think it, "less hard to believe that these wonderful stories of gods and demi-gods, of giants and dwarfs, of dragons and monsters of all descriptions, are transformations, than to believe them to be inventions." It is only such "transformations" in physical nature, as much as in the memory and conceptions of our present mankind, that the Secret Doctrine teaches. It confronts the purely speculative hypotheses of modern Science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its Sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few millenniums back, and which Europeans call their "History," the Old Science says to us: Listen, now, to my version of the memoirs of Humanity.

The human Races are born one from the other, grow, develop, become

old, and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; no one would say that there was no external difference between an Englishman, an African negro, and a Japanese or Chinaman. On the other hand it is formally denied by most naturalists that *mixed human races*, *i.e.*, the seeds for entirely new races, are any longer formed in our days. But this last is maintained on good grounds by de Quatrefages and some others.

Nevertheless our general proposition will not be accepted. It will be said that whatever forms man has passed through in the long pre-historic Past there are no more changes for him (save certain variations, as at present) in the future. Hence that our Sixth and Seventh Root Races are fictions.

To this it is again answered: How *do you* know? Your experience is limited to a few thousand years, to less than a day in the whole age of Humanity and to the present types of the actual continents and isles of our Fifth Race. How can you tell what will or will not be? Meanwhile, such is the prophecy of the Secret Books and their no uncertain statements.

Since the beginning of the Atlantean Race many million years have passed, yet we find the last of the Atlanteans, still mixed up with the Aryan element, 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in characters and external type the elder loses its characteristics, and assumes the new features of the younger race. This is proved in all the formations of mixed human races. Now, Occult philosophy teaches that even now, under our very eyes, the new Race and Races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race *sui generis*, not only mentally, but also physically. "Every mixed race, when uniform and settled, has been able to play the part of a primary race in fresh crossings," says de Quatrefages. "Mankind, in its present state, has thus been formed, certainly, for the greatest part, by the successive crossing of a number of races *at present undetermined*." ("*The Human Species*," *p.* 274.)

Thus the Americans have become in only three centuries a "primary race," *pro tem.*, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the *Sixth* sub-race, and in some few hundred years more, will become

most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms—the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles—the Sixth Root-Race will have appeared on the stage of our Round. When shall this be? Who knows save the great Masters of Wisdom, perchance, and they are as silent upon the subject as the snow-capped peaks that tower above them. All we know is, that it will silently come into existence; so silently, indeed, that for long millenniums shall its pioneers—the peculiar children who will grow into peculiar men and women—be regarded as anomalous *lusus naturæ*, abnormal oddities physically and mentally. Then, as they increase, and their numbers become with every age greater, one day they will awake to find themselves in a majority. It is the present men who will then begin to be regarded as exceptional mongrels, until these die out in their turn in civilised lands; surviving only in small groups on islands—the mountain peaks of to-day—where they will vegetate, degenerate, and finally die out, perhaps millions of years hence, as the Aztecs have, as the Nyam-Nyam and the dwarfish Moola Koorumba of the Nilghiri Hills are dying. All these are the remnants of once mighty races, the recollection of whose existence has entirely died out of the remembrance of the modern generations, just as we shall vanish from the memory of the Sixth Race Humanity. The Fifth will overlap the Sixth Race for many hundreds of millenniums, changing with it slower than its new successor, still changing in stature, general physique, and mentality, just as the Fourth overlapped our Aryan race, and the Third had overlapped the Atlanteans.

This process of preparation for the Sixth great Race must last throughout the whole sixth and seventh sub-races (*vide supra*, the diagram of the Genealogical Tree of the Fifth Race). But the *last* remnants of the Fifth Continent will not disappear until some time after the birth of the *new* Race; when another and *new* dwelling, the sixth continent, will have appeared above the *new* waters on the face of the globe, so as to receive the new stranger. To it also will emigrate and settle all those who shall be fortunate enough to escape the general disaster. When this shall be—as just said—it is not for the writer to know. Only, as nature no more proceeds by sudden jumps and starts, than man changes suddenly from a child into a mature man, the final cataclysm will be preceded by many smaller submersions and destructions both by wave and volcanic fires. The exultant pulse will beat

high in the heart of the race now in the American zone, but there will be no more Americans when the Sixth Race commences; no more, in fact, than Europeans; for they will have now become a *new race, and many new nations.* Yet the Fifth will not die, but survive for a while: overlapping the new Race for many hundred thousands of years to come, it will become transformed with it—slower than its new successor—still getting entirely altered in mentality, general physique, and stature. Mankind will not grow again into giant bodies as in the case of the Lemurians and the Atlanteans; because while the evolution of the Fourth race led the latter down to the very bottom of materiality in its physical development, the present Race is on its ascending arc; and the Sixth will be rapidly growing out of its bonds of matter, and even of flesh.

Thus it is the mankind of the New world—one by far the senior of our Old one, a fact men had also forgotten—of *Pâtâla* (the Antipodes, or the Nether World, as America is called in India), whose mission and Karma it is, to sow the seeds for a forthcoming, grander, and far more glorious Race than any of those we know of at present. The Cycles of Matter will be succeeded by Cycles of Spirituality and a fully developed mind. On the law of parallel history and races, the majority of the future mankind will be composed of glorious Adepts. Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage. Climates will, and have already begun, to change, each tropical year after the other dropping one sub-race, but only to beget another higher race on the ascending cycle; while a series of other less favoured groups—the failures of nature—will, like some individual men, vanish from the human family without even leaving a trace behind.

Such is the course of Nature under the sway of KARMIC LAW: of the ever present and the ever-becoming Nature. For, in the words of a Sage, known only to a few Occultists:—"THE PRESENT IS THE CHILD OF THE PAST; THE FUTURE, THE BEGOTTEN OF THE PRESENT. AND YET, O PRESENT MOMENT! KNOWEST THOU NOT THAT THOU HAST NO PARENT, NOR CANST THOU HAVE A CHILD; THAT THOU ART EVER BEGETTING BUT THYSELF? BEFORE THOU HAST EVEN BEGUN TO SAY 'I AM THE PROGENY OF THE DEPARTED MOMENT, THE CHILD OF THE PAST,' THOU HAST BECOME THAT PAST ITSELF. BEFORE THOU UTTEREST THE LAST SYLLABLE, BEHOLD! THOU ART NO MORE THE PRESENT BUT VERILY THAT FUTURE. THUS, ARE THE PAST, THE PRESENT, AND THE FUTURE, THE EVER-LIVING TRINITY IN ONE—THE MAHAMAYA OF THE ABSOLUTE IS."

BOOK II., PART II.

THE ARCHAIC SYMBOLISM OF THE WORLD-RELIGIONS.

"The narratives of the Doctrine are its cloak. The simple look only at the garment—that is, upon the narrative of the Doctrine; more they know not. The instructed, however, see not merely the cloak, but what the cloak covers."

(The *Zohar*, iii., 152; Franck, 119.)

"The Mysteries of the Faith (are) not to be divulged to all. . . . . It is requisite to hide in a mystery the wisdom spoken."

(*Clem. Alex.*, "Strom." 12.)

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BOOK II.—PART II.

ESOTERIC TENETS CORROBORATED IN EVERY SCRIPTURE.

In view of the strangeness of the teachings, and of many a doctrine which from the modern scientific stand-point must seem absurd, some necessary and additional explanations have to be made. The theories contained in the Second Part of the Stanzas are even more difficult to assimilate than those which are embodied in Vol. I, on Cosmogony. Theology, therefore, has to be questioned here, as Science will be in the *Addenda* (Part III.). Since our doctrines differ so widely from the current ideas of both Materialism and Theology, the Occultists must be ever prepared to repel the attacks of either or of both.

The reader can never be too often reminded that, as the abundant quotations from various old Scriptures prove, these teachings are as old as the world; and that the present work is a simple attempt to render, in modern language and in a phraseology with which the scientific and educated student is familiar, archaic Genesis and History as taught in certain Asiatic centres of esoteric learning. They must be accepted or rejected on their own merits, fully or partially; but not before they have been carefully compared with the corresponding theological dogmas and the modern scientific theories and speculations.

One feels a serious doubt whether, with all its intellectual acuteness, our age is destined to discover in each western nation even one solitary *uninitiated* scholar or philosopher capable of fully comprehending the spirit of archaic philosophy. Nor can one be expected to do so, before the real meaning of these terms, the *Alpha* and the *Omega* of Eastern esotericism, the words *Sat* and *Asat*,—so freely used in the Rig-Veda, and elsewhere—is thoroughly assimilated. Without this key to the Aryan Wisdom, the Cosmogony of the Rishis and the Arhats is in danger of remaining a dead letter to the average Orientalist. *Asat* is not merely the negation of *Sat*, nor is it the "not yet existing"; for *Sat* is in itself neither the "existent," nor "being." Sat is the immutable, the ever present, changeless and eternal root, from and through which all proceeds. But it is far more than the potential force in the seed, which propels onward the process of development, or what is now called evolution. It is the ever becoming, though the never manifesting.* *Sat*

* The Hegelian doctrine, which identifies *Absolute Being* or "Be-ness" with non-Being," and represents the Universe as an *eternal becoming*, is identical with the Vedanta philosophy.

is born from *Asat*, and ASAT is begotten by *Sat:* the perpetual motion in a circle, truly; yet a circle that can be squared only at the supreme Initiation, at the threshold of Paranirvana.

Barth started a reflection on the *Rig-Veda* which was meant for a stern criticism, an unusual, therefore, as was thought, an original view of this archaic volume. It so happened, however, that, while criticising, that scholar revealed a truth, without being himself aware of its full importance. He premises by saying that "neither in the language nor in the thought of the Rig-Veda" has he "been able to discover that quality *of primitive natural simplicity*, which so many are fain to see in it." Barth had Max Müller in his mind's eye when writing this. For the famous Oxford professor has throughout characterised the hymns of the Rig Veda, as the unsophisticated expression of the religious feeling of a pastoral innocent people. "In the Vedic hymns the ideas and myths appear in their simplest and freshest form;"—the Sanskrit scholar thinks. Barth is of a different opinion, however.

So divided and personal are the opinions of Sanskritists as to the importance and intrinsic value of the Rig Veda, that those opinions become entirely biassed whichever way they incline. Thus Mr. Max Müller declares that: "Nowhere is the wide distance which separates the ancient poems of India from the most ancient literature of Greece more clearly felt, than when we compare the growing myths of the Veda with the full grown and decayed myths on which the poetry of Homer is founded. The Veda is the real Theogony of the *Aryan races*, while that of Hesiod is a distorted caricature of the original image." This is a sweeping assertion, and perhaps rather unjust in its general application. But why not try to account for it? Orientalists cannot do so, for they reject the chronology of the Secret Doctrine, and could hardly admit the fact that between the Rig-Vedic hymns and Hesiod's Theogony tens of thousands of years have elapsed. So they fail to see that the Greek myths are no longer the primitive symbolical language of the Initiates, the disciples of the gods-Hierophants, the divine ancient "sacrificers," and that disfigured by the distance, and encumbered by the exuberant growth of human *profane* fancy, they now stand like distorted images of stars in running waves. But if Hesiod's Cosmogony and Theogony are to be viewed as caricatures of the original images, how much more so the myths in the Hebrew *Genesis* in the sight of those, for whom they are no more divine revelation or the word of God, than Hesiod's Theogony is for Mr. Gladstone.

"The poetry it (the Rig Veda) contains appears to me, on the contrary," says Barth "to be of a singularly *refined* character and

artificially elaborated, *full of allusions and reticences*, of *pretensions* (?) to mysticism and theosophic insight, and the manner of its expression is such as reminds one more frequently of the phraseology in use *among certain small groups of initiated*, than the poetic language of a large community." ("*The Religions of India*," p. xiii.)

We will not stop to enquire of the critic what he can know of the phraseology in use among the "initiated," or whether he belongs himself to such a group; for, in the latter case, he would hardly have used such language. But the above shows the remarkable disagreement between scholars even with regard to the *external* character of the Rig Veda. What, then, can any of the modern Sanskritists know about its *internal* or esoteric meaning, beyond the correct inference of Barth, that *this Scripture has been compiled by* INITIATES?

The whole of the present work is an endeavour to prove this truth. The ancient adepts have solved the great problems of science, however unwilling modern materialism may be to admit the fact. The mysteries of Life and Death *were* fathomed by the great master-minds of antiquity; and if they have preserved them in secresy and silence, it is because these problems formed part of the sacred mysteries; and, secondly, because they must have remained incomprehensible to the vast majority of men then, as they do now. If such teachings are still regarded as chimeras by our opponents in philosophy, it may be a consolation to the Theosophists to learn, on good proofs, that the speculations of modern psychologists—whether serious Idealists, like Mr. Herbert Spencer, or wool-gathering pseudo-Idealists—are far more chimerical. Indeed, instead of resting on the firm foundation of facts in Nature, they are the unhealthy will-o'-the-wisps of materialistic imagination, of the brains that evolved them—and no more. While they deny, we affirm; and our affirmation is corroborated by almost all the sages of antiquity. Believing in Occultism and a host of invisible Potencies for good reasons, we say: *Certus sum, scio quod credidi;* to which our critics reply: *Credat Judæus Apella.* Neither is converted by the other, nor does such result affect even our little planet. *E pur se muove!*

Nor is there any need of proselytizing. As remarked by the wise Cicero, "Time destroys the speculations of man, but it confirms the judgment of nature." Let us bide our time. Meanwhile, it is not in the human constitution to witness in silence the destruction of one's gods, whether they be true or false. And as theology and materialism have combined together to destroy the old gods of antiquity and seek to disfigure every old philosophical conception, it is but just that the lovers of old wisdom should defend their position, by proving that the whole arsenal of the two is, at best, formed of new weapons made out of very old material.

§ XVI.

ADAM-ADAMI.

NAMES such as Adam-Adami, used by Mr. Chwolsohn in his "Nabathean Agriculture" * and derided by M. Renan, may prove little to the profane. To the Occultist, however, once that the term is found in a work of such immense antiquity as the above cited, it proves a good deal: for instance that *Adami* was a manifold symbol, originating with the Aryan people, as the root word shows, and having been taken from them by the Semites and the Turanians—as many other things were.

"Adam-Adami" is a generic compound name as old as languages are. The Secret Doctrine teaches that *Ad*-i was the name given to the first *speaking* race of mankind—in this Round—by the Aryans. Hence the *Adonim* and *Adonai* (the ancient plural form of the word *Adon*), which the Jews applied to their Jehovah and angels, who were simply the first spiritual and ethereal sons of the earth; and the god Adonis, who in his many variations stood for the "First Lord." Adam is the Sanskrit *Ada-Nâth*, also meaning first Lord, as *Ad*-Iswara, or any *Ad* (the first) followed by any adjective or substantive. The reason for this is that such truths were a common inheritance. It was a revelation received by the *first* mankind before that time which, in Biblical phraseology, is called "the period of one *lip* and word," or speech; knowledge expanded by man's own intuition later on, but still later hidden from profanation under an adequate symbology. The author of the "Qabbalah, (according to), the philosophical writings of Ibn Gebirol," shows the Israelite using "*Ad*onai," (Lord) instead of *Eh'yeh (I am)* and YHVH, and adds that, while Adonai is rendered "Lord" in the Bible, "the lowest designation, or the Deity in Nature, the more general term Elohim, is translated God." (p. 175.)

A curious work was translated in 1860 or thereabout, by the Orientalist Chwolsohn, and presented to ever-incredulous and flippant Europe under the innocent title of *Nabathean Agriculture*. In the opinion of the translator that archaic volume *is* "*a complete initiation* into the mysteries of the pre-Adamite nations, on the authority of *undeniably authentic documents*." It is "an invaluable compendium, the full epitome of the Doctrines held, of the arts and sciences, not only of the Chaldeans, but also of the Assyrians and Canaanites of the prehistoric ages." These

* *Vide infra.*

"*Nabatheans*"—as some critics thought—were simply the Sabeans, or Chaldean star-worshippers. The work is a retranslation from the Arabic, into which language it was at first translated from the Chaldean.

Masoudi, the Arabic Historian, speaks of those *Nabatheans*, and explains their origin in this wise: "After the Deluge (?) the nations established themselves in various countries. Among these were the Nabatheans, who founded the city of Babylon, and were those descendants of Ham who settled in the same province under the leadership of Nimrod, the son of Cush, who was the son of Ham, and great-grandson of Noah. . . . . This took place at the time when Nimrod received the governorship of Babylonia as the delegate of Dzahhak named Biurasp."

The translator, Chwolsohn, finds that the assertions of this historian are in perfect accord with those of Moses in *Genesis;* while more irreverent critics might express the opinion that for this very reason their truth should be suspected. It is useless to argue this point, which is of no value in the present question. The weather-beaten, long-since-buried problem, and the difficulty of accounting, on any logical ground, for the phenomenal derivation of millions of people of various races, of many civilized nations and tribes, from *three* couples (Noah's sons) in 346 years * after the Deluge, may be left to the Karma of the author of *Genesis*, whether he is called Moses or Ezra. That which is interesting in the work noticed is its contents, the doctrines enunciated in it, which are again, if read esoterically, almost all of them identical with the Secret Teachings.

Quatremère suggested that this book might have been simply a copy made under Nebuchadnezzar II., from some Hamitic treatise, "infinitely more ancient," while the author maintains, on "internal and external evidence," that its Chaldean original was written out from the oral discourses and teachings of a wealthy Babylonian landowner, named Qû-tâmy, who had used for those lectures still more ancient materials. The first Arabic translation is placed by Chwolsohn so far back as the XIII. cent. B.C. On the first page of this "revelation," the author, or *amanuensis*, Qû-tâmy, declares that "the doctrines propounded therein, were originally told by *Saturn to the Moon, who communicated them to her idol, which idol revealed them to her devotee, the writer* —the adept Scribe of that work—Qû-tâmy.

The details given by the God for the benefit and instruction of mortals, show periods of incalculable duration and a series of numberless kingdoms and *Dynasties* that preceded the appearance on Earth of

* See *Genesis* and the authorised Chronology. In Chapt. ix. "Noah leaveth the Ark" "B.C. 2348." Chapter x. "Nimrod the first Monarch," stands over "B.C. 1998."

Adami (the "red-earth"). These periods have aroused, as might have been expected, the defenders of the chronology of the Biblical dead-letter meaning almost to fury. De Rougemont was the first to make a *levée*-in-arms against the translator. He reproaches him* with "*sacrificing* Moses to an anonymous author." Berosus, he urges, "however great were *his chronological errors*, was at least in perfect accord with the prophet with regard to the first men, since he speaks of *Alorus-Adam*, of *Xisuthrus-Noah*, and of *Belus-Nimrod*," etc. "Therefore," he adds, "the work *must be* an APOCRYPHA to be ranged with its contemporaries—*the fourth book of Esdras, that of Enoch*, the *Sibylline Oracles*, and the *Book of Hermes—every one of these dating no further back than two or three centuries B.C.*" Ewald came down still harder on Chwolsohn, and finally M. Renan. In the "*Revue Germanique*."† the ex-pupil pulls down the authority of his master, by asking him to show a reason why his *Nabathean Agriculture* should not be the fraudulent work of some Jew of the third or fourth century of our era? It can hardly be otherwise—argues the romancer of the "Life of Jesus." Since, in this *in-folio* on astrology and Sorcery "we recognise in the personages introduced by Qû-tâmy, all the patriarchs of the Biblical legends, such as *Adam-Adami*, *Anouka-Noah*, and his *Ibrahim-Abraham* etc., etc."

This is no reason, since Adam and others are generic names. Meanwhile it is humbly submitted that, all things considered, an *apocrypha*—if even of the third century A.D., instead of the thirteenth century B.C., as suggested by Quatremère—is old enough to appear *genuine* as a document, and so satisfy the demands of the most exacting archæologist and critic. For, even admitting, for argument's sake, that this literary relic has been compiled by "some Jew of the third century of our era"—what of that? Leaving the credibility of its doctrines for a moment aside, why should it be less entitled to a hearing, or less instructive as reflecting older opinions, than any other religious work, also a "compilation from old texts" or oral tradition—of the same or even a later age? In such case we should have to reject and call "apocryphal" the Kurân—two centuries older, though we know it to have sprung, Minerva-like, direct from the brain of the Arabian prophet; and we should have to pooh-pooh all the information we can get from the *Talmud*, which, in its present form, was also compiled from older materials, and is not earlier than the IX. century of our era.

The curious "Bible" of the Chaldean adept, and the various criticisms upon it (as in the Chwolsohn's translation), are noticed, because it has an important bearing upon a great portion of the present work.

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* *Annales de Philosophie*, June 1860, p. 415. † April 30, 1860.

With the exception of M. Renan, an iconoclast by principle—so pointedly called by Jules Lemaître "*le Paganini du Néant*"—the worst fault found with the work is, it would seem, that the "apocrypha" pretends to have been communicated *as a revelation* to an adept by, and from, the "idol of the moon," who received it from "Saturn." Hence, very naturally, it is "a fairy tale all round." To this there is but one answer: it is no more a fairy tale than the Bible, and if one falls, the other must follow it. Even the mode of divination through "the idol of the moon" is the same as practised by David, Saul, and the High Priests of the Jewish Tabernacle by means of the Teraphim. In Volume III., Part II. of this present work, the practical methods of such ancient divination will be found.

The "Nabathean Agriculture" is a compilation indeed; it is no apocrypha, but the repetition of the tenets of the Secret Doctrine under the exoteric Chaldean form of national symbols, for the purpose of "cloaking" the tenets, just as the Books of Hermes and the Purânas are Egyptian and Hindu attempts at the same. The work was as well known in antiquity as it was during the Middle Ages. Maimonides speaks of it, and refers more than once to this Chaldeo-Arabic MS., calling the Nabatheans by their co-religionary name, *i.e.*, "star-worshippers," or Sabeans, but yet failing to see in this disfigured word "Nabatheans" the mystic name of the caste devoted to *Nebo* (god of *secret* wisdom), which shows on its face that the *Nabatheans* were an occult Brotherhood.* The Nabatheans who, according to the Persian Yezidi, originally came to Syria from Busrah, were the degenerate members of that fraternity; still their religion, even at that late day, was purely Kabalistic. † Nebo is the deity of the planet Mercury, and Mercury is the god of Wisdom or Hermes, and *Budha*, which the Jews called נבוֹ "the Lord on high, the aspiring," . . . and the Greeks Nabo, Ναβώ, hence Nabatheans. Notwithstanding that Maimonides calls their doctrines "heathenish foolishness" and their archaic literature "*Sabæorum fœtum*," he places their "agriculture," the Bible of Qû-tâmy, in the first rank of Archaic literature; and Abarbinel

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* "I will mention to thee the writings . . . respecting *the belief of the Sabeans*," he says. "The most famous is the Book 'The *Agriculture of the Nabatheans*,' which has been translated by *Ibn Wahohijah*. This book is full of heathenish foolishness. . . . It speaks of preparations of TALISMANS, the drawing down of the powers of the SPIRITS, MAGIC, DEMONS, and ghouls, which make their abode in the desert." (Maimonides, quoted by Dr. D. Chwolsohn, "Die Ssabier und der Ssabismus," II., p. 458.) The Nabatheans of Mount Lebanon believed in the Seven Archangels, as their forefathers had believed in the Seven Great Stars, the abodes and bodies of these Archangels, believed in to this day by the Roman Catholics, as is shown elsewhere.

† See "Isis Unveiled," Vol. II., p. 197

praises it in unmeasured terms. Spencer, quoting the latter, speaks of it as that "most excellent Oriental work," adding (vol. I., p. 354) that by Nabatheans, the Sabeans, the Chaldeans, and the Egyptians, in short all those nations *against whom the laws of Moses were most severely enacted*, have to be understood.

Nebo, the oldest God of Wisdom of Babylonia and Mesopotamia, was identical with the Hindu Budha and Hermes-Mercury of the Greeks. A slight change in the sexes of the parents is the only alteration. As Budha was the Son of Soma (the Moon) in India, and of the wife of Brihaspati (Jupiter), so Nebo was the son of Zarpa-nitu (the Moon deity) and of Merodach, who had become Jupiter, after having been a Sun God. As Mercury the planet, Nebo was the "overseer" among the seven gods of the planets; and as the personification of the Secret Wisdom he was *Nabin*, a seer and a prophet. The fact that Moses is made to die and disappear on the mount sacred to Nebo, shows him an initiate and a priest of that god under another name; for this God of Wisdom was the great creative deity, and was worshipped as such, not alone at Borsippa in his gorgeous Temple, or planet-tower. He was likewise adored by the Moabites, the Canaanites, the Assyrians, and throughout the whole of Palestine: then why not by the Israelites? "The planetary temple of Babylon" had "its holy of holies" within the shrine of Nebo, the prophet god of Wisdom. We are told in the Hibbert Lectures, "The ancient Babylonians had an intercessor between men and the gods . . . and Nebo, was the 'proclaimer' or 'prophet,' as he made known the desire of his father Merodach."

Nebo is a creator, like Budha, of the Fourth and also of the Fifth Race. For the former starts a new race of Adepts, and the latter, the *Solar-Lunar* Dynasty, or the men of these Races and Round. Both are the Adams of their respective creatures. Adam-Adami is a personation of the *dual* Adam: of the paradigmic Adam-Kadmon, the creator, and of the lower Adam, the terrestrial, who, as the Syrian Kabalists have it, had only *nephesh*, "the breath of life," but *no living soul*, until after his Fall.

If, therefore, Renan persists in regarding the Chaldean Scriptures—or what remains of them—as apocryphal, it is quite immaterial to truth and fact. There are other Orientalists who may be of a different opinion; and even were they not, it would still really matter very little. These doctrines contain the teachings of Esoteric philosophy, and this must suffice. To those who understand nothing of symbology it may appear astrolatry, pure and simple, or to him who would conceal the esoteric truth, even "heathenish foolishness." Maimonides, however, while expressing scorn for the esotericism in the religion of other nations, confessed esotericism and symbology in his own, preached

silence and secresy upon the true meaning of Mosaic sayings, and thus came to grief. The Doctrines of Qû-tâmy, the Chaldean, are, in short, the allegorical rendering of the religion of the earliest nations of the Fifth Race.

Why then should M. Renan treat the name "Adam-Adami" with such academical contempt? The author of the "Origins of Christianity" evidently knows nothing of the "*origins of pagan* symbolism" or of Esotericism either, otherwise he would have known that the name was a form of universal symbol, referring, *even with the Jews*, not to one man, but to four distinct humanities or mankinds. This is very easily proven.

The Kabalists teach the existence of four distinct Adams, or the transformation of four consecutive Adams, the emanations from the *Dyooknah* (divine phantom) of the Heavenly Man, an ethereal combination of Neschamah, the highest Soul or Spirit: this Adam having, of course, neither a gross human body, nor a *body of desire*. This "Adam" is the prototype (*tzure*) of the second Adam. That they represent our Five Races is certain, as everyone can see by their description in the Kabala: the first being the "perfect, Holy Adam"; . . . "a shadow that disappeared" (the Kings of Edom) produced from the divine *Tzelem* (Image); the second is called the protoplastic androgyne Adam of the future terrestrial and separated Adam; the third Adam is the man made of "dust" (the first, innocent Adam); and the fourth, is the supposed forefather of our own race—the Fallen Adam. See, however, the admirably clear description of these in Mr. Isaac Myer's "Qabbalah," p. 418, *et seq.* He gives only four Adams, because of the Kings of Edom, no doubt. "The fourth Adam," he writes, ". . . . was clothed with skin, flesh, nerves, etc. This answers to the Lower *Nephesch* and *Guff*, *i.e.*, body, united. He has the animal power of reproduction and continuance of species," and this is the *human* Root-Race.

It is just at this point that the modern Kabalists—led into error by the long generations of Christian mystics who have tampered with the Kabalistic records wherever they could—diverge from the Occultists in their interpretations, and take the later thought for the earlier idea. The original Kabala was entirely metaphysical, and had no concern with animal, or terrestrial sexes; the later Kabala has suffocated the divine ideal under the heavy phallic element. The Kabalists say:—"God made man male and female." "Among the Qabbalists, the necessity to continued creation and existence is called the Balance," says the author of *Qabbalah;* and being without this "Balance," connected with *Ma-qom* (mysterious place),* even the First Race is not,

* Simply, the womb, the "Holy of Holies" with the Semites.

as we have seen, recognized by the Sons of the Fifth Adam. From the highest Heavenly Man, the upper Adam who is "male female" or Androgyne, down to the Adam of dust, these personified symbols are all connected with sex and procreation. With the Eastern Occultists it is entirely the reverse. The sexual relation they consider as a "Karma" pertaining only to the mundane relation of man, who is dominated by Illusion, a thing to be put aside, the moment that the person becomes "wise." They considered it a most fortunate circumstance if the Guru (teacher) found in his pupil an aptitude for the pure life of Brahmâcharya. Their dual symbols were to them but the poetical imagery of the sublime correlation of creative Cosmic forces. And this ideal conception is found beaming like a golden ray upon each idol, however coarse and grotesque, in the crowded galleries of the sombre fanes of India and other Mother lands of cults.

This will be demonstrated in the following Section.

Meanwhile, it may be added that, with the Gnostics, the second Adam also emanates from the Primeval Man, the Ophite *Adamas*, in "whose image he is made"; the third, from this second—an Androgyne. The latter is symbolized in the 6th and 7th pairs of the male-female Æons, — Amphian-Essumene, and Vannanin-Lamer (Father and Mother; *vide* Valentinian Table, in Epiphanius) — while the fourth Adam, or Race, is represented by a Priapean monster. The latter—a post-Christian fancy — is the degraded copy of the ante-Christian Gnostic symbol of the "Good One," or "He, *who created before anything existed*," the Celestial Priapus—truly born from Venus and Bacchus *when that God returned from his expedition into India*, for Venus and Bacchus are the post-types of Aditi and the Spirit. The later Priapus, one, however, with Agathodæmon, the Gnostic Saviour, and even with Abraxas, is no longer the glyph for *abstract creative* Power, but symbolizes the four Adams, or Races, the fifth being represented by the *five* branches cut off from the Tree of Life on which the old man stands in the Gnostic gems. The number of the Root-Races was recorded in the ancient Greek temples by the seven vowels, of which *five* were framed in a panel in the Initiation halls of the Adyta. The Egyptian glyph for it was a hand with five fingers spread, the fifth or little finger being only half-grown, and also *five* "N's"—hieroglyphs standing for that letter. The Romans used the five vowels A E I O V in their fanes; and this archaic symbol was adopted during the middle ages as a motto by the House of the Hapsburgs. *Sic transit gloria!*

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§ XVII.

THE "HOLY OF HOLIES." ITS DEGRADATION.

THE *Sanctum Sanctorum* of the Ancients, *i.e.*, that recess on the Western side of the Temple which was enclosed on three sides by blank walls and had its only aperture or door hung over with a curtain—also called the *Adytum*—was common to all ancient nations.

Nevertheless, a great difference is found between the secret meanings of this symbolical place, in the esotericism of the Pagans and that of later Jews; though the symbology of it was originally identical throughout the ancient Races and Nations. The *Gentiles*, by placing in the Adytum a *sarcophagus*, or a tomb *(taphos)*, and the solar-god to whom the temple was consecrated, held it, as Pantheists, in the greatest veneration. They regarded it—in its esoteric meaning—as the symbol of *resurrection*, cosmic, solar (or diurnal), and human. It embraced the wide range of periodical and (in time) punctual, Manvantaras, or the re-awakenings of Kosmos, Earth, and Man to new existences; the sun being the most poetical and also the most grandiose symbol of the same in heaven, and man—in his re-incarnations—on Earth. The Jews—whose realism, if judged by the dead letter, was as practical and gross in the days of Moses as it is now*—in the course of their estrangement from the gods of their pagan neighbours, consummated a national and levitical polity, by the device of setting forth their Holy of Holies as the most solemn sign of their Monotheism—exoterically; while seeing in it but a universal phallic symbol—esoterically. While the Kabalists knew but Ain-Soph and the "gods" of the Mysteries, the Levites had no tomb, no god in their adytum but the "Sacred" Ark of the Covenant—their "Holy of Holies."

When the esoteric meaning of this recess is made clear, however, the profane will be better able to understand why David danced "uncovered" before the *ark* of the Covenant, and was so anxious to appear *vile* for the sake of his "Lord," and *base* in his own sight. (*See* 2 *Samuel vi.* 16-22.)

The ark is the navi-form *Argha* of the Mysteries. Parkhurst, who has

* But it was not so, in reality, witness their prophets. It is the later Rabbis and the Talmudic scheme that killed out all spirituality from the body of their symbols; leaving only their Scriptures—a dead shell, from which the Soul has departed.

a long dissertation upon it in his Greek dictionary, and who never breathes a word about it in the Hebrew lexicon, explains it thus :— "Ἀρχὴ in this application answers to the Hebrew *rasit* or wisdom . . . . a word which had the meaning of the emblem of the female generative power, the Arg or *Arca*, in which the germ of all nature was supposed to float or brood on the great abyss during the interval which took place after every mundane cycle." Quite so ; and the Jewish *ark of the Covenant had precisely the same significance ;* with the supplementary addition that, instead of a beautiful and chaste *sarcophagus* (the symbol of the matrix of Nature and resurrection) as in the *Sanctum sanctorum* of the pagans, they had the ark made still more *realistic* in its construction by the two cherubs set up on the coffer or ark of the covenant, facing each other, with their wings spread in such a manner as to form a perfect *yoni* (as now seen in India). Besides which, this generative symbol had its significance enforced by the four mystic letters of Jehovah's name, namely, יהוה ; or י meaning *Jod* (*membrum Virile*, see Kabala) ; ה (Hé, the *womb*) ; ו (Vau, a crook or a hook, a nail), and ה again, meaning also "an opening) ; the whole forming the perfect *bisexual* emblem or symbol or Y (e) H (o) V (a) H, the male and female symbol.

Perhaps also, when people realise the true meaning of the office and title of the *Kadesh Kadeshim*, "the holy ones," or "the consecrated to the *temple of the Lord*,"—the "Holy of Holies" of the latter may assume an aspect far from edifying.

Iacchus again is Iao or Jehovah ; and Baal or Adon, like Bacchus, was a phallic god. "Who shall ascend into the hill (the high place) of the Lord ? " asks the holy king David, "who shall stand in the place of his *Kadushu* קדשו ?" (Psalms xxiv. 3). Kadesh may mean in one sense to *devote*, *hallow*, *sanctify*, and even to initiate or to set apart ; but it also means the ministry of lascivious rites (the Venus-worship) and the true interpretation of the word Kadesh is bluntly rendered in *Deuteronomy* xxiii. 17 ; *Hosea* iv. 14 ; and *Genesis* xxxvii. from verses 15 to 22. The "holy" Kadeshuth of the *Bible* were identical, as to the duties of their office, with the Nautch-girls of the later Hindu pagodas. The Hebrew *Kadeshim*, or galli, lived "by the house of the Lord, where the women wove hangings for the grove," or the bust of Venus-Astarte, says verse the seventh in the twenty-third chapter of 2 Kings.

The dance performed by David round the ark was the "circle-dance," said to have been prescribed by the Amazons for the Mysteries. Such was the dance of the daughters of Shiloh (*Judges* xxi. 21, 23 *et passim*), and the leaping of the prophets of Baal (1 *Kings* xviii. 26). It was simply a characteristic of the Sabean worship, for it denoted the motion of the planets round the sun. That the dance was a Bacchic frenzy is

apparent. Sistra were used on the occasion, and the taunt of Michal and the King's reply are very expressive. *Isis Unveiled, Vol. II., p.* 49.

"The Ark, in which are preserved the germs of all living things necessary to repeople the earth, represents the survival of life, and the supremacy of spirit over matter, through the conflict of the opposing powers of nature. In the Astro-Theosophic chart of the Western Rite, the Ark corresponds with the navel, and is placed at the sinister side, the side of the woman (the moon), one of whose symbols is the left pillar of Solomon's temple—BOAZ. The umbilicus is connected through the placenta with the receptacle in which are fructified the embryos of the race. . . The Ark is the sacred *Argha* of the Hindus, and thus the relation in which it stands to Noah's ark may be easily inferred when we learn that the Argha was an oblong vessel, used by the high priests as a sacrificial chalice in the worship of Isis, Astarte, and Venus-Aphrodite, all of whom were goddesses of the generative powers of nature, or of matter—hence representing symbolically the Ark containing the germs of all living things." ("*Isis Unveiled*," Vol. II., p. 444.) Mistaken is he who accepts the Kabalistic works of to-day, and the interpretations of the Zohar by the Rabbis, for the genuine Kabalistic lore of old!* For no more to-day than in the day of Frederick von Schelling does the Kabala accessible to Europe and America, contain much more than "ruins and fragments, much distorted remnants still of that *primitive system which is the key to all religious systems*" (See Kabbala, by Prof. Franck, *Preface*). The oldest system and the

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* The author of the "Qabbalah" makes several attempts to prove conclusively the antiquity of the Zohar. Thus he shows that Moses de Leon could not be the author or the forger of the Zoharic works in the XIIIth century, as he is accused of being, since Ibn Gebirol gave out the same philosophical teaching 225 years before the day of Moses de Leon. No true Kabalist or scholar will ever deny the fact. It is certain that Ibn Gebirol based his doctrines upon the oldest Kabalistic sources, namely, the "Chaldean Book of Numbers," as well as some no longer extant Midrashim, the same, no doubt, as those used by Moses de Leon. But it is just the difference between the two ways of treating the same esoteric subjects, which, while proving the enormous antiquity of the esoteric system, points to a decided ring of Talmudistic and even Christian sectarianism in the compilation and glossaries of the Zoharic system by Rabbi Moses. Ibn Gebirol *never quoted from the Scriptures* to enforce the teachings (*vide* I. Myer's *Qabbalah*, p. 7). Moses de Leon has made of the Zohar that which it has remained to this day, "a running commentary on the . . . Books of the Pentateuch" (*ibid.*), with a few later additions made by Christian hands. One follows the archaic esoteric philosophy; the other, only that portion which was adapted to the *lost* Books of Moses restored by Ezra. Thus, while the system, or the trunk on which the primitive original Zohar was engrafted, is of an immense antiquity many of the (later) Zoharic offshoots are strongly coloured by the peculiar views held by Christian Gnostics (Syrian and Chaldean), the friends and co-workers of Moses de Leon who, as shown by Munk, accepted their interpretations.

Chaldean Kabala were identical. The latest renderings of the *Zohar* are those of the Synagogue in the early centuries—*i.e.*, the *Thorah*, dogmatic and uncompromising.

The "King's Chamber" in *Cheops' Pyramid* is thus an Egyptian "Holy of Holies." On the days of the Mysteries of Initiation, the candidate, representing the solar god, had to descend into the Sarcophagus, and represent the energizing ray, entering into the fecund womb of Nature. Emerging from it on the following morning, he typified the resurrection of life after the change called Death. In the great MYSTERIES his figurative death lasted two days, when with the Sun he arose on third morning, after a last night of the most cruel trials. While the postulant represented the Sun—the all-vivifying Orb that "resurrects" every morning but to impart life to all—the Sarcophagus was symbolic of the female principle. This, in Egypt; its form and shape changed with every country, provided it remained a vessel, a symbolic *navis* or boat-shaped vehicle, and a *container*, symbolically, of germs or the germ of life. In India, it is the "golden" Cow through which the candidate for Brahminism has to pass if he desires to be a Brahmin, and to become DWIJA ("reborn a *second* time"). The crescent-form *Argha* of the Greeks was the type of the Queen of Heaven—Diana, or the Moon. She was the great Mother of all Existences, as the Sun was the Father. The Jews, previous to, as well as after their metamorphosis of Jehovah into a *male* god, worshipped Astoreth, which made Isaiah declare: "*Your new moons and feasts* my soul hateth," (*i.* 14); saying which, he was evidently unjust. Astoreth and the New-moon (the crescent *argha*) festivals, had no worse significance as a form of public worship than had the hidden meaning of the moon in general, which was Kabalistically connected directly with, and sacred to, Jehovah, as is well known; with the sole difference that one was the female and the other the male aspect of the moon, and of the star Venus.

The Sun (the Father), the Moon (the Mother), and Mercury-Thoth (the Son), were the earliest Trinity of the Egyptians, who personified them in Osiris, Isis, and Thoth (Hermes). In ΠΙΣΤΙΣ ΣΟΦΙΑ, the seven great gods, divided into two triads and the highest God (the Sun) are: the lower Τριδυνάμεις, whose powers reside respectively in Mars, Mercury and Venus; and the higher Triad ("the three unseen gods") who dwell in the Moon, Jupiter and Saturn; (*vide* §§ 359 and 361 *et seq*).

This requires no proof. Astoreth was in one sense an impersonal symbol of nature, the ship of Life carrying throughout the boundless Sidereal Ocean the germs of all being. And when she was not identified with Venus, like every other "Queen of Heaven" to whom cakes and buns were offered in sacrifice, Astoreth became the reflection of the

Chaldean "Nuah, the Universal Mother" (female Noah, considered as one with the ark), and of the female triad, Ana, Belita and Davikina; called, when blended into one, "Sovereign goddess, lady of the Nether Abyss, Mother of gods, Queen of the Earth, and Queen of fecundity." Later, Belita or *Damti* (the sea), the Mother of *the City of Erech* (the great Chaldean Necropolis) became Eve; and now she is Mary the Virgin, in the Latin Church, represented as standing on the crescent-moon, and, at times on the Globe, to vary the programme. The *navi*, or ship-like form of the crescent, which blends in itself all those common symbols of the ship of life, such as Noah's ark, the Yoni of the Hindus, and the ark of the Covenant, is the female symbol of the Universal "Mothers of the gods," and is now found under its Christian *symbol* in every Church, as the *nave* (from *navis*, the ship).* The *navis*—the Sidereal vessel—is fructified by the Spirit of Life—the male God; or, as the learned Kenealy (in his *Apocalypsis*) calls it very appropriately—the Holy Spirit. In Western religious symbology the Crescent was the male, the full moon, the female aspect of that universal Spirit. "The mystic word *Alm*, which the prophet Mahomet prefixed to many chapters of the Koran, alludes to *her* as the *Alm*, the immaculate Virgin of the heavens. And—the sublime ever falling into the ridiculous—it is from this root *Alm* that we have to derive the word *Almeh*—the Egyptian dancing-girls. The latter are "Virgins" of the same type as the *Nautchnis* in India, and the (female) *Kadeshim*, the Holy Ones of the Jewish temples (those consecrated to Jehovah, who represented both sexes), whose *holy* functions in the Israelite fanes were *identical* with those of the Nautchnis.

Now Eustathius declares that (IΩ) IO means the *moon*, in the dialect of the *Argians;* and it was one of the names of the same in Egypt. Says Jablonski, "IΩ, Ioh, *Ægyptiis* LUNAM *significat neque habent illi in communi sermonis usu, aliud nomen quo Lunam, designent præter IO.*" The pillar and Circle (IO), now constituting the first decimal number, and which with Pythagoras was the perfect number contained in the *Tetractis*,† became later a *pre-eminently phallic Number*—amongst the Jews, foremost of all, with whom it is the male and female Jehovah.

This is how a scholar explains it:—

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* Timæus, the Locrian, speaking of *Arka*, calls her "the Principle of best things." The word *arcane*, "hidden," or secret, is derived from *Arka*. "To no one is the *Arcane* shown except to the most High" (*Codex Nazareus*), alluding to nature the female, and Spirit, the male Power. All the Sun-Gods were called *Archagetos* "born from the *Arka*," the divine Virgin-Mother of the Heavens.

† Because composed of ten dots arranged triangularly in four rows. It is the *Tetragrammaton* of the Western Kabalists.

"I find, on the Rosetta stone of Uhlemann, the word *mouth*, also in Seiffarth, viz., the name of *the Moon* used as a cycle of Time, hence the *lunar month* from the hieroglyph with and as determinatives given, as the Coptic I O H, or I O H. The Hebrew הוי may also be used as I O H, for the letter *yau*, or ו, was used for *o* and for *u*, and for *v* or *w*. This, before the *Massora*, of which the . was used as וֹ = o, וּ = u, and ו = v or w. Now I had worked it out by original search that the great distinctive function of the god-name Jehovah was designative of the influence of the moon as the *causative* of *generation*, and as of its exact value as a lunar year in the natural *measure of days*, as you will fully see, ... And here comes this linguistic same word from a source far more ancient; viz., the Coptic, or rather from the old Egyptian in time of the Coptic." . . . . (From a MS.)

This is the more remarkable when Egyptology compares this with the little which it knows about the Theban triad—composed of *Ammon*, *Mouth*, (or *Mout*) and their son *Khonsoo*. This triad was, when united, contained in the moon as their common symbol; and when separated, it was *Khonsoo* who was the god, LUNUS, being thus confounded with Thot and Phtah. His mother Mout*(h)*—the name signifying *Mother*, by the bye, not the *moon*, which was only her Symbol—is called the "Queen of Heaven"; the "Virgin," etc., etc., as she is an aspect of Isis, Hathor, and other mother goddesses. She was less the wife than the mother of Ammon, whose distinct title is "the husband of his Mother." In a *statuelte* at Boulaq, Cairo, this triad is represented (*Number* 1981 *Serapeum*, *Greek Period*) as a mummy-god holding in his hand three different sceptres, and bearing the lunar disc on his head, the characteristic tress of hair showing the design of representing it as that of *an infant* god, or "the Sun," in the triad. He was the god of Destinies in Thebes, and appears under two aspects (1) as "Khonsoo, the Lunar god, and Lord of Thebes, *Nofir-hotpoo*—'he who is in absolute repose'; and (2) as Khonsoo *Iri-sokhroo*, or 'Khonsoo, who executes Destiny': the former preparing the events and conceiving them for those born under his generative influence; the latter putting them into action." (*See Maspero's Definitions*). Under theogonic permutations Ammon becomes Horus, HOR-AMMON, and Mout(h)-Isis is seen suckling him in a statuette of the Saitic period. (*Abydos.*) In his turn, in this transformed triad, Khonsoo becomes *Thot-Lunus*, "he who operates salvation." His brow is crowned with the head of an *ibis* decorated with the *lunar* disc and the diadem called *io-tef*.

Now all these symbols are certainly found reflected in (some believe them identical with) the *Yave*, or Jehovah of the Bible. This will be

made plain to any one who reads "*The Source of Measures*," or "*Hebrew Egyptian Mystery*," and understands the undeniable, clear, and mathematical proofs that the *esoteric foundations*, or the system used in the building of the Great Pyramid, and the architectural measurements in the Temple of Solomon (whether the latter be mythical or real), Noah's ark, and the ark of the Covenant, are the same. If anything in the world can settle the dispute that the old, as much as the later, Jews (post-Babylonian), and especially the former, built their theogony and religion on the very same foundation as all Pagans did, it is the work in question.

And now it may be as well to remind the reader of that which was said of I A O, in our work, "*Isis Unveiled*."

"No other deity affords such a variety of etymologies as Jaho, nor is there any name which can be so variously pronounced. It is only by associating it with the Masoretic points that the later Rabbins succeeded in making Jehovah read 'Adonai'—or Lord, as Philo Byblus spells it in Greek letters IEYΩ—IEVO. Theodoret says that the Samaritans pronounced it Jahé (yahra), and the Jews Yaho; which would make it as we have shown, I—Ah—O. Diodorus states that 'among the Jews they relate that Moses called the god Iao.' It is on the authority of the *Bible* itself, therefore, that we maintain that before his initiation by Jethro, his father-in-law, Moses had never known the word Jaho."*

The above receives corroboration in a private letter from a very learned Kabalist. In STANZA IV. and elsewhere it is stated that exoterically Brahma (neuter), so flippantly and so often confused by the Orientalists with Brahmâ—the male, is sometimes called *Kala-hansa* (Swan in the eternity), and the esoteric meaning of *A-ham-sa*, is given. (I—*am*—he, *so ham* being equal to *sah* "he," and *aham* "I"—a mystic anagram and permutation). It is also the "four-faced" Brahmâ, the *Chatur mukha* (the perfect cube) forming itself *within*, and *from* the infinite circle; and again the use of the 1, 3, 5, and $\frac{7}{7} = 14$, as the esoteric hierarchy of the Dhyan Chohans is explained. On this, the said correspondent comments in this way:—

"Of the 1, 3, 5, and twice 7, intending and very especially 13,514, which on a circle may be read as 31415 (or π value), I think there cannot be a possibility of doubting; and especially when considered with symbol marks on *sacr*,† 'Chakra,' or Circle of Vishnu.

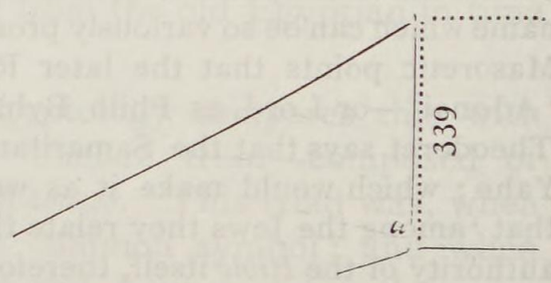
"But let me carry your description a step further:—You say 'The One from

* The student must be aware that Jethro is called the "father-in-law" of Moses; not because Moses was really married to one of his seven daughters. Moses was an Initiate, if he ever existed, and as such an ascetic, a nazar, and could never be married; It is an allegory like everything else. Zipporah (the shining) is one of the personified Occult Sciences given by Revel-Jethro, the Midian priest Initiator, to Moses, his Egyptian pupil. The "well" by which Moses sat down in his flight from the Pharaoh symbolizes the "well of Knowledge."

† In Hebrew the phallic symbol *lingham* and *Yoni*.

the Egg, the *six*, and the *five* (*See Stanza IV., Book I.*) give the numbers 1065, the value of the first born' . . . . . If it be so, then in 1065 we have the famous Jehovah's name, the *Jve* or *Jave*, or Jupiter, and by change of ה to נ or *h* to *n*, then נוי or the Latin *Jun* or Juno, the base of the Chinese riddle, the key measuring numbers of Sni (Sinai) and Jehovah coming down on that mount, which numbers (1,065) are but the use of our ratio of 113 to 355 because 1,065 = 355 × 3 which is circumference to a diameter of 113 × 3 = 339. Thus the first born of Brahmâ Prajâpati (or any Demiurgos) indicates a measuring use of a circular relation taken from the *Chakra* (or Vishnu) and, as stated above, the Divine manifestation takes the form of life and the first born."

"It is a most singular thing: At the entrance passage to the King's chamber the measurement *from the surface of the Great Step** and the Grand Gallery to the top of the said gallery, is by the very careful measures of Piazzi Smyth 339 inches. Take A as a centre and with this radius describe a circle; the diameter of that circle will be 339 × 2 = 678, and these numbers are those of the expression *and the raven*, in the 'Dove and raven' scenes or pictures of the Flood of Noah; (the radius is taken to show division into two parts, which are 1,065 each) for 113 (*man*) × 6 = 678; and the diameter to a circumference of 1,065 × 2—so we have here an indication of cosmic *man* on this high grade or step, at *the entrance* of the King's Chamber (the Holy of Holies)—*which is the womb*. Now this passage is of such a height that a man to enter it *must stoop*. But a man *upright* is 113, and broken, or stooping, he becomes $\frac{133}{2} = 56{\cdot}5$ or $\frac{5 \cdot 65 \times 10}{\text{יהוה}}$, or Jehovah. That is, he personifies† him as entering the Holy of Holies. But by Hebrew Esotericism the *chief function* of Jehovah was *child giving*, etc., and that because, by the numbers of his name, he was the *measure of the lunar year*, which cycle of time, because by its factor of 7 (seven) it ran so co-ordinately with the periods of the quickening, viability, and gestation, was taken as the *causative of the generative action* and therefore was worshipped and besought."



This discovery connects Jehovah still more with all the other creative and generative gods, solar and lunar, and especially with "King" *Soma*, the Hindu *Deus Lunus*, the moon, because of the esoteric influence attributed to this planet in Occultism. There are other corroborations of it, however, in Hebrew tradition itself. Adam is spoken of in

* It is on that step that one arrives on the plane of the level or floor and open entrance to the King's chamber, the Egyptian "Holy of Holies."

† The candidate for initiation always personified the god of the temple he belonged to, as the High Priest personified the god at all times; just as the Pope now personates Peter and even Jesus Christ upon entering the inner altar—the Christian "Holy of Holies."

Maimonides (*More Nevochim*, "The Guide of the Perplexed"—truly!) in two aspects; as a man, like all others born of a man and a woman, and—as the *prophet of the Moon;* the reason of which is now made apparent, and has to be explained.

Adam, as the supposed great "Progenitor of the human race," is, as Adam Kadmon, made in the *image* of God—a priapic image, therefore. The Hebrew words *sacr* and *n'cabvah* are, literally translated, *lingham* (phallus) and *yoni*, notwithstanding their translation in the Bible (*Genesis i. v.* 27.) "male and female." As said there "God creates '*Man in his own image*' . . . . . in the image of God created he him, *male and female* created he them," the androgyne Adam-Kadmon. Now this Kabalistic name is not that of a living man, nor even of a human or divine Being, but of the two sexes or organs of procreation, called in Hebrew with that usual sincerity of language pre-eminently Biblical, *sacr* and *n'cabvah** ; these two being, therefore, the *image* under which the "Lord God" appeared usually to his chosen people. That this is so, is now undeniably proven by almost all the symbologists and Hebrew scholars as well as by the Kabala. Therefore Adam is in one sense Jehovah. This makes plain another general tradition in the East mentioned in *Gregorie's "Notes and Observations upon several passages in Scripture"* (1684. *Vol.* 1. *pp.* 120-21) and quoted by Hargrave Jennings in his *Phallicism:* "That Adam was commanded by God that his dead body should be kept above ground till committed to the *middle of the earth* by a priest of the most High God." Therefore, "Noah daily prayed in the ark before the BODY OF ADAM," or before the Phallus in the *ark*, or Holy of Holies, again. He who is a Kabalist and accustomed to the incessant permutation of Biblical names, once they are interpreted numerically and symbolically, will understand what is meant. Jehovah, from the two words of which his name is composed, "makes up the original idea of male-female as birth-originator, for the י was the *membrum virile* and *Houah* was *Eve*." So . . . "the *perfect one*, as originator of measures, takes also the form of *birth* origin, as *hermaphrodite one;* hence the phallic use of form." ("*Source of Measures*," 159). Besides the same author shows and demonstrates numerically and geometrically that (*a*) *Arets*, earth, *Adam*, *man*, and *H'Adam* are cognate with each other, and are *personified* in the Bible under one form, as the Egyptian and Hebrew Mars, *god of the generation;* and (*b*) that Jehovah, or "*Jah*, is

* Jehovah says to Moses "the Summation of my name is *Sacr*, the carrier of the germ"—*phallus*. "It is the vehicle of the annunciation, and the *sacr* has passed down through ages to the *sacr-factum* of the Roman priest, and the *sacr-fice*, and *sacra*ment of the English speaking race." (*Source of Measures, p.* 236) Thence marriage is a *sacrament* in the Greek and Roman Churches.

Noah, or *Jehovah is Noah* in Hebrew would be ינח, or literally in English, *Inch*."

The above affords, then, a key to the said traditions. Noah, a divine permutation, the supposed Saviour of Humanity, who carries in his ark or *argha* (the moon), the germs of all living things, worships before the "body of Adam," which body is the image of, and a *Creator* itself. Hence Adam is called the "Prophet of the Moon," the *Argha* or "Holy of Holies" of the י (Yodh). This also shows the origin of the Jewish popular belief that the face of Moses *is in the Moon—i.e.*, the spots in the Moon. For Moses and Jehovah are once more permutations, as has been shown Kabalistically. Says the author of the "Source of Measures" (*p.* 271): "There is one fact in regard to Moses and his works too important to be omitted. When he is instructed by the Lord as to his mission, the *power* name assumed by the Deity is, *I am that I am*, the Hebrew words being:—

אהיה־אשר־אהיה

a variety reading of יהוה. Now, Moses is משה, and equals 345. Add the values of the *new form* of the name Jehovah, $21 + 501 + 21 = 543$, or, by a reverse reading, 345; thus showing Moses to be a form of Jehovah in this combination. $21 \div 2 = 10{\cdot}5$, or, reversed, 501, so that the *asher* or the *that* in *I am that I am* is simply a guide to a use of 21 or 7×3; $501^2 = 251 +$, a very valuable pyramid number, etc., etc.

For a clearer explanation for the benefit of non-Kabalists we put it thus: "I am that I am" is in Hebrew:—

Âhiyé	*Asher*	*Âhiyé.*
א ה י ה	א ש ר	א ה י ה
5, 10, 5, 1	200, 300, 1	5, 10, 5, 1

Add the numbers of these separate words and you have:—

אהיה	אשר	אהיה
21	501	21

(which relates to the process of descending in fire on the mount to make man, etc., etc.), and which is explained to be but a *check* and use of the numbers of the mountains; for:—on one side we have $10 + 5 + 6 = 21$, down the middle 501, and on the other side $6 + 5 + 10 = 21$." (From the same author.) (*Vide* § *XXII.*, "*The Symbolism of the Mystery Name IAO.*")

The "Holy of Holies," both Kabalistic and Rabbinical, are thus shown as an international symbol, and common property. Neither has originated with the Hebrews; but owing to the too realistic handling of the half-initiated Levites, the symbol has with them acquired a significance which it hardly has with any other people to this day,

and which it was originally never meant to have by the true Kabalist. The *Lingham* and *Yoni* of the modern average Hindu is, on the face of it, of course, no better than the Rabbinical "Holy of Holies,"—but *it is no worse;* and this is a point gained on the Christian traducers of the Asiatic religious philosophies. For, in such religious myths, in the hidden symbolism of a creed and philosophy, the *spirit* of the tenets propounded ought to decide their relative value. And who will say, that, examined either way, this so-called "Wisdom," applied solely to the uses and benefit of one little nation, has ever developed in it anything like national ethics. The Prophets are there, to show the walk in life, before, during, and after the days of Moses, of the chosen but "stiff-necked" people. That they have had at one time the Wisdom-Religion and use of the universal language and its symbols at their disposal and in their possession, is proved by the same esotericism existing to this day in India with regard to the "Holy of Holies." This, as said, was and still is the passage through the "golden" cow *in the same stooping position* as the one shown in the gallery of the pyramid, which identified man with Jehovah in Hebrew esotericism. The whole difference lies in the Spirit of Interpretation. With the Hindus as with the ancient Egyptians that spirit was and is entirely metaphysical and psychological; with the Hebrews it was *realistic* and *physiological.* It pointed to the first sexual separation of the human race (Eve giving birth to Cain-Jehovah, as shown in the "Source of Measures"); to the consummation of terrestrial physiological union and conception (as in the allegory of Cain shedding Abel's blood—*Habel*, the feminine principle) and—child-bearing; a process shown to have begun in the Third Race, or with Adam's THIRD *son*, Seth, with whose son Henoch, men began to call themselves *Jehovah* or *Jah-hovah*, the male Jod and Havah or Eve—to wit, *male and female beings.** Thus the difference lies in the religious and ethical feeling, but the two symbols are identical. There is no doubt that, with the fully initiated Judæan Tanaim, the inner sense of the symbolism was as holy in its abstraction as with the ancient Aryan Dwijas. The worship of the "god in the ark" dates only from David; and for a thousand years Israel knew of no phallic Jehovah. And now the old Kabala, edited and re-edited, has become tainted with it.

With the ancient Aryans the hidden meaning was grandiose, sublime, and poetical, however much the external appearance of their symbol may *now* militate against the claim. The ceremony of passing through

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* In the fourth chapter of Genesis, v. 26, it is mis-translated, " . . . And he called his name *Enos* (man); then began men to call upon the name of the Lord."—which has no sense in it, since Adam and the others must have done the same.

the Holy of Holies (now symbolized by the cow), in the beginning through the temple *Hiranya gharba* (the radiant Egg)—in itself a symbol of Universal, abstract nature—meant spiritual conception and birth, or rather the *re-birth* of the individual and his regeneration: the *stooping* man at the entrance of the *Sanctum Sanctorum*, ready to pass through the matrix of mother nature, or the physical creature ready to re-become the original spiritual Being, *pre*-natal MAN. With the Semite, that *stooping* man meant the *fall* of Spirit into matter, and that *fall* and *degradation* were apotheosized by him with the result of dragging Deity down to the level of man. For the Aryan, the symbol represented the divorce of Spirit from matter, its merging into and return to its primal Source; for the Semite, the wedlock of spiritual man with material female nature, the physiological being taking pre-eminence over the psychological and the purely immaterial. The Aryan views of the symbolism were those of the whole Pagan world; the Semite interpretations emanated from, and were pre-eminently those of a small tribe, thus marking its national features and the idiosyncratic defects that characterize many of the Jews to this day—gross realism, selfishness, and sensuality. They had made a bargain, through their father Jacob, with their tribal deity, self-exalted above all others, and a *covenant* that his "seed shall be as the dust of the earth"; and that deity could have no better image henceforth than that of the symbol of generation, and, as representation, a *number* and numbers.

Carlyle has wise words for both these nations. With the Hindu Aryan—the most metaphysical and spiritual people on earth—religion has ever been, in his words, "an everlasting lode-star, that beams the brighter in the heavens the darker here on earth grows the night around him." The religion of the Hindu detaches him from this earth; therefore, even now, the cow-symbol is one of the grandest and most philosophical among all others in its inner meaning. To the "MASTERS" and "Lords" of European potencies—the Israelites—certain words of Carlyle apply still more admirably; for them "religion is a wise prudential feeling grounded on *mere calculation*"—and it was so from its beginnings. Having burdened themselves with it, Christian nations feel bound to defend and *poetise* it, at the expense of all other religions.

But it was not so with the ancient nations. For them the passage entrance and the sarcophagus in the King's chamber meant regeneration—not generation. It was the most solemn symbol, a *Holy of Holies*, indeed, wherein were created immortal Hierophants and "Sons of God"—never mortal men and Sons of lust and flesh—as now in the hidden sense of the Semite Kabalist. The reason for the difference in the views of the two races is easy to account for. The Aryan Hindu belongs to the oldest races now on earth; the Semite Hebrew to the latest. One is nearly one

million years old; the other is a small sub-race some 8,000 years old and no more.*

But Phallic worship has developed only with the gradual loss of the keys to the inner meaning of religious symbols; and there was a day when the Israelites had beliefs as pure as the Aryans have. But now Judaism, built *solely* on Phallic worship, has become one of the latest creeds in Asia, and theologically a religion of hate and malice toward everyone and everything outside themselves. Philo Judæus shows what was the genuine Hebrew faith. The sacred Writings, he says, prescribe what we ought to do . . . *commanding us to hate the heathen and their laws and institutions.* They did hate Baal or Bacchus worship publicly, but left its worst features to be followed secretly; and it is with the Talmudic Jews that the grand symbols of nature were the most profaned. With them, as now shown by the discovery of the key to the correct Bible reading—Geometry, the *fifth* divine Science ("fifth"—because it is the *fifth key* in the series of the Seven Keys to the Universal esoteric language and symbology) was desecrated, and by them applied to conceal the most terrestrial and grossly sexual mysteries, wherein both Deity and religion were degraded.

We are told that it is just the same with our Brahmâ-prajâpati, with Osiris and all other *creative* gods. Quite so, when their rites are judged exoterically and externally; the reverse when their *inner* meaning is unveiled, as we see. The Hindu Lingham is identical with "Jacob's *Pillar*" —most undeniably. But the difference, as said, seems to consist in that the esoteric significance of the *Lingham* was too truly sacred and metaphysical to be revealed to the profane and the vulgar; hence its superficial appearance was left to the speculations of the mob. Nor would the Aryan Hierophant and Brahmin, in their proud exclusiveness and the satisfaction of their knowledge, go to the trouble of concealing its primeval *nakedness* under cunningly devised fables; whereas the Rabbi, having interpreted the symbol to suit his own tendencies, had to veil the crude significance; and this served a double purpose—that of keeping his secret to himself and of exalting himself

* Strictly speaking, the Jews are an artificial Aryan race, born in India, and belonging to the Caucasian division. No one who is familiar with the Armenians and the Parsis can fail to recognize in the three the same Aryan, Caucasian type. From the seven primitive types of the Fifth Race there now remain on Earth but three. As Prof. W. H. Flower aptly said in 1885, "I cannot resist the conclusion so often arrived at by various anthropologists—that the primitive man, whatever he may have been, has in the course of ages diverged into three extreme types, represented by the Caucasian of Europe, the Mongolian of Asia, and the Ethiopian of Africa, and that all existing individuals of the species can be ranged around these types. . . ." (The President's address at the *Anthrop. Inst. of Great Britain*, etc.) Considering that our Race has reached its Fifth Sub-race, how can it be otherwise?

in his supposed monotheism over the *heathen*, whom his *Law* commanded him to hate.* A commandment now gladly accepted by the Christian too, in spite of another and later commandment—"love each other." Both India and Egypt had and have their sacred lotuses, symbolic of the same "Holy of Holies"—the Lotus growing in the water, a double feminine symbol—the *bearer* of its own seed and root of all. Virâj and Horus are both male symbols, emanating from *androgyne Nature*, one from Brahmâ and his female counterpart Vâch, the other, from Osiris and Isis—never from the One infinite God. In the Judæo-Christian systems it is different. Whereas the lotus, containing Brahmâ, the Universe, is shown growing out of Vishnu's *navel*, the *Central point* in the Waters of Infinite Space, and whereas Horus springs from the lotus of the *Celestial* Nile—all these abstract pantheistic ideas are dwarfed and made terrestrially concrete in the Bible: one is almost inclined to say that in the *esoteric* they are *grosser and still more anthropomorphic*, than in their *exoteric* rendering. Take as an example the same symbol, even in its Christian application; the *lilies* in the hand of the Archangel Gabriel (*Luke i.* 28). In Hinduism—the "Holy of Holies" is a universal abstraction, whose *dramatis personæ* are Infinite Spirit and Nature; in Christian Judaism, it is a *personal* God, *outside* of that Nature, and the human Womb—Eve, Sarah, etc., etc.; hence, an anthropomorphic phallic god, and his image—man.

Thus it is maintained, that with regard to the contents of the Bible, one of two hypotheses has to be admitted. Either behind the symbolic substitute—Jehovah—there was the unknown, incognizable Deity, the Kabalistic Ain-Soph; or, the Jews have been from the beginning, no better than the dead-letter *Lingham*-†worshippers of the India of to-day. We say it was the former; and that, therefore, the secret or esoteric worship of the Jews was the same Pantheism that the Vedantin philosophers are reproached with to-day; Jehovah was a *substitute* for purposes of an exoteric national faith, and had no importance or reality in the eyes of the erudite priests and philosophers—the Sadducees, the

* Whenever such analogies between the Gentiles and the Jews, and later the Christians, were pointed out, it was the invariable custom of the latter to say that it was the work of the *Devil* who forced the Pagans to imitate the Jews for the purpose of throwing a slur on the religion of *the one, true living God*. To this Faber says very justly "Some have imagined that the Gentiles were servile copyists of the Israelites, and that each point of similitude was borrowed from the Mosaical Institutes. But this theory will by no means solve the problem: both because we find the very same resemblance in the ceremonies of nations far different from Palestine, as we do in the rites of those who are in its immediate vicinity, and because it seems incredible that all should have borrowed from one which was universally disliked and despised." (*Pagan Idol. I.*, 104.)

† Their consecrated *pillars* (unhewn stones) erected by Abraham and Jacob *were* LINGHI.

most refined as the most learned of all the Israelite sects, who stand as a living proof with their contemptuous rejection of every belief, save the LAW. For how could those who invented the stupendous scheme now known as the Bible, or their successors who knew, as all Kabalists do, that it was so invented for a popular *blind*—how could they, we ask, feel reverence for such a phallic symbol and a NUMBER, as Jehovah is shown most undeniably to be in the Kabalistic works? How could anyone worthy of the name of a philosopher, and knowing the real *secret* meaning of their "pillar of Jacob," their *Bethel*, oil-anointed *phalli*, and their "Brazen *Serpent*," worship such a gross symbol, and minister unto it, seeing in it their "Covenant"—the Lord Himself! Let the reader turn to *Gemara Sanhedrim* and judge. As various writers have shown, and as brutally stated in Hargrave Jennings' *Phallicism* (p. 67) "*We know from the Jewish records* that the Ark contained a *table of stone*. . . . that stone was phallic, and yet identical with the sacred name *Jehovah* . . . which written in unpointed Hebrew with four letters, is J-E-V-E or JHVH (the H being merely an aspirate and the same as E). This process leaves us the two letters I and V (in another form U); then if we place the I *in* the U we have the 'Holy of Holies'; we also have the Lingha and Yoni and Argha of the Hindus, the Isvara and 'supreme Lord'; and here we have the whole secret of its mystic and arc-celestial import, confirmed in itself by being identical with the Linyoni (?) of the Ark of the Covenant."

The Biblical Jews of to-day do not date from Moses but from David—even admitting the identity of the old genuine with the later and remodelled Mosaic scrolls. Before that time their nationality is lost in the mists of prehistoric darkness, the veil from which is now withdrawn as much as we have space to do so. It is only to the days of the Babylonian captivity that the Old Testament may be referred by the most lenient criticism, as the approximately correct views that were current about the days of Moses. Even such fanatical Christians and worshippers of Jehovah as the Rev. Mr. Horne, have to admit the numerous changes and alterations made by the later compilers of the "Book of God," since it was *found* by Hilkiah (*See "Introduction to the Old Testament," and also Bishop Colenso's "Elohistic and Jehovistic writers"*); and that "*the Pentateuch arose out of the primitive or older documents, by means of a SUPPLEMENTARY One.*" The Elohistic texts were re-written 500 years after the date of Moses; the Jehovistic 800, on the authority of the Bible chronology itself. Hence, it is maintained that the deity, represented as the organ of generation in his pillar form, and as a symbol of the double-sexed organ in the numeral value of the letters of his name, or י the *Yodh* (phallus), and ה *He* (the opening, or

the Womb) according to Kabalistic authority—is of a far later date than the *Elohim* symbols and is borrowed from the Pagan *exoteric* rites; and Jehovah is thus on a par with the *Lingham and Yoni* found on every road-side in India.

Just as the IAO of the mysteries was distinct from Jehovah, so was the later Iao and Abraxas of some Gnostic sects identical with the god of the Hebrews, who was the same with the Egyptian Horus. This is undeniably proven on "heathen" as on the Gnostic "Christian" gems. In Matter's collection of such gems there is a "Horus" seated on the lotus, inscribed ΑΒΡΑΣΑΞΙΑΩ (Abraxas Iao)—an address exactly parallel to the so frequent ΕΙΣ ΖΕΤΣ ΣΑΡΑΙΙΙ (*Eis zets sarapi*) on the contemporary Heathen gems; and therefore only to be translated by "Abraxas is the One Jehovah" (King's *Gnostics*, p. 327). But who was Abraxas? As the same author shows—"the numerical or Kabalistic value of the name Abraxas directly refer to the Persian title of the god 'Mithra,' Ruler of the year, worshipped from the earliest times under the appellation of Iao." Thus, the Sun, in one aspect, the moon or the Lunar genius, in another, that generative deity whom the Gnostics saluted as "Thou that presidest over the Mysteries of the Father and the Son, who shinest in the night-time, holding *the second rank*, the first Lord of Death."

It is only in his capacity of the genius of the moon, the latter being credited in the old cosmogony with being the parent of our Earth, that Jehovah could ever be regarded as the *creator* of our globe and *its* Heaven, namely, the Firmament.

The knowledge of all this will be no proof, however, to the average bigot. Missionaries will go on with the most virulent attacks on the religions of India, and Christians read with the same benighted smile of satisfaction as ever these preposterously unjust words of Coleridge, "It is highly worthy of observation that the inspired writings received by Christians *are distinguishable from all other books* PRETENDING TO INSPIRATION, from the Scriptures of the Brahmins, and even from the Koran, in their strong and frequent *recommendation of* TRUTH (! !). . . ."

§ XVIII.

ON THE MYTH OF THE "FALLEN ANGEL," IN ITS VARIOUS ASPECTS.

A.

The Evil Spirit: Who, and What?

Our present quarrel is exclusively with theology. The Church enforces belief in a personal god and a personal devil, while Occultism shows the fallacy of such a belief. And though for the Pantheists and Occultists, as much as for the Pessimists, Nature is no better than "a comely mother, but stone cold"—this is true only so far as regards *external* physical nature. They both agree that, to the superficial observer, she is no better than an immense slaughter-house wherein butchers become victims, and victims executioners in their turn. It is quite natural that the pessimistically inclined profane, once convinced of Nature's numerous shortcomings and failures, and especially of her autophagous propensities, should imagine this to be the best evidence that there is no deity *in abscondito* within Nature, nor anything divine in her. Nor is it less natural that the materialist and the physicist should imagine that everything is due to blind force and chance, and to the survival of the *strongest*, even more often than of the *fittest*. But the Occultists, who regard physical nature as a bundle of most varied illusions on the plane of deceptive perceptions; who recognise in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility, which is visible in the silent influence of never-erring Karma, or *abstract* nature—the Occultists, we say, view the great Mother otherwise. Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death?

If our modern philosophers—preceded by the mediæval scholars—have helped themselves to more than one fundamental idea of antiquity, theologians have built their God and his Archangels, their Satan and his Angels, along with the Logos and his staff, entirely out of the *dramatis personæ* of the old heathen Pantheons. They would have been

welcome to these, had they not cunningly distorted the original characters, perverted the philosophical meaning, and taking advantage of the ignorance of Christendom—the result of long ages of mental sleep, during which humanity was permitted to think only by proxy—tossed every symbol into the most inextricable confusion. One of their most sinful achievements in this direction, was the transformation of the divine *alter ego* into the grotesque Satan of their theology.

As the whole philosophy of the problem of evil hangs upon the correct comprehension of the constitution of the *inner* being of nature and man, of the divine within the animal, and hence also the correctness of the whole system as given in these pages, with regard to the crown piece of evolution—MAN—we cannot take sufficient precautions against theological subterfuges. When the good St. Augustine and the fiery Tertullian called the Devil "the monkey of God," this could be attributed to the ignorance of the age they lived in. It is more difficult to excuse our modern writers on the same ground. The translation of Mazdean literature has afforded to the Roman Catholic writers the pretext for proving their point in the same direction once more. They have taken advantage of the dual nature of Ahura Mazda in the Zend Avesta and the Vendidad, and of his Amshaspends, to emphasize still further their wild theories. *Satan is the plagiarist and the copyist by anticipation* of the religion which came ages later. This was one of the master strokes of the Latin Church, its best trump-card after the appearance of Spiritualism in Europe. Though only a *succès d'estime*, in general, even among those who are not interested in either Theosophy or Spiritualism, yet the weapon is often used by the Christian (Roman Catholic) Kabalists against the Eastern Occultists.

Now even the Materialists are quite harmless, and may be regarded as the friends of Theosophy, when compared to some fanatical "Christian" (as they call themselves, "Sectarian" as we call them) Kabalists, on the Continent. These read the *Zohar*, not to find in it ancient Wisdom, but to discover in its verses, by mangling the texts and meaning, Christian dogmas, where none could ever have been meant; and, having fished them out with the collective help of Jesuitical casuistry and learning, the supposed "Kabalists" proceed to write books and to mislead less far-sighted students of the Kabala.*

* Such a *pseudo*-Kabalist was the Marquis de Mirville in France, who, having studied the *Zohar* and other old remnants of Jewish Wisdom under the "Chevalier" Drach, an ancient Rabbi Kabalist converted to the Romish Church—wrote with his help half a dozen volumes full of slander and calumnies against every prominent Spiritualist and Kabalist. From 1848 up to 1860 he persecuted unrelentingly the old Count d'Ourches, one of the earliest Eastern Occultists in France, a man the scope of whose occult knowledge will never be appreciated correctly by his survivors, because he screened his real beliefs and knowledge under the mask of Spiritism.

May we not then be permitted to drag the deep rivers of the Past, and thus bring to the surface the root idea that led to the transformation of the Wisdom-God, who had first been regarded as the creator of everything that exists, into an Angel of Evil —a ridiculous horned biped, half goat and half monkey, with hoofs and a tail? We need not go out of the way to compare the pagan demons of either Egypt, India, or Chaldea with the devil of Christianity, for no such comparison is possible. But we may stop to glance at the biography of the Christian Devil, a piratical reprint from the Chaldeo-Judæan mythology:—

The primitive origin of this personification rests upon the Akkadian conception of the cosmic powers—the Heavens and the Earth—in eternal feud and struggle with Chaos. Their Silik-Muludag, "the God amongst all the Gods," the "merciful guardian of men on Earth," was the Son of Hea (or Ea) the great God of Wisdom, called by the Babylonians Nebu. With both peoples—as in the case of the Hindu gods—their deities were both beneficent and maleficent. As Evil and punishment are the agents of Karma, in an absolutely just retributive sense, so Evil was the servant of the good (Hibbert Lect. 1887, pp. 101-115). The reading of the Chaldeo-Assyrian tiles has now demonstrated it beyond a shadow of doubt. We find the same idea in the Zohar. Satan was a Son, and an Angel of God. With all the Semitic nations, the Spirit of the Earth was as much the Creator in his own realm as the Spirit of the Heavens. They were twin brothers and interchangeable in their functions, when not two in one. Nothing of that which we find in Genesis is absent from the Chaldeo-Assyrian religious beliefs, even in the little that has hitherto been deciphered. The great "Face of the Deep" of Genesis is traced in the *Tohu-bohu*, "Deep," "Primeval Space," or Chaos of the Babylonians. Wisdom (the Great Unseen God)—called in *Genesis* chap. i. the "Spirit of God"—lived, for the older Babylonians as for the Akkadians, in the *Sea of Space*. Toward the days described by Berosus, this sea became the visible waters *on the face of the Earth*—the crystalline abode of the great mother, the mother of Ea and all the gods, which became, still later, the great Dragon Tiamat, the Sea Serpent. Its last stage of development was the great struggle of Bel with the Dragon—the Devil!

Whence the Christian idea that God cursed the Devil? The God of the Jews, whomsoever he was, forbids cursing Satan. Philo Judæus and Josephus both state that the Law (the Pentateuch and the Talmud) undeviatingly forbid one to curse the adversary, as also the gods of the gentiles. "Thou shalt not revile the gods," quoth the god of Moses (Exodus xxii. 28), for it is God who "hath divided (them) unto all nations" (Deut. iv. 19); and those who speak evil of

"Dignities" (gods) are called "*filthy* dreamers" by Jude (8). For even Michael the Archangel durst not bring against him (the devil) a railing accusation, but said: "The Lord rebuke thee" (*ibid* 9). Finally the same is repeated in the Talmud.* "Satan appeared one day to a man who used to curse him daily, and said to him: 'Why dost thou this?' Consider that *God himself* would not curse me, but merely said: 'The Lord rebuke thee, Satan.'"†

This bit of Talmudic information shows plainly two things: *(a)* that St. Michael is called "God" in the Talmud, and somebody else "the Lord"; and (*b*) that Satan is *a God*, of whom even the "Lord" is in fear. All we read in the Zohar and other Kabalistic works on Satan shows plainly that this "personage" is simply the personification of the abstract evil, which is the weapon of Karmic law and KARMA. It is our human nature and man himself, as it is said that "Satan is always near and inextricably interwoven with man." It is only a question of that Power being latent or active in us.

It is a well-known fact—to learned Symbologists at all events—that in every great religion of antiquity, it is the Logos Demiurge (the second logos), or the first emanation from the mind (Mahat), who is made to strike, so to say, the key-note of that which may be called the correlation of individuality and personality in the subsequent scheme of evolution. The Logos it is, who is shown in the mystic symbolism of cosmogony, theogony, and anthropogony, playing two parts in the drama of Creation and Being, *i.e.*, that of the purely human personality and the divine impersonality of the so-called Avatars, or divine incarnations, and of the universal Spirit, called Christos by the Gnostics, and the Farvarshi (or *Ferouer*) of Ahura Mazda in the Mazdean philosophy. On the lower rungs of theogony the celestial Beings of lower Hierarchies had each a *Farvarshi*, or a celestial "Double." It is the same, only a still more mystic, reassertion of the Kabalistic axiom, "*Deus est Demon inversus*"; the word "demon," however, as in the case of Socrates, and in the spirit of the meaning given to it by the whole of antiquity, standing for the guardian Spirit, an "Angel," not a devil of Satanic descent, as theology will have it. The Roman Catholic Church shows its usual logic and consistency by accepting, as the *ferouer* of Christ, St. Michael, who was "his Angel Guardian," as *proved* by St. Thomas,‡ while he calls the prototypes of Michael and his synonyms, such as Mercury, for example, *devils*.

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* *Vide Isis Unveiled*, Vol. II., 487, *et seq.*

† Treat. *Kiddusheem*, 81. But see the Qabbala by Mr. I. Myer, pp. 92, 94, and the Zohar, quoted in his Volume.

‡ In the work of Marangone "Delle grandezze del Archangelo Sancto Mikaele," the author exclaims: "O Star, the greatest of those that follow the Sun who is Christ! . . .

The Church accepts positively the tenet that Christ has his *Ferouer* as any other god or mortal has. Writes de Mirville: "Here we have the two heroes of the Old Testament, the *Verbum* (?), or the *second* Jehovah, and his *face* ('Presence,' as the Protestants translate) forming both but one, and yet being two, a mystery which seemed to us unsolvable before we had studied the doctrine of the Mazdean *ferouers*, and learnt that the *ferouer* was the spiritual potency, at once *image*, *face*, and the *guardian* of the Soul which finally assimilates the *ferouer*." (*Mémoires à l'Académie*, Vol. v., p. 516.) This is *almost* correct.

Among other absurdities, the Kabalists maintain that the word *metatron* being divided into μετά, θρόνον, means *near the throne*. It means quite the reverse, as *meta* means "beyond" and not "near." This is of great importance in our argument. St. Michael, then, the *quis ut Deus*, is the translator, so to speak, of the invisible world into the visible and the objective.

They maintain, furthermore, along with the Roman Catholic Church, that in the Biblical and Christian theology there does not exist a "higher celestial personality, after the Trinity, than that of the Archangel or the Seraphim, *Michael*." According to them, the conqueror of the Dragon is "the archisatrap of the sacred militia, the guardian of the planets, the King of the Stars, the slayer of Satan and the most powerful Rector." In the mystic astronomy of these gentlemen, he is "the conqueror of Ahriman, who having upset the sidereal throne of the usurper, bathes in his stead in the solar fires"; and, defender of the Christ-Sun, he approaches so near his Master, "that he seems to become one with him . . . . Owing to this fusion with the WORD (*Verbum*) the Protestants, and among them Calvin, ended by losing sight entirely of the duality, and saw no Michael but only his Master," writes the Abbé Caron. The Roman Catholics, and especially their Kabalists, know better; and it is they who explain to the world this duality, which affords to them the means of glorifying the chosen ones of the Church, and of rejecting and anathematizing all those Gods who may be in the way of their dogmas.

Thus the same titles and the same names are given in turn to God and the Archangel. Both are called *Metatron*, "both have the name of Jehovah applied to them when they speak *one in the other*" *(sic)* as, according to the *Zohar*, the term signifies equally "the Master and the Ambassador." Both are the *Angel of the Face*, because, as we are informed, if, on the one hand, the "Word" is called "the face (or the Presence) and the image of the substance of God," on the other, "when

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O living image of Divinity! O great thaumaturgist of the old Testament! O invisible Vicar of Christ within his Church! . . ." etc., etc. The work is in great honour in the Latin Church.

speaking of the *Saviour* to the Israelites, Isaiah (?) tells them" that "the angel of his presence saved them in their affliction"—"so he was their Saviour."* Elsewhere he (Michael) is called very plainly "the Prince of the *Faces* of the Lord, the *glory* of the Lord." Both (Jehovah and Michael) are "the *guides* of Israel† . . . chiefs of the *armies* of the Lord, *Supreme Judges* of the souls and even Seraphs."‡

The whole of the above is given on the authority of various works by Roman Catholics, and must, therefore, be orthodox. Some expressions are translated to show what subtle theologians and casuists mean by the term Ferouer,§ a word borrowed by some French writers from the *Zend Avesta*, as said, and utilized in Roman Catholicism for a purpose Zoroaster was very far from anticipating. In Fargard XIX. of the *Vendidad* it is said (verse 14), "Invoke, O Zarathustra! my Farvarshi, who am Ahura Mazda, the greatest, the best, the fairest of all beings, the most solid, the most intelligent, ... and whose soul is the Holy Word" (Mâthra Spenta). The French Orientalists translate *Farvarshi* by "*Ferouer*."

Now what is a Ferouer, or Farvarshi? In some Mazdean works (*e.g.*, Ormazd Ahriman, §§ 112, 113), it is plainly implied that Farvarshi is the *inner*, immortal man (or that *Ego* which reincarnates); that it existed before its physical body and survives all such it happens to be clothed in. "Not only man was endowed with the Farvarshi, *but gods too*, and the sky, fire, waters, and plants." (Introduction to the *Vendidad*, by J. Darmsteter). This shows as plainly as can be shown that the *ferouer* is the "spiritual counterpart" of whether god, animal, plant, or even element, *i.e.*, the refined and the *purer* part of the grosser creation, the soul of the body, whatever the body may happen to be. Therefore does Ahura Mazda recommend Zarathustra to invoke his *Farvarshi* and not himself (Ahura-Mazda); that is to say, the impersonal and *true* Essence of Deity, *one with Zoroaster's own Atman* (or Christos), not the *false* and personal appearance. This is quite clear.

Now it is on this divine and ethereal prototype that the Roman Catholics seized so as to build up the supposed difference between their god and angels, and the deity and its aspects, or the gods of the old religions. Thus, while calling Mercury, Venus, Jupiter (whether as gods or planets) DEVILS, they yet make of the same Mercury the *ferouer* of their Christ. This fact is undeniable. Vossius (*De Idol.*, II., 373)

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* Isaiah, lxiii. 8-9.

† Metator and ἡγεμόν.

‡ "La Face et le Représentant du Verbe," p. 18, de Mirville.

§ That which is called in the *Vendidad* "Farvarshi," the immortal part of an individual, that which outlives *man*—the Higher Ego, say the Occultists, or the divine Double.

proves that Michael is the Mercury of the *pagans*, and Maury and other French writers corroborate him, and add that "according to great theologians *Mercury and the Sun are one*," (?) and no wonder, they think, since "Mercury being so near the Wisdom of the *Verbum* (the Sun), must be absorbed by and confounded with him."

This "pagan" view was accepted from the first century of our era, as shown in the ORIGINAL *Acts of the Apostles* (the English translation being worthless). So much is Michael the Mercury of the Greeks and other nations, that when the inhabitants of Lystra mistook Paul and Barnabas for Mercury and Jupiter—"the gods have come down to us in the likeness of men,"—verse 12 (xiv.) adds: "And they called Barnabas Zeus, and Paul, Hermes (or Mercury), because he was the *leader of the* WORD *(Verbum)*," and not "the chief speaker," as erroneously translated in the authorised, and repeated even in the revised, English Bible. Michael is the angel in the Vision, the Son of God, "who was like unto a Son of Man." It is the Hermes-Christos of the Gnostics, the Anubis-Syrius of the Egyptians, the Counsellor of Osiris in *Amenti*, the Michael *leontoid* ὀφιομορφος of the Ophites, who wears on certain Gnostic jewels a lion *head*, like his father Ildabaoth. (See King's *Gnostics*.)

Now to all this the Roman Catholic Church consents tacitly, many of her writers avowing it publicly. And, unable to deny the flagrant "borrowing" of their Church, who "spoilt" the symbols of her seniors, as the Jews had "spoilt" the Egyptians of their jewels of silver and gold, they explain the fact quite coolly and as seriously. Thus the writers who were hitherto *timid* enough to see, in this repetition by Christian dogmas of old Pagan ideas, "a *legendary plagiarism* perpetrated by man," are gravely assured that, far from such a simple solution of the almost perfect resemblance, it has to be attributed to quite another cause: "to a *prehistorical* plagiarism, of a *superhuman* origin."

If the reader would know how, he must kindly turn to the same fifth volume of de Mirville's work. Please note that this author was the *official and recognised defender* of the Roman Church, and was helped by the learning of all the Jesuits. On page 518 we read:—

"We have pointed out several demi-gods, and also very historical heroes of the pagans, who were predestined from the moment of their birth, *to ape while dishonouring it*, the nativity of the hero, *who was quite God*, before whom the whole earth had to bow; we traced them being born as *he* was, from an immaculate mother; we saw them strangling serpents in their cradles, fighting against demons, performing miracles, dying as martyrs, descending to the nether world and rising again from the dead. And we have bitterly deplored that timid and shy Christians should feel compelled to explain all such identities on the ground of

coincidence of myth and symbol. They forgot apparently these words of the Saviour: 'ALL THAT CAME BEFORE ME ARE THIEVES AND ROBBERS,' a word which explains all without any absurd negation and which I commented in these words 'The Evangel is a sublime drama, *parodied and played before its appointed time by ruffians.*' "

The "ruffians" (*les drôles*), are of course *demons* whose manager is Satan. Now this is the easiest and the most sublime and simple way of getting out of the difficulty! The Rev. Dr. Lundy, a Protestant de Mirville, followed the happy suggestion in his "Monumental Christianity," and so did Dr. Sepp of Munich in his works written to prove the divinity of Jesus and the Satanic origin of all other Saviours. So much greater the pity that a systematic and collective plagiarism, which went on for several centuries on the most gigantic scale, should be explained by another plagiarism, this time in the fourth Gospel. For the sentence quoted from it, "All that ever came before me, etc.," is a *verbatim* repetition of words written in the "Book of Enoch" lxxxix. In the *Introduction* to Archbishop Lawrence's translation of it from an Ethiopic MS. in the Bodleian Library, the editor, author of the "Evolution of Christianity," remarks:—

"In revising the proof-sheets of the Book of Enoch . . . . . the parable of the sheep, rescued by the good Shepherd from hireling guardians and ferocious wolves, *is obviously borrowed by the fourth Evangelist* from Enoch, lxxxix., in which the author depicts the shepherds as killing . . . the sheep before the advent of their Lord, and thus discloses the true meaning of that hitherto mysterious passage in the Johannine parable—'All that ever came before me are thieves and robbers'—language in which we now detect an obvious reference to the allegorical shepherds of Enoch."

It is too late in the day to claim that it is Enoch who borrowed from the New Testament, instead of *vice versâ*. Jude (14-15) quotes *verbatim* from Enoch a long passage about the coming of the Lord with his 10,000 saints, and naming specifically the prophet, *acknowledges* the source. This "parallelism between prophet and apostle, have placed beyond controversy that, *in the eyes of the author of an Epistle accepted as divine revelation*, the Book of Enoch *was the inspired production of an antediluvian patriarch* . . ." and further ". . . the cumulative coincidence of language and ideas in Enoch and the authors of N.T. Scripture, . . . clearly indicates that the work of the Semitic Milton was the inexhaustible source from which Evangelists and Apostles, or the men who wrote in their names, borrowed their conceptions of the resurrection, judgment, immortality, perdition, and of the universal reign of righteousness under the eternal dominion of the Son of Man. This *Evangelical plagiarism* culminates in the Revelation of John, which adapts the visions

of Enoch to Christianity, with modifications in which we miss the sublime simplicity of the great Master of apocalyptic prediction, who prophesied in the name of the antediluvian Patriarch." (INT. xxxv.)

"Antediluvian," truly; but if the phraseology of the text dates hardly a few centuries or even millenniums before the historical era, then it is no more the original *prediction* of the events to come, but, in its turn, a copy of some scripture of a prehistoric religion. . . . ." "In the Krita age, Vishnu, in the form of Kapila and other (inspired sages). . . imparts to the world true wisdom as Enoch did. In the Tretá age he restrains the wicked, in the form of a universal monarch (the Chakravartin or the 'Everlasting King' of Enoch*) and protects the three worlds (or races). In the Dwâpara age, in the person of Veda-Vyâsa, he divides the one Veda into four, and distributes it into hundreds (*Sata*) of branches." Truly so; the *Veda* of the earliest Aryans, before it was written, went forth into every nation of the Atlanto-Lemurians, and sowed the first seeds of all the now existing old religions. The off-shoots of the never dying tree of wisdom have scattered their dead leaves even on Judæo-Christianity. And at the end of the Kali, our present age, Vishnu, or the "Everlasting King" will appear as Kalki, and re-establish righteousness upon earth. The minds of those who live at that time shall be awakened, and become as pellucid as crystal. "The men who are thus changed by virtue of that peculiar time (the sixth race) *shall be as the seeds* of other human beings, and shall give birth to a race who shall follow the laws of the Krita age of purity"; *i.e.*, it shall be the seventh race, the race of "Buddhas," the "Sons of God," born of *immaculate* parents.

B.

THE GODS OF LIGHT PROCEED FROM THE GODS OF DARKNESS.

Thus it is pretty well established that Christ, the Logos, or the God in Space and the Saviour on Earth, is but one of the echoes of the same antediluvian and sorely misunderstood Wisdom. The history begins by the descent on Earth of the "Gods" who incarnate in mankind, and this is the FALL. Whether Brahmâ hurled down on Earth in the allegory by Bhagavant, or Jupiter by Kronos, all are the symbols of the human races. Once landed on, and having touched this planet of dense matter, no snow-white wings of the highest angel can remain immaculate, or the *Avatar* (or incarnation) be perfect, as every such Avatar is

* Saith Uriel (chap. xxvi. v. 3), in the "Book of Enoch," "all those who have received mercy shall for ever bless God *the everlasting King*," who will reign over them.

the fall of a God into generation. Nowhere is the metaphysical truth more clear, when explained esoterically, or more hidden from the average comprehension of those who instead of appreciating the sublimity of the idea can only degrade, than in the *Upanishads*, the esoteric glossaries of the Vedas. The Rig-Veda, as Guignault characterized it, "is the most sublime conception of the great highways of Humanity." The Vedas are, and will remain for ever, in the esotericism of the Vedanta and the Upanishads, "the mirror of the eternal Wisdom."

For over sixteen centuries the new masks, forced on the faces of the old gods, have screened them from public curiosity, but they have finally proved a misfit. Yet the metaphorical FALL, and as metaphorical atonement and crucifixion, led Western Humanity through roads knee-deep in blood. Worse than all, they led it to believe in the dogma of the evil spirit distinct from the spirit of all good, whereas the former lives in all matter and pre-eminently in man. Finally it created the God-slandering dogma of Hell and eternal perdition; it spread a thick film between the higher intuitions of man and divine verities; and, most pernicious result of all, it made people remain ignorant of the fact that there were no fiends, no dark demons in the Universe before man's own appearance on this, and probably on other earths. Henceforth the people were led to accept, as the problematical consolation for this world's sorrows, the thought of original sin.

The philosophy of that law in Nature, which implants in man as well as in every beast a passionate, inherent, and instinctive desire for freedom and self-guidance, pertains to psychology and cannot be touched on now. To show the feeling in higher Intelligences, to analyse and give a natural reason for it, would necessitate, moreover, an endless philosophical explanation for which there is no room here. Perhaps, the best synthesis of this feeling is found in three lines of Milton's *Paradise Lost*. Says the "Fallen One":—

> "Here we may reign secure; and in my choice,
> To reign is worth ambition, though in hell!
> Better to reign in hell than serve in heaven . . . ."

Better be man, the crown of terrestrial production and king over its *opus operatum*, than be lost among the will-less spiritual Hosts in Heaven.

We have said elsewhere that the dogma of the first *Fall* rested on a few verses in *Revelation;* these verses being now shown a plagiarism from Enoch by some scholars. These grew into endless theories and speculations, which gradually acquired the importance of dogma and inspired tradition. Every one wanted to explain the verse about the seven-headed dragon with his ten horns and seven crowns, whose tail

"drew the third part of the stars of heaven, and did cast them to the earth," and whose place, with that of his angels, "was found no more in heaven." What the seven heads of the Dragon (cycle) mean, and its *five* wicked kings also, may be learned in the *Addenda* which close Part III. of this Volume.

From Newton to Bossuet speculations were incessantly evolved in Christian brains with regard to these obscure verses. . . . . "The star that falls, is the heresiarch Theodosius" . . . . explains Bossuet. "The clouds of smoke, are the heresies of the Montanists. . . . . The third part of the stars, are the martyrs, and especially the doctors of divinity. . . . ."

Bossuet ought to have known, however, that the events described in *Revelation* were not original, and may, as shown, be found in other and pagan traditions. There were no scholastics nor Montanists during Vedic times, nor yet far later in China. But Christian *theology* had to be *protected and saved*.

This was only natural. But why should truth be sacrificed in order to protect from destruction the lucubrations of Christian theologians?

The *princeps aeris hujus*, the "prince of the air" of St. Paul, is not the devil, but the effects of the astral light, as Eliphas Lévi correctly explains. The Devil is not "the God *of this period*," as he says, for it is the deity of every age and period, since man appeared on earth, and matter, in its countless forms and states, had to fight for its evanescent existence against other disintegrating Forces.

The "Dragon" is simply the symbol of the cycle and of the "Sons of Manvantaric Eternity," who had descended on earth during a certain epoch of its formative period. The "clouds of smoke" are a geological phenomenon. The "third part of the stars of heaven" cast down to the earth—refers to the divine Monads, (the Spirits of the Stars in Astrology) that circumambulate our globe; *i.e.*, the *human* Egos destined to perform the whole cycle of incarnations. This sentence, *qui circumambulat terram*, however, is again referred to the DEVIL in theology, the mythical father of Evil being said to "fall like lightning." Unfortunately for this interpretation, the "Son of Man," or Christ, is expected, on the personal testimony of Jesus, to descend on earth likewise, "As the lightning cometh out of the East,"* just in the same shape and under the same symbol as Satan, who is seen "as lightning to fall from heaven."† All these metaphors and figures of speech, pre-eminently Oriental in their character, must have their origin searched for in the East. In all the ancient cosmogonies *light* comes from *darkness*. In Egypt, as elsewhere, *darkness* was "the

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* Matthew xxiv. 27. † Luke x. 18.

principle of all things." Hence Pymander, the "Thought *divine*," issues as *light* from DARKNESS. *Behemoth** is the principle of Darkness, or *Satan*, in Roman Catholic Theology, and yet Job says of him that "Behemoth is the chief (principle) of the ways of God" (xl. 19)—"*Principium viarum Domini Behemoth!*"

Consistency does not seem to be a favourite virtue in any portion of divine Revelation, so-called—not as interpreted by theologians, at any rate.

The Egyptians and the Chaldeans referred the birth of their *divine Dynasties* to that period when creative Earth was in her last final throes, in giving birth to her prehistoric mountain ranges, which have since disappeared, her seas and her continents. Her face was covered with "deep Darkness and in that (Secondary) Chaos was the principle of all things" that developed on the globe later on. And our geologists have ascertained that there was such a terrestrial conflagration in the early geological periods, several hundred millions of years ago.† As to the tradition itself, every country and nation had it, each under its respective national form.

It is not alone Egypt, Greece, Scandinavia or Mexico, that had their Typhon, Python, Loki and its "falling" Demon, but China, also. The Celestials have a whole literature upon the subject. In *King*, it is said that in consequence of a rebellion against *Ti* of a proud Spirit who said he was *Ti* himself, seven choirs of celestial spirits were exiled upon earth, which "*brought a change in all nature*, heaven itself *bending* down and uniting with earth."

And in the "Y-King," one reads: "The flying Dragon, superb and rebellious, suffers now, and his pride is punished; he thought he would reign in heaven, he reigns only on the earth."

Again, the *Tchoon-Tsieoo* says allegorically: "one night the stars ceased shining in darkness, and deserted it, falling down like rain upon the earth, *where they are now hidden*." These stars are the Monads.

Chinese cosmogonies have their "Lord of the Flame" and their "Celestial Virgin," with little "Spirits to help and minister to her; and big Spirits to fight those who are the enemies of other gods." But all this does not prove that the said allegories are *presentments* or *prophetic* writings which all refer to Christian theology.

The best proof one can offer to Christian Theologians that the

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* The Protestant Bible defines Behemoth *innocently*—"The *elephant* as some think" (See marginal note in Job xl. 19) in the authorised versions.

† Astronomy, however, knows nothing of stars that have *disappeared* unless from visibility, never from existence, since the Science of Astronomy became known. Temporary stars are only *variable* stars, and it is believed even that the *new* stars of Kepler and Tycho Brahé may still be seen.

esoteric meaning in the Bible—in both Testaments—was the assertion of the same idea as in our Archaic teachings—to wit, that the "Fall of the Angels" referred simply to the incarnation of angels "who had broken through the Seven Circles"—is found in the *Zohar*. Now the Kabala of Simeon Ben Iochai is the soul and essence of its allegory, as the later *Christian* Kabala is the "dark cloaked" Mosaic Pentateuch. And it says (in the Agrippa MSS.):

"The wisdom of the Kabala rests in the science of the equilibrium and Harmony."

"Forces that manifest without having been first equilibrized perish in space" ("equilibrized" meaning differentiated).

"Thus perished the first Kings (the Divine Dynasties) of the ancient world, the *self-produced* Princes of giants. They fell like rootless trees, and were seen no more: for *they were the Shadow of the Shadow*"; to wit, the *chhaya* of the Shadowy Pitris. (*Vide* about the "Kings of Edom.")

"But those that came after them, who shooting down like falling stars were enshrined in the shadows—prevailed and to this day": Dhyanis, who by incarnating in those "empty shadows," inaugurated the era of mankind.

Every sentence in the ancient cosmogonies, unfolds to him who can read between the lines the identity of the ideas, though under different garbs.

The first lesson taught in Esoteric philosophy is, that the incognizable Cause does not put forth evolution, whether consciously or unconsciously, but only exhibits periodically *different aspects of itself* to the perception of *finite* Minds. Now the collective Mind—the Universal—composed of various and numberless Hosts of Creative Powers, however infinite in manifested Time, is still finite when contrasted with the unborn and undecaying Space in its supreme essential aspect. That which is finite cannot be perfect. Therefore there are inferior Beings among those Hosts, but there never were any *devils* or "disobedient Angels," for the simple reason that they are all governed by Law. The *Asuras* who incarnated (call them by any other name), followed in this a law as implacable as any other. They had manifested prior to the Pitris, and as time (in Space) proceeds in Cycles, their turn had come—hence the numerous allegories (*Vide* "*Demon est Deus inversus*," Part II., Vol. I.). The name of *Asura* was first given by the Brahmans indiscriminately to those who opposed their mummeries and sacrifices, as the great *Asura* called "Asurendra" did. It is to those ages, probably, that the origin of the idea of the demon, as opposer and adversary, has to be traced.

The Hebrew Elohim, called in the translations "God," and who create "light," are identical with the Aryan Asuras. They are also

referred to as the "Sons of Darkness" as a philosophical and logical contrast to light immutable and eternal. The earliest Zoroastrians did not believe in Evil or Darkness being *co-eternal* with Good or Light, and they give the same interpretation. Ahriman is the manifested *shadow* of AHURA-MAZDA *(Asura-mazda)*, himself issued from *Zeruana Akerne* "boundless (circle of) Time" or the Unknown Cause. "Its glory," they say of the latter, "is too exalted, its light too resplendent for either human intellect or mortal eye to grasp and see." Its primal emanation *is eternal light, which, from having been previously concealed in* DARKNESS *was called to manifest itself and thus was formed Ormazd, the "King of Life."* He is the "first-born" in BOUNDLESS TIME, but, like his own antitype (pre-existing Spiritual idea), *has lived within darkness from all eternity.* The six Amshaspends (seven with himself, chief of all), the *primitive Spiritual Angels and Men* are *collectively his Logos.* The Zoroastrian Amshaspends create the world in six days or periods also, and rest on the Seventh; whereas that *Seventh* is the *first* period or "day," in esoteric philosophy, (*Primary* creation in the Aryan cosmogony). It is that intermediate Æon which is the *Prologue* to creation, and which stands on the borderland between the uncreated eternal Causation and the produced finite effects; a state of *nascent* activity and energy as the first aspect of the eternal immutable Quiescence. In *Genesis*, on which no metaphysical energy has been spent, but only an extraordinary acuteness and ingenuity to veil the esoteric Truth, "Creation" begins at the third stage of manifestation. "God" or the *Elohim* are the "Seven Regents" of Pymander. They are identical with all the other Creators.

But even in Genesis that *period* is hinted at by the abruptness of the picture, and the "*darkness*" that was on the face of the deep. The *Alahim* are shown to "create"—that is to say, to build or to produce the two or "double heaven" (*not* Heaven and Earth); which means, in so many words, that they separated the upper manifested (angelic) heaven, or plane of consciousness, from the lower or terrestrial plane; the (to us) eternal and immutable *Æons* from those periods that are in space, time and duration; Heaven from Earth, the unknown from the KNOWN—to the profane. Such is the meaning of the sentence in Pymander, which says that: "THOUGHT, the divine, which is LIGHT and LIFE (Zeruana Akerne) produced through its WORD, or first aspect," the *other, operating* THOUGHT, which being the god of Spirit and Fire, constructed *seven Regents* enclosing within their circle the world of Senses, named "fatal destiny." The latter refers to Karma; the "seven circles" are the seven planets and planes, as also the seven invisible Spirits, in the angelic spheres, whose visible symbols are the seven planets,* the

* Another proof, if any were needed, that the ancient Initiates knew of more than *seven* planets is to be found in the Vishnu Purâna, Book II., ch. xii., where, describing

seven *Rishis* of the great Bear and other glyphs. As said of the Adityas by Roth: "they are neither sun, nor moon, nor stars, nor dawn, but the eternal sustainers of this luminous life which exists as it were behind all these phenomena."

It is they—the "Seven Hosts"—who, having "considered in their Father (*divine* Thought) the plan of the operator," as says Pymander, *desired* to operate (or build the world with its creatures) likewise; for, having been born "*within* the sphere of operation"—the manifesting Universe—such is the Manvantaric LAW. And now comes the second portion of the passage, or rather of two passages merged into one to conceal the full meaning. Those who were born within the sphere of operation were "the brothers who loved him well." The latter—the "him"—were the primordial angels: the Asuras, the Ahriman, the Elohim—or "Sons of God," of whom *Satan* was one—all those spiritual beings who were called the "Angels of Darkness," because that darkness is *absolute* light, a fact now neglected if not entirely forgotten in theology. Nevertheless, the spirituality of those much abused "Sons of Light" which is Darkness, must be evidently as great in comparison with that of the Angels next in order, as the ethereality of the latter would be, when contrasted with the density of the human body. The former are the "First-born"; therefore so near to the confines of pure quiescent Spirit as to be merely the "PRIVATIONS"—in the Aristotelian sense—the *ferouers* or the ideal types of those who followed, They could not create material, *corporeal things;* and, therefore, were said in process of time to *have refused* to create, as *commanded by* "*God*"—otherwise, TO HAVE REBELLED.

Perchance, this is justified on that principle of the *Scientific* theory which teaches us about light and sound and the effect of two waves of equal length meeting. "If the two sounds be of the same intensity, their coincidence produces a sound four times the intensity of either, while their interference produces *absolute silence*."

Explaining some of the "heresies" of his day, Justin Martyr shows the identity of all the world religions at their starting points. The first *beginning* opens invariably with the *unknown* and PASSIVE deity, from which emanates a certain active power or virtue, the Mystery that is sometimes called WISDOM, sometimes the SON, very often God, Angel, Lord, and LOGOS.* The latter is sometimes applied to the very first emanation, but in several systems it proceeds from the first androgyne or double ray produced at the beginning by the unseen. Philo depicts this wisdom as male and female. But though its first manifestation

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the chariots attached to Dhruva (the pole star), Parasâra speaks of "the chariots of the NINE planets," which are attached by aërial cords.

* Justin: "Cum. Trypho," p. 284.

had a beginning, for it proceeded from *Oulom** (Aiôn, time), the highest of the Æons when emitted from the Father, it had remained with him *before all creations*, for it is part of him.† Therefore, Philo Judæus calls Adam Kadmon "*mind*" (the Ennoia of *Bythos* in the Gnostic system). "The mind, let it be named Adam."‡

As the old Magian books explain it, the whole *event* becomes clear. A thing can only exist through its opposite—Hegel teaches us, and only a little philosophy and spirituality are needed to comprehend the origin of the later dogma, which is so truly satanic and infernal in its cold and cruel wickedness. The Magians accounted for the origin of evil in their exoteric teachings in this way. "Light can produce nothing but light, and can never be the origin of evil"; how then was the evil produced, since there was nothing co-equal or like the Light in its production? Light, say they, produced several Beings, all of them spiritual, luminous, and powerful. But a GREAT ONE (the "Great Asura," Ahriman, Lucifer, etc., etc.) had an *evil thought*, contrary to the Light. He doubted, and by that doubt he became dark.

This is a little nearer to the truth, but still wide of the mark. There was *no* "EVIL thought" that originated the opposing Power, but simply THOUGHT *per se;* something which, being cogitative, and containing design and purpose, is therefore finite, and must thus find itself naturally in opposition to pure quiescence, the as natural state of absolute Spirituality and Perfection. It was simply the law of Evolution that asserted itself; the progress of mental unfolding, differentiated from spirit, involved and entangled already with matter, into which it is irresistibly drawn. Ideas, in their very nature and essence, as conceptions bearing relation to objects, whether true or imaginary, are opposed to absolute THOUGHT, that unknowable ALL of whose mysterious operations Mr. Spencer predicates that nothing can be said, but that "it has no kinship of nature with Evolution" (*Principles of Psychology*, § 474)—which it certainly has not.

The *Zohar* gives it very suggestively. When the "Holy One" (the Logos) desired to create man, he called the *highest* host of Angels and said to them what he wanted, but they *doubted* the wisdom of this desire and answered: "Man will not continue one night in his glory"—for

* A division indicative of time.

† Sanchoniathon calls time the oldest Æon, *Protogonos*, the "*first-born*."

‡ Philo Judæus: "Cain and his Birth," p. xvii.

§ It is suggestive of that spirit of paradoxical negation so conspicuous in our day, that while the evolution hypothesis has won its rights of citizenship in science as taught by Darwin and Hæckel, yet both the eternity of the Universe and the pre-existence of a *universal consciousness*, are rejected by the modern psychologists. "Should the Idealist be right, the doctrine of evolution is a dream," says Mr. Herbert Spencer. (See foot note, pp. 1 and 2, Book II.)

which they were burnt (annihilated?), by the "Holy" Lord. Then he called another, lower Host, and said the same. And they contradicted the "Holy One": "What is the good of Man?" they argued. Still Elohim created man, and when man *sinned* there came the hosts of Uzza and Azael, and twitted God: "Here is the Son of Man that thou hast made," they said. "Behold, he sinned!" Then the Holy One replied: "If you had been among them (men) you would have been worse than they." And he threw them from their exalted position in Heaven even down on the Earth; and "they were changed (into men) and sinned after the women of the earth;" (*Zohar*, 9, b.). This is quite plain. No mention is made in *Genesis* of these "Sons of God" (chap. vi.) having been *punished* for it. The only reference to it in the Bible is in Jude (6). "And the angels which kept not their first estate but left their habitation, he hath reserved in *everlasting chains under darkness unto the judgment of the great day.*" And this means simply that the "Angels," doomed to incarnation, *are in the chains* of flesh and matter, under the *darkness* of *ignorance*, till the "Great Day," which will come as always after the seventh round, after the expiration of the "Week," on the SEVENTH SABBATH, or in the post-Manvantaric Nirvana.

How truly esoteric and consonant with the Secret Doctrine is "PYMANDER the Thought Divine" of Hermes, may be inferred from its original and primitive translations in Latin and Greek only. On the other hand how disfigured it has been later on by Christians in Europe, is seen from the remarks and unconscious *confessions* made by de St. Marc, in his *Preface* and letter to the Bishop of Ayre, in 1578. Therein, the whole cycle of transformations from a Pantheistic and Egyptian into a mystic Roman Catholic treatise is given, and we see how PYMANDER has become what it is now. Still, even in St. Marc's translation, traces are found of the real PYMANDER—the "Universal Thought" or "MIND." This is the *verbatim* translation from the old French translation, the original being given in the foot-note* in its quaint old French:—

"Seven men (principles) were generated in Man." "The nature of the harmony of the Seven of the Father and of the Spirit. Nature . . . .

* "SECTION 16 (chap. i.), Mercure Trismegiste—PIMANDRE . . . ." "Oh, ma pensée, que s'ensuit il? car je désire grandement ce propos. Pimandre dict, ceci est un mystère celé, jusques à ce jour d'hui. Car nature, soit mestant avec l'hôme, a produit le miracle très merveilleux, aiant celluy qui ie t'ay dict, la nature de l'harmonie des sept du père, et de l'esprit. *Nature ne s'arresta pas là*, mais incontinent a produict *sept hômes, selon les natures des sept gouverneurs* en puissance des deux sexes et esleuez. . . . La génération de ces *sept* s'est donnée en ceste manière . . . ."

And a gap is made in the translation, which can be filled partially by resorting to the Latin text of Apuleius. The commentator, the Bishop, says: "Nature produced in him (man) seven men" (seven principles).

produced seven men in accordance with the seven natures of the Seven Spirits" "having in them, potentially, the two sexes."

Metaphysically, the Father and the Son are the "Universal Mind" and the "periodical Universe"; the "Angel" and the "Man." It is the SON and the FATHER at one and the same time; in Pymander, the *active* IDEA and the *passive* THOUGHT that generates it; the radical key-note in Nature which gives birth to the seven notes—the septenary scale of the creative Forces, and to the seven prismatic *aspects* of colour, all born from the one *white ray*, or LIGHT—itself generated in DARKNESS.

C.

THE MANY MEANINGS OF THE "WAR IN HEAVEN."

The Secret Doctrine points out, as a self-evident fact, that Mankind, collectively and individually, is, with all manifested nature, the vehicle (*a*) of the breath of One Universal Principle, in its primal differentiation; and (*b*) of the countless "breaths" proceeding from that One BREATH in its secondary and further differentiations, as Nature with its many *mankinds* proceeds downwards toward the planes that are ever increasing in materiality. The primary Breath informs the higher Hierarchies; the secondary—the lower, on the constantly descending planes.

Now there are many passages in the Bible which prove on their face, *exoterically*, that this belief was at one time *Universal*; and the most convincing are the two chapters Ezekiel xxviii. and Isaiah xiv. Christian theologians are welcome to interpret both as referring to the great War before Creation, the Epos of Satan's rebellion, etc., if they so choose, but the absurdity of the idea is too apparent. Ezekiel addresses his lamentations and reproofs to the King of Tyre; Isaiah—to King Ahaz, who indulged in the worship of idols, as did the rest of the nation, with the exception of a few Initiates (the *Prophets*, so called), who tried to arrest it on its way to exotericism, or idolatry, which is the same thing. Let the student judge.

In *Ezekiel* xxviii. it is said, "Son of Man, say unto the prince of Tyrus, thus saith the Lord God (as we understand it, the "god" KARMA): Because thine heart *is* lifted up, and thou hast said I *am* a God . . . . and yet thou *art* a man . . . . behold I shall bring strangers upon thee . . . . and they shall draw their swords against the beauty of thy wisdom . . . . and they shall bring thee down to the pit . . . ." or Earth-life.

The origin of the "prince of Tyrus" is to be traced to, and sought in

the "divine Dynasties" of the iniquitous Atlanteans, the Great Sorcerers (See last Comments, on Stanza XII., verses 47-49). There is no metaphor in the words of Ezekiel, but actual *history*, this time. For the voice *in* the prophet, the voice of the "Lord," his own Spirit, which spake unto him, says:—"Because thou hast said, 'I *am* a God, I sit in the seat of God(s)—(divine Dynasties), in *the midst of the seas*,' yet thou art a man. . . . . Behold thou *art* wiser than Daniel; there is no secret that they can hide from thee: with thy wisdom . . . thou hast increased thy riches, and thine heart is lifted up because of thy riches. Behold therefore . . . strangers shall draw their swords against the beauty of thy wisdom . . . they shall bring thee down . . . and thou shalt die the deaths *of them that are* slain *in the midst of the seas*." (Verses 3-8.) All such imprecations are not *prophecy*, but simply *reminders* of the fate of the Atlanteans, the "Giants on Earth."

What can be the meaning of this last sentence if it is not a narrative of the fate of the Atlanteans? Verse 17 saying, "thine heart was lifted up because of thy beauty," may refer to the "Heavenly Man" in Pymander, or to the Fallen Angels, who are accused of having fallen through pride on account of the great beauty and wisdom which became their lot. There is no metaphor here, except in the preconceived ideas of our theologians, perhaps. These verses relate to the Past and belong more to the Knowledge acquired at the mysteries of Initiation than to retrospective clairvoyance! Says the voice, again:—

"Thou hast been in Eden, the garden of God (in the Satya Yuga); every precious stone was thy covering . . . . the workmanship of thy tabrets and thy pipes *was prepared in thee* in the day *thou wast created*. . . *Thou art the anointed cherub* . . . thou hast walked up and down in the midst of the stones of fire . . . thou wast perfect in thy ways from the day that thou wast created, till iniquity was found in thee. Therefore I will cast thee out of the *mountain of God* and destroy thee. . . ."

The "Mountain of God" means the "Mountain of *the Gods*" or Meru, whose representative in the Fourth Race was Mount Atlas, the *last form of one of the divine Titans*, so high in those days that the ancients believed that the heavens rested on its top. Did not Atlas assist the giants in their war against the gods? (Hyginus). Another version shows the *fable* as arising from the fondness of Atlas, son of Iapetus and Clymene, for astronomy, and from his dwelling for that reason on the highest mountain peaks. The truth is that Atlas, "the mountain of the gods," and also the hero of that name, are the esoteric symbols of the Fourth Race, and his seven daughters, the Atlantides, are the symbols of its Seven Sub-races. Mount Atlas, according to all the legends, was three times as high as it is now; having sunk at two different times. It is of a volcanic origin, and therefore the voice

within Ezekiel says: "I will *bring forth a fire from the midst of thee*, it shall devour thee," etc. (v. 18). Surely it does not mean, as seems to be the case from the translated texts, that this fire was to be brought from the midst of the Prince of Tyrus, or his people, but from Mount Atlas, symbolising the proud race, learned in magic and high in arts and civilization, whose last remnant was destroyed almost at the foot of the range of those once gigantic mountains.

Truly, "thou shalt be a terror, and never *shalt* thou be *any more*"; as the very name of the race and its fate is now annihilated from man's memory. Bear in mind, that almost every ancient King and priest was an initiate; that from toward the close of the Fourth Race there had been a feud between the Initiates of the *Right* and those of the *Left* Path; finally, that the garden of Eden is referred to by other personages than the Jews of the *Adamic* race, since even Pharaoh is compared to the fairest tree of Eden by this same Ezekiel, who shows "all the trees of Eden, the choicest and best of Lebanon, . . . comforted in the nether parts of the earth . . . ," for "they also went down into hell with him" (Pharaoh)* unto the nether parts, which are in fact the bottom of the ocean, whose floor gaped wide to devour the lands of the Atlanteans and themselves. If one bears all this in mind and compares the various accounts, then one will find out that the whole of chapters xxviii. and xxxi. of Ezekiel relate neither to Babylon, Assyria, nor yet Egypt, since none of these have been so destroyed, but simply fell into ruins on the *surface*, not *beneath* the earth—but indeed to Atlantis and most of its nations. And he will see that the "garden of Eden" of the Initiates was no myth, but a locality now submerged. Light will dawn upon him, and he will appreciate such sentences as these at their true esoteric value: "Thou hast been in Eden; . . . thou wast upon the holy mountain of God"—for every nation had and many still have *holy* mountains: some, Himalayan Peaks, others, Parnassus, and Sinai. They were all places of initiation and the abodes of the *chiefs* of the communities of ancient and even modern adepts. And again: "Behold, the Assyrian (why not Atlantean, Initiate?) was a cedar in Lebanon; . . . *his height was exalted above all the trees;* . . . . the cedars in the garden of God could not hide him, . . . so that all the trees of Eden . . . . envied him" (Ezekiel xxxi. 3-9).

Throughout all Asia Minor, the Initiates were called the "trees of Righteousness," and the cedars of Lebanon, as also were some kings of Israel. So were the great adepts in India, but only the adepts of the

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* The only Pharaoh whom the Bible shows going down into the Red Sea was the king who pursued the Israelites, and who remained unnamed, for very good reasons, perhaps. The story was surely made up from the Atlantean legend.

left hand. When Vishnu Purâna narrates that "the world was overrun with trees," while the Prachetasas—who "passed 10,000 years of austerity in the vast ocean"—were absorbed in their devotions, the allegory relates to the Atlanteans and the adepts of the early Fifth Race—the Aryans. Other "*trees* (adept Sorcerers) spread, and overshadowed the unprotected earth; and the people perished . . . unable to labour for ten thousand years." Then the sages, the Rishis of the Aryan race, called Prachetasas, are shown "coming forth *from the deep*,"* and destroying by the wind and flame issuing from their mouths, the iniquitous "trees" and the whole vegetable kingdom; until Soma (the moon), the sovereign of the vegetable world, pacifies them by making alliance with the adepts of the *Right* Path, to whom he offers as bride Marishâ, "the offspring of the trees."† This means that which is given in the Stanzas and Commentaries, and what is also given in Part II. of Vol. I., "The Sacred Island." It hints at the great struggle between the "Sons of God" and the Sons of the Dark Wisdom—our forefathers; or the Atlantean and the Aryan Adepts.

The whole History of that period is allegorized in the *Ramayana*, which is the mystic narrative in epic form of the struggle between Rama—the first king of the *divine* dynasty of the early Aryans—and Ravana, the symbolical personation of the Atlantean (Lanka) race. The former were the incarnations of the Solar Gods; the latter, of the lunar Devas. This was the great battle between Good and Evil, between white and black magic, for the supremacy of the divine forces, or of the lower terrestrial, or cosmic powers. If the student would understand better the last statement, let him turn to the *Anugîtâ* episode of the Mahabhârata, chapter v., where the Brâhmana tells his wife, "I have perceived by means of the Self the seat abiding in the Self—(the seat) where dwells the Brahman free from the pairs of opposites and the moon, together with the fire (or the sun), upholding (all) beings (as), the mover of the intellectual principle." The moon *is* the deity of the mind (Manas) but only on the lower plane. "Manas is dual—*lunar* in the lower, *solar* in its upper portion," says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its

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* Vishnu Purâna, Book I., ch. xv.

† This is pure allegory. The waters are a symbol of wisdom and of occult learning. Hermes represented the sacred Science under the symbol of *fire*; the Northern Initiates, under that of water. The latter is the production of *Nârâ*, the "Spirit of God," or rather *Paramâtmân*, the "Supreme Soul," says Kullûka Bhatta, Nârâyana, meaning "he who abides in the deep" or plunged in the Waters of Wisdom—"water being the body of Nârâ" (*Vayu*). Hence arises the statement that for 10,000 years they remained in austerity "in the vast Ocean"; and are shown emerging from it. Ea, the God of Wisdom, is the "Sublime Fish," and Dagon or Oannes is the Chaldean man-fish, who emerges from the waters to teach wisdom.

lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept's as of a profane man's life, as also that of the *post-mortem* separation of the divine from the animal man. The Ramayana—every line of which has to be read esoterically—discloses in magnificent symbolism and allegory the tribulations of both man and soul. "Within the body, in the midst of all these life-winds (? principles), which move about in the body, and swallow up one another,* blazes the Vaishvâna fire† sevenfold, of which 'I' am the goal," says the Brâhmana.‡

But the chief "Soul" is *Manas* or mind; hence, Soma, the moon, is shown as making an alliance with the solar portion in it, personified as the Prachetasas. But of the seven keys that open the seven aspects of the Ramayana, as of every other Scripture, this is only one—the metaphysical.

The symbol of the "Tree" standing for various Initiates was almost universal. Jesus is called "the tree of Life," as also all the adepts of the good Law, while those of the *left* Path are referred to as the "withering trees." John the Baptist speaks of "the axe" which "is laid to the root of the trees" (Matth. iii. 10); and the King of Assyria's armies are called *trees* (Isaiah x. 19).

The true meaning of the Garden of Eden was sufficiently given in "*Isis Unveiled*."

The writer has more than once heard surprise expressed that *Isis* should contain so few of the doctrines now taught. This is quite erroneous. For the allusions to such teachings are plentiful, even if the teachings themselves were still withheld. The time had not arrived then, as the hour has not struck now *to say all*. "No Atlanteans, or the Fourth Race which preceded our Fifth Race, are mentioned in '*Isis Unveiled*,'" a critic on "Esoteric Buddhism" wrote one day. I, who wrote *Isis Unveiled*, maintain that the Atlanteans *are* mentioned as our predecessors, namely, in Volume I., p. 133, when speaking of the Book of Job. For what can be plainer than this: "In the original text, instead of 'dead things,' it is written dead *Rephaim*, giants, or mighty primitive men, from whom 'Evolution' *may one day trace our present race*." It is invited to do so now, now that this hint is explained quite openly; but Evolutionists are as sure to

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* This is explained by the able translator of Anugîtâ in a foot-note (p. 258) in these words: "The sense appears to be this; the course of worldly life is due to the operations of the life-winds which are attached to the SELF, and lead to its manifestations as individual souls.

† "Vaisvanara (or Vaishvanara) is a word often used to denote the Self"—explains Nîlakantha.

‡ Translated by Kashinath Trimbak Telang, M.A., Bombay.

decline nowadays as they did ten years ago. Science and theology are against us: therefore we question both, and have to do so in self-defence. On the strength of hazy metaphors scattered throughout the prophets, and in St. John's Revelation, a grand but re-edited version of the Book of Enoch, on these insecure grounds Christian theology built its dogmatic Epos of the War in Heaven. It did more: it used the symbolical visions, intelligible only to the Initiates, as pillars upon which to support the whole bulky edifice of its religion; and now the pillars have been found very weak reeds, and the cunning structure is foundering. The entire Christian scheme rests upon these *Jakin* and *Boaz*—the two contrary forces of good and evil, Christ and Satan the ἀγαθαὶ καὶ κακαὶ δυνάμεις. Take away from Christianity its main prop of the Fallen Angels, and the Eden Bower vanishes with its Adam and Eve into thin air; and Christ, in the exclusive character of the One God and Saviour, and the victim of Atonement for the Sin of animal-man, becomes forthwith a useless, meaningless myth.

In an old number of the *Revue Archéologique* for the year 1845 (p. 41), a French writer, M. Maury, remarks:—"This universal strife between good and bad spirits seems to be only the reproduction of *another more ancient and more terrible strife*, that, according to an ancient myth, took place before the creation of the universe, between the faithful and the rebellious legions."

Once more, it is a simple question of priority. Had John's *Revelation* been written during the Vedic period, and were not one sure now of its being simply another version of the *Book of Enoch* and the Dragon legends of pagan antiquity—the grandeur and the beauty of the imagery might have biased the critics' opinion in favour of the Christian interpretation of that first war, whose battle field was starry Heaven, and the first slaughterers—the Angels. As the matter stands now, however, one has to trace Revelation, event by event, to other and far older visions. For the better comprehension of the Apocalyptic allegories and of the esoteric *epos* we ask the reader to turn to *Revelation*, and to read chapter xii., from verse 1 to verse 7.

This has several meanings, most of which have been found out with regard to the astronomical and numerical keys of this universal myth. That which may be given now, is a fragment, a few hints as to its secret meaning, as embodying the record of a real war, the struggle between the Initiates of the two schools. Many and various are the still existing allegories built on that same foundation stone. The true narrative, that which gives the full esoteric meaning, is in the Secret books, but the writer has had no access to these.

In the exoteric works, however, the episode of the Taraka war, and some esoteric commentaries, may offer a clue perhaps. In every Purâna

the event is described with more or less variations, which show its allegorical character.

In the Mythology of the earliest Vedic Aryans as in the later *Purânic* narratives, mention is made of Budha, the "Wise"; one "learned in the *Secret* Wisdom," and who is the planet Mercury in his euhemerization. The *Hindu Classical Dictionary* credits Budha with being the author of a hymn in the Rig Veda. Therefore, he can by no means be "a later fiction of the Brahmins," but is a very old personation indeed.

It is by inquiring into his genealogy, or theogony, rather, that the following facts are disclosed. As a myth, he is the son of Târâ, the wife of Brihaspati the "gold coloured," and of "Soma" the (male) Moon, who, Paris-like, carries this new Helen of the Hindu sidereal Kingdom away from her husband, which causes a great strife and *war* in Swarga (Heaven). The episode brings on a battle between the gods and the Asuras: King Soma, finds allies in Usanas (Venus), the leader of the Danavas; and the gods are led by Indra and Rudra, who side with Brihaspati. The latter is helped by Sankara (Siva), who, having had for his guru Brihaspati's father, Angiras, befriends his son. Indra is here the Indian prototype of Michael, the Archistrategus and the slayer of the "Dragon's" angels—since one of his names is *Jishnu* "leader of the (celestial) Host." Both fight, as some Titans did against other Titans in defence of revengeful gods, one—of Jupiter *tonans* (in India, Brihaspati is the planet Jupiter, which is a curious coincidence); the other, in support of the ever-thundering Rudra Sankara. During this war, he is deserted by his body-guard, the storm-gods (Maruts). The story is very suggestive in some of its details.

Let us examine some of them, and seek to discover their meaning.

The presiding genius, or "regent" of the planet Jupiter is Brihaspati, the wronged husband. He is the instructor or spiritual guru of the gods, who are the representatives of the procreative powers. In the Rig Veda, he is called *Brahmanaspati*, a name meaning "the deity in whom *the action of the worshipped* upon the gods is personified." Hence Brahmanaspati represents the materialization of the *divine grace*, so to say, by means of ritual and ceremonies, or the exoteric worship.

"TÂRÂ"*—his wife—is on the other hand the personification of the powers of one initiated into *Gupta Vidya* (secret knowledge), as will be shown.

SOMA is the moon astronomically; but in mystical phraseology, it is also the name of the sacred beverage drunk by the Brahmins and the Initiates during their mysteries and sacrificial rites. The "Soma" plant is the *asclepias acida*, which yields a juice from which that mystic beverage,

* See Dowson's *Classical Dictionary*.

the *Soma* drink, is made. Alone the descendants of the Rishis, the *Agnihôtri* (the fire priests) of the great mysteries knew all its powers. But the real property of the *true* Soma was (and *is*) to make a new *man* of the Initiate, after he is *reborn*, namely once that he begins to live in his *astral* body (See "The Elixir of Life"*); for, his spiritual nature overcoming the physical, he would soon snap it off and part even from that etherealized form.†

Soma was never given in days of old to the non-initiated Brahman—the simple *Grihasta*, or priest of the exoteric ritual. Thus Brihaspati—"guru of the gods" though he was—still represented the dead-letter form of worship. It is Târâ *his wife*—the symbol of one who, though wedded to dogmatic worship, longs for true wisdom—who is shown as initiated into his mysteries by King *Soma*, the giver of that Wisdom. Soma is thus made in the allegory *to carry her away*. The result of this is the birth of Budha—*esoteric Wisdom*—(Mercury, or Hermes in Greece and Egypt). He is represented as "so beautiful," that even the husband, though well aware that Budha is not the progeny of his *dead-letter* worship—claims the "new-born" as his Son, the fruit of his ritualistic and meaningless forms.‡ Such is, *in brief, one* of the meanings of the allegory.

War in Heaven refers to several events of that kind on various and different planes of being. The first is a purely astronomical and cosmical fact pertaining to cosmogony. Mr. John Bentley thought that with the Hindus *war in Heaven* is only a figure referring to their calculations of time periods (see Bentley's *Hindu Astronomy*).*

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* See "Five Years of Theosophy."

† The partaker of *Soma* finds himself both linked to his external body, and yet away from it in his spiritual form. The latter, freed from the former, soars for the time being in the ethereal higher regions, becoming virtually "as one of the gods," and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking, *Soma* is the fruit of the Tree of Knowledge forbidden by the jealous Elohim to Adam and Eve or *Yah-ve*, "lest Man should become as one of us."

‡ We see the same in the modern exoteric religions.

* "*Historical Views of Hindu Astronomy*." Quoting from the work in reference to Aryachatta, who is said to give a near approach to the true relation among the various values for the computations of the value of π, the author of the "Source of Measures" reproduces a curious statement. Mr. Bentley, it is said, "was greatly familiar with the Hindu astronomical and mathematical knowledge . . . this statement of his then may be taken as authentic: the same remarkable trait, among so many Eastern and ancient nations of *sedulously concealing the arcana of this kind of knowledge, is a marked one* among the Hindus. That which was given out to be popularly taught and to be exposed to public inspection, *was but the approximate of a more exact but hidden knowledge*. And this very formulation of Mr. Bentley will strangely exemplify the assertion; and explained, will show that it (the Hindu *exoteric* astronomy and sciences) was derived *from a system exact beyond the European one*, in which Mr. Bentley himself, of

This served as a prototype, he thinks, for the Western nations to build their *war of the Titans* upon. The author is not quite wrong, but neither is he quite right. If the sidereal prototype refers indeed to a *pre*-manvantaric period, and rests entirely on the Knowledge claimed by the Aryan Initiates of the whole programme and progress of cosmogony,* the *war of the Titans* is but a legendary and deified copy of the real war that took place in the Himalayan *Kailasa* (heaven) instead of in the depths of Cosmic interplanetary Space. It is the record of the terrible strife between the "Sons of God" and the "Sons of the Shadow" of the Fourth and the Fifth Races. It is on these two events, blended together by legends borrowed from the exoteric account of the war waged by the Asuras against the gods, that every subsequent national tradition on the subject has been built.

Esoterically, the *Asuras*, transformed subsequently into evil Spirits and lower gods, who are eternally at war with the *great* deities—are the gods of the Secret Wisdom. In the oldest portions of the Rig Veda, they are the spiritual and the *divine*, the term *Asura* being used for the Supreme Spirit and being the same as the great Ahura of the Zoroastrians. (See Darmesteter's VENDIDAD). There was a time when the gods Indra, Agni, and Varuna themselves belonged to the *Asuras*.

In the Aitarêya Brâhmana, the breath (*asu*) of Brahmâ-Prajâpati became alive, and from that breath he created the Asuras. Later on, after the war, the Asuras are called the enemies of the gods, hence—"*A*-suras," the initial "A" being a negative prefix—or "*no*-gods"—the "gods" being referred to as "Suras." This then connects the *Asuras* and their "Hosts," enumerated further on, with the "Fallen Angels" of the Christian Churches, a hierarchy of spiritual Beings to be found in every Pantheon of ancient and even modern nations—from the Zoroastrian down to that of the Chinaman. They are the sons of the primeval Creative Breath at the beginning of every new Maha Kalpa, or Manvantara; in the same rank as the Angels who had remained "faithful." These *were the allies* of *Soma* (the parent of the *Esoteric Wisdom*) as against *Brihaspati* (representing ritualistic or *ceremonial*

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course, trusted as far in advance of the Hindu Knowledge, at any time, in any generation."

Which is Mr. Bentley's misfortune, and does not take away from the glory of the ancient Hindu astronomers, who were all Initiates.

* The Secret Doctrine teaches that every event of universal importance, such as geological catalcysms at the end of one race and the beginning of a new one, involving a great change each time in mankind, spiritual, moral and physical—is pre-cogitated and preconcerted, so to say, in the sidereal regions of our planetary system. Astrology is built wholly upon this mystic and intimate connection between the heavenly bodies and mankind; and it is one of the great secrets of Initiation and Occult mysteries.

worship). Evidently they have been degraded in Space and Time into opposing powers or demons by the ceremonialists, on account of their rebellion against hypocrisy, sham-worship, and the dead-letter form.

Now what is the real character of all those who fought along with them? They are (1) the *Usanas*, or the "host" of the planet Venus, become now in Roman Catholicism — *Lucifer*, the genius of the "morning star" (see Isaiah xiv., 12), the *tsaba*, or army of "Satan." (2) The *Daityas* and *Danavas* are the Titans, the demons and giants whom we find in the Bible (*Gen.* vi.)—the progeny of the "Sons of God" and the "Daughters of Men." Their generic name shows their alleged character, and discloses at the same time the secret *animus* of the Brahmins: for they are the *Krati-dwishas*—the "enemies of the sacrifices" or exoteric *shams*. These are the "hosts" that fought against Brihaspati, the representative of *exoteric* popular and national religions; and Indra—the god of the *visible* heaven, the firmament, who, in the early *Veda*, is the *highest* god of Cosmic heaven, the fit habitation for an *extra*-Cosmic and personal God, higher than whom no exoteric worship can ever soar.

(3) Then come the Nagas,* the *Sarpa* (serpents or Seraphs). These, again, show their character by the hidden meaning of their glyph. In Mythology they are *semi-divine* beings with a human face and the tail of a Dragon. They are therefore, undeniably, the Jewish *seraphim* (from *Serapis* and *Sarpa*, Serpent); the plural being *saraph*, "burning, fiery" (See Isaiah, vi. 23). Christian and Jewish angelology distinguishes between the Seraphim and the *Cherubim* or Cherubs, who come second in order; esoterically, and Kabalistically, they are identical; the *cherubim* being simply the name for the images or likenesses of any of the divisions of the celestial hosts. Now, as said before, the Dragons and *Nagas* were the names given to the Initiates-hermits, on account of their great Wisdom and Spirituality and their living in caves. Thus, when Ezekiel applies the adjective of *Cherub* to the King of Tyre, and tells him that by his *wisdom* and his *understanding* there is *no secret* that can be hidden from him (v. 3, 4, xxviii.), he shows to an Occultist that it is a "prophet," perhaps, still a follower of *exoteric* worship, who fulminates against an *Initiate* of another school and not against an imaginary Lucifer, a fallen cherub from the stars, and then from the garden of Eden. Thus the so-called "war" is, in one of its many meanings, also an allegorical record of the strife between the two classes of adepts—of the right and of the left path. There were three classes of Rishis in India, who were

* The *Nagas* are described by the Orientalists as a mysterious people whose landmarks are found abundantly in India to this day, and who lived in *Naga dwipa* one of the *Seven* continents or divisions of *Bharatavarsha* (old India), the town of Nagpur being one of the most ancient cities in the country.

the earliest adepts known; the royal, or Rajarshis, kings and princes, who adopted the ascetic life; the Devarshis, divine, or the sons of Dharma or Yoga; and Brahmarshis, descendants of those Rishis who were the founders of *gotras* of Brahmans, or caste-races. Now, leaving the mythical and astronomical keys for one moment aside, the secret teachings show many Atlanteans who belonged to these divisions; and there were strifes and wars between them, *de facto* and *de jure*. Narada, one of the greatest Rishis, was a *Devarishi;* and he is shown in constant and everlasting feud with Brahmâ, Daksha, and other gods and sages. Therefore we may safely maintain that whatever the *astronomical* meaning of this universally accepted legend, its human phase is based on real and historical events, disfigured into a theological dogma only to suit ecclesiastical purposes. As above so below. Sidereal phenomena, and the behaviour of the celestial bodies in the heavens, were taken as a model, and the plan was carried out below, on earth. Thus, space, in its abstract sense, was called "the realm of divine knowledge," and by the *Chaldees* or Initiates *Ab Soo*, the habitat (or Father, *i.e.*, the source) of knowledge, because it is in space that dwell the intelligent Powers which *invisibly* rule the Universe.*

In the same manner and on the plan of the Zodiac in the *upper* Ocean or the heavens, a certain realm on Earth, an inland sea, was consecrated and called "the Abyss of Learning"; twelve centres on it in the shape of twelve small islands representing the Zodiacal signs—two of which remained for ages the "mystery signs" † and were the abodes of twelve Hierophants and masters of wisdom. This "sea of knowledge" or learning‡ remained for ages there, where now stretches the Shamo or Gobi desert. It existed until the last great glacial period, when a

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* Not less suggestive are the qualities attributed to Rudra Siva, the great *Yogi*, the forefather of all the Adepts—in Esotericism one of the greatest Kings of the Divine Dynasties. Called "the Earliest" and the "Last," he is the patron of the Third, Fourth, and the Fifth Root-Races. For, in his earliest character, he is the ascetic *Dig-ambara*, "clothed with the Elements," *Trilochana*, "the *three*-eyed"; *Pancha-ânana*, "the five-faced," an allusion to the past four and the present fifth race, for, though *five*-faced, he is only "four-armed," as the fifth race is still alive. He is the "God of Time," Saturn-Kronos, as his *damaru* (drum), in the shape of an hour-glass, shows; and if he is accused of having cut off Brahmâ's fifth head, and left him with only four, it is again an allusion to a certain degree in initiation, and also to the Races.

† G. Seiffarth's idea that the signs of the Zodiac were in ancient times only ten is erroneous. Ten only were known to the profane; the initiates, however, knew them all, *from the time of the separation of mankind into sexes*, whence arose the separation of Virgo-Scorpio into two; which, owing to a secret sign added and the *Libra* invented by the Greeks, instead of the secret name which was not given, made 12. (*Vide Isis Unveiled*, Vol. II., p. 456.)

‡ The above is, perhaps, a key to the Dalaï-lama's symbolical name—the "Ocean" lama, meaning the Wisdom Ocean. Abbé Huc speaks of it.

local cataclysm, which swept the waters south and west and so formed the present great desolate desert, left only a certain oasis, with a lake and one island in the midst of it, as a relic of the *Zodiacal Ring* on Earth. For ages the watery abyss—which, with the nations that preceded the later Babylonians, was the abode of the "great mother" (the terrestrial post-type of the "great mother chaos" in heaven), the parent of Ea (Wisdom), himself the early prototype of Oannes, the man-Fish of the Babylonians—for ages, then, the "Abyss" or *Chaos* was the abode of wisdom and not of evil. The struggle of Bel and then of Merodach, the Sun-god, with *Tiamat*, the Sea and its Dragon, a "war" which ended in the defeat of the latter, has a purely cosmic and geological meaning, as well as an historical one. It is a page torn out of the History of the Secret and Sacred Sciences, their evolution, growth and DEATH—*for the profane masses*. It relates (*a*) to the systematic and gradual drying up of immense territories by the fierce Sun at a certain pre-historic period; one of the terrible droughts which ended by a gradual transformation of once fertile lands abundantly watered into the sandy deserts which they are now; and (*b*) to the as systematic persecution of the Prophets of the Right Path by those of the Left. The latter, having inaugurated the birth and evolution of the sacerdotal castes, have finally led the world into all these exoteric religions, invented to satisfy the depraved tastes of the "*hoi polloi*" and the ignorant for ritualistic pomp and the materialization of the ever-immaterial and Unknowable Principle.

This was a certain improvement on the Atlantean sorcery, the memory of which lingers in the remembrances of all the literary and Sanskrit-speaking portion of India, as well as in the popular legends. Still it was a parody on, and the desecration of the Sacred Mysteries and their science. The rapid progress of anthropomorphism and idolatry led the early Fifth, as it had already led the Fourth Race, into sorcery once more, though on a smaller scale. Finally, even *the four "Adams"* (symbolizing under other names the four preceding races) were forgotten; and passing from one generation into another, each loaded with some additional myths, got at last drowned in that ocean of popular symbolism called the Pantheons. Yet they exist to this day in the oldest Jewish traditions, as the *Tzelem*, "the Shadow-Adam" (the *Chhayas* of our doctrine); the "model" Adam, the copy of the first, and the "male and female" of the exoteric genesis (chap. i.); the third, the "earthly Adam" before the Fall, an androgyne; and the Fourth—the Adam after *his fall*, *i.e.*, separated into sexes, or the pure Atlantean. The Adam of the garden of Eden, or the forefather of our race—the fifth—is an ingenious compound of the above four. As stated in *Zohar* (iii., fol. 4, col. 14, Cremona Ed.) Adam, the FIRST *man*, is not found

now on earth, he "is not found in all, below." Because, "where does the lower earth come from? *From the chain of the Earth, and heaven above*," *i.e.*, from the superior globes, those which precede and are above our Earth. "And there came out from it (the chain) creatures of all kinds. Some of them in (solid) skins, some in shells (*Klippoth*) . . . some in red shells, some in black, some in white, and some of other colours . . ." (See *Qabbalah*).

As in the Chaldean Cosmogony of Berosus and the Stanzas just given, some treatises on the Kabala speak of creatures with two faces, some with four, and some with one face: for "the highest Adam did not come down in all the countries, or produce progeny and have many wives," but is a Mystery.

So is the Dragon a mystery. Truly, says Rabbi Simeon Ben-Iochai, that to understand the meaning of the Dragon is not given to the "Companions" (students, or *chelas*), but only to "the little ones," *i.e.*, the *perfect Initiates*.* "The work of the beginning the companions understand; but it is only the little ones who understand the parable on the work in the *Principium* by *the mystery of the serpent of the Great Sea*."† And those Christians, who may happen to read this, will also understand by the light of the above sentence who their "Christ" was. For Jesus states repeatedly that he who "shall not receive the Kingdom of God as a *little child*, he shall not enter therein"; and if some of his sayings have been meant to apply to children without any metaphor, most of what relates to the "little ones" in the Gospels, related to the *Initiates, of whom Jesus was one*. Paul (Saul) is referred to in the Talmud as "the little one."

That "Mystery of the Serpent" was this: Our Earth, or rather *terrestrial life*, is often referred to in the Secret Teachings as the great Sea, "the sea of life" having remained to this day a favourite metaphor. The *Siphrah Dzeniouta* speaks of primeval chaos and the evolution of the Universe after a destruction *(pralaya)*, comparing it to an uncoiling serpent:—"Extending hither and thither, its tail in its mouth, the head twisting on its neck, it is enraged and angry. . . It watches and conceals itself. *Every thousand Days* it is manifested." (I., § 16).

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* Such was the name given in ancient Judea to the Initiates, called also the "Innocents" and the "Infants," *i.e.*, once more reborn. This *key* opens a vista into one of the New Testament mysteries; the slaughter by Herod of the 40,000 "Innocents." There is a legend to this effect, and the event which took place almost a century B.C., shows the origin of the tradition blended at the same time with that of Krishna and his uncle Kansa. In the case of the N. T., Herod stands for Alexander Janneus (of Lyda), whose persecution and murder of hundreds and thousands Initiates led to the adoption of the Bible story.

† Zohar ii., 34.

A commentary on the Purânas says: "Ananta-Sesha is a form of Vishnu, the Holy Spirit of Preservation, and a symbol of the Universe, on which it is supposed to sleep during the intervals of the *Days* of Brahmâ. The seven heads of Sesha support the Universe. . . ."

So the Spirit of God "sleeps," is "breathing" (méracha'pheth') over the Chaos of undifferentiated matter, before each new "Creation." (*Siphrah Dzeniouta*). Now one "Day" of Brahmâ is composed, as already explained, of *one thousand* Mahayugas; and as each "Night" or period of rest is equal in duration to this "day," it is easy to see to what this sentence in *Siphrah Dzeniouta* refers, viz.:—that the serpent manifests "once in a thousand days." Nor is it more difficult to see whither the initiated writer of the *Siphrah* is leading us, when he says:—"Its head is broken in the waters of the great sea, as it is written: 'Thou dividest the sea by thy strength, thou brakest the *heads* of the *dragons* in the waters'" (lxxiv. 13). It refers to the trials of the Initiates in this physical life, the "sea of sorrow," if read with one key; it hints at the successive destruction of the seven spheres of a chain of worlds in the great sea of space, when read with another key: for every sidereal globe or sphere, every world, star, or group of stars, is called in symbolism "the Dragon's head." But however it may read, the Dragon was never regarded as Evil, nor was the Serpent either—in antiquity. In the metaphors, whether astronomical, cosmical, theogonical or simply physiological, *i.e.*, phallic—the Serpent was always regarded as a *divine* symbol. When it is said "The (Cosmic) Serpent which runs with 370 leaps" (*Siphrah Dzeniouta*, § 33) it means the cyclic periods of the great Tropical year (25,868 years), divided in the esoteric calculation into 370 periods or cycles, as one solar year is divided into 365 days. And if Michael was regarded by the Christians as the Conqueror of Satan, the Dragon, it is because in the Talmud this fighting personage is represented as the Prince of Waters, who had seven subordinate Spirits under him—a good reason why the Latin Church made him the patron Saint of every promontory in Europe. In the Kabala (*Siph. Dzen.*) the creative Force "makes sketches and spiral lines of his creation *in the shape of a Serpent*." It "holds its tail in its mouth," because it is the symbol of endless eternity and of cyclic periods. Its meanings, however, would require a volume, and we must end.

Thus the reader may now see for himself what are the several meanings of the "War in Heaven," and of the "great dragon." The most solemn and dreaded of church dogmas, the alpha and omega of Christian faith, and the pillar of its FALL and ATONEMENT, dwindles down to a pagan symbol, in the many allegories about those prehistoric struggles.

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§ XIX.

IS PLEROMA SATAN'S LAIR?

THE subject is not yet exhausted, and has to be examined from still other aspects.

Whether Milton's grandiose description of the three Days' Battle of the Angels of Light against those of Darkness justifies the suspicion that he must have heard of the corresponding Eastern tradition—it is impossible to say. Nevertheless, if not himself in connection with some Mystic, then it must have been through some one who had obtained access to the secret works of the Vatican. Among these there is a tradition of the "Beni Shamash"—the "children of the Sun"—concerning the Eastern allegory, with far more minute details *in its triple version*, than one can get either from the *Book of Enoch*, or the far more recent Revelation of St. John about the "Old Dragon" and his various Slayers, as just shown.

It seems inexplicable to find, to this day, authors belonging to Mystical Societies who yet continue in their preconceived doubts as to the "alleged" antiquity of the "Book of Enoch." Thus, while the author of the "Sacred Mysteries among the Mayas and Quichés" is inclined to see in Enoch an Initiate converted to Christianity (! !) (*vide* p. 16), the English compiler of Eliphas Lévi's works—"The Mysteries of Magic"—is also of a like opinion. He remarks that: "Outside the erudition of Dr. Kenealy, no modern scholarship attributes any more remote antiquity to the latter work (the 'Book of Enoch') than the fourth century B.C." *(Biograph. and Critical Essay, p. xxxviii.)*. Modern scholarship has been guilty of worse errors than this one. It seems but yesterday that the *greatest* literary critics in Europe denied the very authenticity of that work, together with the Orphic Hymns, and even the *Book of Hermes* or *Thot*, until whole verses from the latter were discovered on Egyptian monuments and tombs of the earliest dynasties. The opinion of Archbishop Laurence is quoted elsewhere.

The "Old Dragon" and Satan, now become singly and collectively the symbol of, and the theological term for, the "Fallen Angel," is not so described either in *the original Kabala* (the Chaldean "Book of Numbers") or in the modern. For the most learned, if not the greatest of modern Kabalists, namely Eliphas Lévi, describes Satan in the following glowing terms:—"It is that Angel who was proud enough to believe himself God; brave enough to buy his independence at the price of eternal suffering and torture; beautiful enough to have adored

himself in full divine light; strong enough to reign in darkness amidst agony, and to have built himself a throne on his inextinguishable pyre. It is the Satan of the Republican and heretical Milton. . . . . the prince of anarchy, served by a hierarchy of pure Spirits (! !) . . . ." (*Histoire de la Magie*, 16-17) This description—one which reconciles so cunningly theological dogma and the Kabalistic allegory, and even contrives to include a political compliment in its phraseology—is, when read in the right spirit, quite correct.

Yes, indeed; it is this grandest of ideals, this ever-living symbol—nay apotheosis—of self-sacrifice for the intellectual independence of humanity; this ever active Energy protesting against Static Inertia—the principle to which Self-assertion is a crime, and Thought and the *Light of Knowledge* odious. It is—as Eliphas says with unparalleled justice and irony—" this pretended hero of tenebrous eternities, who, slanderously charged with ugliness, is decorated with horns and claws, which would fit far better his implacable tormentor—it is he who has been finally transformed into a serpent—the red Dragon." But Eliphas Lévi was yet too subservient to his Roman Catholic authorities; one may add, too jesuitical, to confess that this devil was mankind, and never had any existence on earth outside of that mankind.*

In this, Christian theology, although following slavishly in the steps of Paganism, was only true to its own time-honoured policy. It had to isolate itself, and to assert its authority. Hence it could not do better than turn every pagan deity into a devil. Every bright sun-god of antiquity —a glorious deity by day, and its own opponent and adversary by night, named the Dragon of Wisdom, because it was supposed to contain the germs of night and day—has now been turned into the antithetical shadow of God, and has become *Satan* on the sole and unsupported authority of despotic human dogma. After which all these producers of light and shadow, all the Sun and the Moon Gods, were cursed, and thus the one God chosen out of the many, and Satan, were both anthropomorphised. But theology seems to have lost sight of the human capacity for discriminating and finally analysing all that is artificially forced upon its reverence. History shows in every race and even tribe, especially in the Semitic nations, the natural impulse to exalt its own tribal deity above all others to the hegemony

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* What *devil* could be possessed of more cunning, craft and cruelty than the "Whitechapel murderer," "Jack the Ripper" of 1888, whose unparalleled blood-thirsty and cool wickedness led him to slaughter and mutilate in cold blood seven unfortunate and *otherwise* innocent women! One has but to read the daily papers to find in those wife and child-beating, drunken brutes (husbands and fathers!), a *small* percentage of whom is daily brought before the courts, the complete personifications of the devils of Christian Hell!

of the gods; and proves that the God of the Israelites was such a *tribal God*, and no more, even though the Christian Church, following the lead of the "chosen" people, is pleased to enforce the worship of that one particular deity, and to anathematize all the others. Whether originally a conscious or an unconscious blunder, nevertheless, it *was* one. Jehovah has ever been in antiquity only "a god *among* other *Gods*," (lxxxii. *Psalm*). The *Lord* appears to Abraham, and while saying, "I am the *Almighty God*," yet adds, "I will establish my covenant to be *a* God unto thee" (Abraham), and unto his *seed after him* (*Gen.* xvii. 7)—not unto Aryan Europeans.

But then, there was the grandiose and ideal figure of Jesus of Nazareth to be set off against a dark background, to gain in radiance by the contrast; *and a darker one the Church could hardly invent.* Lacking the Old Testament symbology, ignorant of the real connotation of the name of Jehovah—the rabbinical secret substitute for the ineffable and unpronounceable name—the Church mistook the cunningly fabricated shadow for the reality, the anthropomorphized *generative* symbol for the one Secondless Reality, the ever unknowable cause of all. As a logical sequence the Church, for purposes of duality, had to invent an anthropomorphic Devil—created, as taught by her, by God himself. Satan has now turned out to be the monster fabricated by the "Jehovah-Frankenstein,"—his father's curse and a thorn in the divine side—a monster, than whom no earthly Frankenstein could have fabricated a more ridiculous bogey.

The author of "New Aspects of Life" describes the Jewish God very correctly from the Kabalistic stand-point as "the Spirit of the Earth, which had revealed itself to the Jew as Jehovah" (*p.* 209). "It was that Spirit again who, after the death of Jesus, assumed his form and personated him as the risen Christ"—the doctrine of Cerinthius and several Gnostic sects with slight variation, as one can see. But the author's explanations and deductions are remarkable: "None knew . . . better than Moses . . . and so well as he how great was the power of those (gods of Egypt) with whose priests he had contended," he says . . . "the gods of which Jehovah is claimed to be the God" (by the Jews only). "What were these gods, these *Achar* of which Jehovah, the *Achad*, is claimed to be the God . . . by overcoming them?" the author asks; to which our Occultism answers: "those whom the Church now calls the *Fallen Angels* and collectively *Satan*, the *Dragon*, overcome, if we have to accept *her* dictum, by Michael and the Host, that Michael being simply Jehovah himself, one of the subordinate Spirits at best." Therefore, the author is again right in saying: "The Greeks believed in the existence of . . . *daimons*. But . . . they were anticipated by the Hebrews, who held *that*

there was a class of personating spirits which they designated *demions*, 'personators.' Admitting with Jehovah, who expressly asserts it, the existence of other gods, which were personators of the One God, were these other gods simply a higher class of personating spirits, which had acquired and exercised greater powers? And is not personation *the Key to the mystery of the Spirit state?* But once granting this position, *how are we to know that Jehovah was not a personating Spirit*, a Spirit which arrogated to itself that it was, and thus became, the personator of the one unknown and unknowable God? Nay, how do we know that the Spirit calling itself Jehovah, in arrogating to itself his attributes did not thus cause its own designation to be imputed to the One who is in reality as nameless as incognizable?" (*pp.* 144-145.)

Then the author shows "that the Spirit Jehovah *is* a personator" on its own admission. It acknowledged to Moses "that it had appeared to the patriarchs as *the God Shaddai*". . . . and "the *god Helion*" . . . . With the same breath it assumed the name of Jehovah; and it is on the faith of the assertion of this personator that the names *El*, *Eloah*, *Elohim*, and *Shaddai*, have been read and interpreted in juxtaposition with Jehovah as "the Lord God Almighty." Then when the name Jehovah became ineffable . . . . the designation *Adonai*, "Lord" was substituted for it, and ". . . . it was owing to this substitution that the 'Lord' passed from the Jewish to the Christian 'Word' and 'World' as a designation of God" (*p.* 146). And how are we to know, the author may add, that Jehovah was not many spirits personating even that seemingly one—*Jod* or Jod-He?

But if the Christian Church was the first to make the existence of Satan a dogma, it was because, as shown in *Isis*, the Devil—the powerful *enemy of God* (?!!) had to become the corner stone of the pillar of the Church. For, as a Theosophist, M. Jules Baissac, truly observes in his "*Satan ou le Diable*" (*p.* 9): "Il fallait éviter de paraître autoriser le dogme du double principe en faisant de ce Satan créateur une puissance réelle, et pour expliquer le mal originel, on profère contre Manes l'hypothèse d'une permission de l'unique tout Puissant."* The choice and policy were unfortunate, anyhow. Either the personator of the lower god of Abraham and Jacob ought to have been made entirely distinct from the mystic "Father" of Jesus, or—the "Fallen" Angels should have been left unslandered by further fictions.

Every god of the Gentiles is connected with, and closely related to,

* After the polymorphic Pantheism of some Gnostics came the esoteric *dualism* of Manes, who was accused of personifying *Evil* and creating of the Devil a God—rival of God himself, We do not see that the Christian Church has so much improved on that exoteric idea of the Manicheans, for she calls God her King of Light, and Satan, the King of Darkness, to this day.

Jehovah—the *Elohim;* for they are all One *Host*, whose units differ only in name in the esoteric teachings. Between the "Obedient" and the "Fallen" Angels there is no difference whatever, except in their respective functions, or rather in the inertia of some, and the activity of others among those "Dhyan Chohans" or *Elohim* who were "*commissioned to create*," *i.e.*, to fabricate the manifested world out of the eternal material.

The Kabalists say that the true name of Satan is that of Jehovah placed upside down, for "Satan is not a black god but the negation of the white deity," or the *light of Truth.* God is light and Satan is the necessary darkness or *shadow* to set it off, without which pure light would be invisible and incomprehensible.* "For the initiates," says Eliphas Lévi, "the devil is not a person but a creative Force, for Good as for Evil." They (the Initiates) represented this Force, which presides at physical generation, under the mysterious form of God *Pan*—or Nature: whence the horns and hoofs of that mythical and symbolic figure, as also the Christian "*goat* of the Witches' Sabbath." With regard to this too, Christians have imprudently forgotten that the goat was also the victim selected for the atonement of all the sins of Israel, that the *scape-goat* was indeed the sacrificial martyr, the symbol of the greatest mystery on earth—the *Fall* into generation. Only the Jews have long forgotten the real meaning of their (to the non-initiated) ridiculous hero, selected from the drama of life in the great mysteries enacted by them in the desert; and the Christians never knew it.

Eliphas Lévi seeks to explain the dogma of his Church by paradoxes and metaphors, but succeeds very poorly in the face of the many volumes written by pious Roman Catholic demonologists under the approbation and auspices of Rome, in this nineteenth century of ours. For the true Roman Catholic, the devil or Satan is *a reality;* the drama enacted in the sidereal light according to the seer of Patmos—who desired, perhaps, to improve upon the narrative in the "Book of Enoch"—is as real, and as historical a fact as any other allegory and symbolical event in the Bible. But the Initiates give an explanation

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* To quote in this relation Mr. Laing in his admirable work "Modern Science and Modern Thought" (*p.* 222, *3rd Ed.*): "From this dilemma (existence of evil in the world) there is no escape, unless we give up altogether the idea of an anthropomorphic deity, and adopt frankly the Scientific idea of a First Cause, inscrutable and past finding out; and of a universe whose laws we can trace, but of whose real essence we know nothing, *and can only suspect, or faintly discern a fundamental law which may make the polarity of good and evil a necessary condition of existence.*" Were Science to know "the real essence," instead of knowing nothing of it, the faint suspicion would turn into the certitude of the existence of *such a law*, and the knowledge that this law is connected with Karma.

which differs from that given by Eliphas Lévi, whose genius and crafty intellect had to submit to a certain compromise dictated to him from Rome.

Thus, the true and *uncompromising* Kabalists admit that, for all purposes of Science and philosophy, it is enough that the profane should know that the great magic agent called by the followers of the Marquis de St. Martin—the Martinists—astral light, by the mediæval Kabalists and Alchemists the Sidereal Virgin and the *Mysterium Magnum*, and by the Eastern Occultists Æther, the reflection of *Akâsa*—is that which the Church calls *Lucifer*. That the Latin scholastics have succeeded in transforming the universal soul and Pleroma, the *vehicle of Light* and the receptacle of all the forms, a force spread throughout the whole Universe, with its direct and indirect effects, into Satan and his works, is no news to any one. But now they are prepared to give out to the above-mentioned profane even the secrets hinted at by Eliphas Lévi without *adequate explanation;* for the latter's policy of veiled revelations could only lead to further superstition and misunderstanding. What, indeed, can a student of Occultism, a *beginner*, gather from the following highly poetical sentences of Eliphas Lévi, as apocalyptic as the writings of any of the Alchemists?

"*Lucifer*, the Astral Light . . . . is an intermediate force existing in all creation, it serves to create and to destroy, and the Fall of Adam was an erotic intoxication which has rendered his generation a slave to this fatal light . . . every sexual passion that overpowers our senses is a whirlwind of that light which seeks to drag us towards the abyss of death, Folly. Hallucinations, visions, extasies are all forms of a very dangerous excitation due to this *interior phosphorus* (?). Thus light, finally, is of the nature of fire, the intelligent use of which warms and vivifies, and the excess of which, on the contrary, dissolves and annihilates. Thus man is called upon to assume a sovereign empire over that (astral) light and conquer thereby his immortality, and is threatened at the same time with being intoxicated, absorbed, and eternally destroyed by it. This light, therefore, inasmuch as it is devouring, revengeful, and fatal, would thus really be hell-fire, the serpent of the legend; the tormented errors of which it is full, the tears and the gnashing of teeth of the abortive beings it devours, the phantom of life that escapes them, and seems to mock and insult their agony, all this would be the devil or Satan indeed." (*Histoire de la Magie, p.* 197).

There is no *wrong* statement in all this; nothing save a superabundance of ill-applied metaphors, as in the application of Adam—a *myth*—to the illustration of the astral effects. *Akâsa*—the astral light*—can be defined in a few words; it is the universal Soul, the Matrix of the Universe, the "Mysterium Magnum" from which all that exists is born by separation or *differentiation*. It is the cause of existence; it

* *Akâsa* is *not* the Ether of Science, as some Orientalists translate it.

fills all the infinite Space; *is Space itself*, in one sense, or both its *Sixth* and Seventh principles.* But as the finite in the Infinite, as regards manifestation, this light must have its shadowy side—as already remarked. And as the infinite can never be manifested, hence the finite world has to be satisfied with the *shadow alone*, which its actions draw upon humanity and which men attract *and force to activity*. Hence, while it is the *universal Cause* in its unmanifested unity and infinity, the Astral light becomes, with regard to Mankind, simply the effects of the causes produced by men in their sinful lives. It is not its bright denizens—whether they are called Spirits of Light or Darkness—that produce Good or Evil, but mankind itself that determines the unavoidable action and reaction in the great magic agent. It is mankind which has become the "Serpent of Genesis," and thus causes daily and hourly the Fall and sin of the "Celestial Virgin"—which thus becomes the Mother of gods and devils at one and the same time; for she is the ever-loving, beneficent deity to all those who stir her *Soul and heart*, instead of attracting to themselves her shadowy manifested essence, called by Eliphas Lévi—"the fatal light" which kills and destroys. Humanity, in its units, can overpower and master its effects; but only by the holiness of their lives and by producing good causes. It has power only on the manifested *lower* principles—the shadow of the Unknown and Incognizable Deity in Space. But in antiquity and *reality*, Lucifer, or *Luciferus*, is the name of the angelic Entity presiding over the *light of truth* as over the light of the day. In the great Valentinian gospel *Pistis Sophia* (§ 361) it is taught that of the three Powers emanating from the Holy names of the Three Τριδυνάμεις, that of Sophia (the Holy Ghost according to these gnostics—the most cultured of all), resides in the planet Venus or Lucifer.

Thus to the profane, the Astral Light may be God and Devil at once—

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* Says Johannes Tritheim, the Abbot of Spanheim, the greatest astrologer and Kabalist of his day:—"The art of divine magic consists in the ability to perceive the essence of things in the light of nature (astral light), and by using the soul-powers of the spirit to produce material things from the unseen universe, and in such operations the Above and the Below must be brought together and made to act harmoniously. The spirit of Nature (astral light) is a unity, creating and forming everything, and acting through the instrumentality of man it may produce wonderful things. Such processes take place according to law. You will learn the law by which these things are accomplished, if you learn to know yourself. You will know it by the power of the spirit that is in yourself, and accomplish it by mixing your spirit with the essence that comes out of yourself. If you wish to succeed in such a work you must know how to separate Spirit and Life in Nature, and, moreover, to separate the astral soul in yourself and to make it tangible, and then the substance of the soul will appear visibly and tangibly rendered objective by the power of the spirit."—(Quoted in Dr. Hartman's "Paracelsus.")

Demon est Deus inversus: that is to say, through every point of Infinite Space thrill the magnetic and electrical currents of *animate Nature*, the life-giving and death-giving waves, for death on earth becomes life on another plane. *Lucifer* is divine and terrestrial light, the "Holy Ghost" and "Satan," at one and the same time, *visible* Space being truly filled with the differentiated Breath invisibly; and the Astral Light, the manifested effects of the two who are one, guided and attracted by ourselves, is the *Karma* of humanity, both a personal and impersonal entity: personal, because it is the mystic name given by St. Martin to the Host of divine Creators, guides and rulers of this planet; *impersonal*, as the Cause and effect of universal Life and Death.

The *Fall* was the *result of man's knowledge*, for his "eyes were opened." Indeed, he was taught Wisdom and the hidden knowledge by the "Fallen Angel," for the latter had become from that day his *Manas*, Mind and Self-consciousness. In each of us that golden thread of continuous life—periodically broken into active and passive cycles of sensuous existence on Earth, and super-sensuous in Devachan—*is* from the beginning of our appearance upon this earth. It is the *Sutrâtma*, the luminous thread of immortal *impersonal* monadship, on which our earthly lives or evanescent *Egos* are strung as so many beads—according to the beautiful expression of Vedantic philosophy.

And now it stands proven that Satan, or the Red *Fiery* Dragon, the "Lord of Phosphorus" (brimstone was a theological improvement), and *Lucifer*, or "Light-Bearer," is in us: it is our *Mind*—our tempter and Redeemer, our intelligent liberator and Saviour from pure animalism. Without this principle—the emanation of the very essence of the pure divine principle *Mahat* (Intelligence), which radiates direct from the *Divine mind*—we would be surely no better than animals. The first man Adam was made only a *living soul* (nephesh), the last Adam was made a *quickening Spirit** :—says Paul, his words referring to the building or *Creation* of man. Without this *quickening* spirit, or *human Mind* or soul, there would be no difference between man and beast; as there is none, in fact, between animals with respect to their actions. The tiger and the donkey, the hawk and the dove, are each one as pure and as innocent as the other, because *irresponsible*. Each follows its instinct, the tiger and the hawk killing with the same unconcern as the donkey eats a thistle, or the dove pecks at a grain of corn. If the Fall had the significance given to it by theology; if that

* The real original text of 1 Corinthians, rendered Kabalistically and esoterically would read (*in Chap.* xv., *verses* 44 *and* 45): "It is sown a *soul body* (not 'natural' body), it is raised a *spirit* body." St. Paul was an Initiate, and his words have quite a different meaning when read esoterically. The body "is sown in *weakness* (passivity); it is raised in power" (43)—or in spirituality and intellect.

fall occurred as a result of an act never intended by nature,—a *sin*, how about the animals? If we are told that they procreate their species in consequence of that same "original sin," for which God cursed the earth—hence everything living on it—we will put another question. We are told by theology, as by Science, that the animal was on earth far earlier than man? We ask the former: How did it *procreate its species*, before the fruit of the Tree of Knowledge, of the Good and the Evil, had been plucked off? As said: "The Christians—far less clear-sighted than the great Mystic and Liberator whose name they have assumed, whose doctrines they have misunderstood and travestied, *and whose memory they have blackened by their deeds*—took the Jewish Jehovah as he was, and of course strove vainly to reconcile the *Gospel of Light and Liberty* with the Deity of Darkness and Submission." ("*War in Heaven.*") *

But, it is sufficiently proven now that all the *soi-disant* evil Spirits who are credited with having made war on the gods, are identical as personalities; moreover, that all the ancient religions taught the same tenet save the final conclusion, which latter differs from the Christian. The seven primeval gods had all a dual state, one essential, the other accidental. In their essential state they were all the "Builders" or *Fashioners*, the Preservers and the rulers of this world, and in the accidental state, clothing themselves in visible corporeality, they descended on the earth and reigned on it as Kings and Instructors of the lower Hosts, who had incarnated once more upon it as men.

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* By Godolphin Mitford, later in life, Murad Ali Bey. Born in India, the son of a Missionary, G. Mitford was converted to Islam, and died a Mahomedan in 1884. He was a most extraordinary Mystic, of a great learning and remarkable intelligence. But he left the Right Path and forthwith fell under Karmic retribution. As well shown by the author of the article quoted "The followers of the defeated Elohim, first massacred by the victorious Jews (the Jehovites), and then persuaded by the victorious Christians and Mohamedans, continued nevertheless. . . Some of these scattered sects have lost even the tradition of the true rationale of their belief—to worship in secrecy and mystery the Principle of Fire, Light, and Liberty. Why do the Sabean Bedouins (avowedly Monotheists when dwelling in the Mohamedan cities) in the solitude of the desert night yet invoke the starry 'Host of Heaven'? Why do the Yezidis, the 'Devil Worshippers,' worship the 'Muluk-Taoos'—The 'Lord Peacock'—the emblem of pride and of hundred-eyed intelligence (and of Initiation also), which was expelled from heaven with Satan, according to an old Oriental tradition? Why do the Gholaites and their kindred Mesopotamo-Iranian Mohamedan Sects believe in the 'Noor Illahee'—the Light of the Elohim—transmitted in *anastasis* through a hundred Prophet Leaders? It is because they have continued in ignorant superstition the traditional religion of the 'Light Deities whom Jahveh overthrew' (is *said* to have overthrown rather); for by overthrowing *them* he would have overthrown himself. The 'Muluk-Taoos'—is *Maluk*—'Ruler' as is shown in the foot-note. It is only a new form of Moloch, Melek, Molech, Malayak, and *Malachim*"—Messengers, Angels, etc.

Thus, esoteric philosophy shows that man is truly the manifested deity in both its aspects—good and evil, but theology cannot admit this philosophical truth. Teaching the dogma of the Fallen Angels in its dead-letter meaning, and having made of Satan the corner-stone and pillar of the dogma of redemption—to do so would be suicidal. Having once shown the rebellious angels *distinct from God and the Logos* in their personalities, the admission that the downfall of the *disobedient* Spirits meant simply their fall into generation and matter, would be equivalent to saying that God and Satan were identical. For since the Logos (or God) is the aggregate of that once divine Host accused of having fallen, it would follow that the Logos and Satan are one.

Yet such was the real philosophical view of the now disfigured tenet in antiquity. The *Verbum*, or the "Son," was shown in a dual aspect by the Pagan Gnostics—in fact, he was a *duality* in full *unity*. Hence, the endless and various national versions. The Greeks had Jupiter, the son of Chronos, the Father, who hurls him down into the depths of Kosmos. The Aryans had Brahmâ (in later theology) precipitated by Siva into the Abyss of Darkness, etc., etc. But the fall of all these Logoi and Demiurgi from their primitive exalted position, had in all cases one and the same esoteric signification in it; the *curse*—in its philosophical meaning—of being incarnated on this earth; an unavoidable rung on the ladder of cosmic evolution, a highly philosophical and fitting Karmic law, without which the presence of Evil on Earth would have to remain for ever a closed mystery to the understanding of true philosophy. To say, as the author of the *Esprits Tombés des Paiens* (p. 347) does, that since "Christianity is made to rest on two pillars, that of evil (πονηρόν), and of good (ἀγαθοῦ); on two forces, in short, ἀγαθαὶ καὶ κακαὶ δυναμεῖς: hence, if we suppress the punishment of the *evil forces*, the protecting mission of the good Powers will have neither value nor sense"—is to utter the most unphilosophical absurdity. If it fits in with, and explains Christian dogma, it obscures the facts and truths of the primitive wisdom of the ages. The cautious hints of Paul have all the true esoteric meaning, and it took centuries of scholastic casuistry to give them the present false colouring in their interpretation. The *verbum* and *Lucifer* are one in their dual aspect; and the "Prince of the Air" (*princeps aeris hujus*) is not the "God of *that* period," but an everlasting principle. If the latter was said to be ever *circling* around the world—*qui circumambulat terram*—the great Apostle referred simply to the never-ceasing cycles of human incarnations, in which evil will ever predominate unto the day when Humanity is redeemed by the true divine Enlightenment which gives the correct perception of things.

It is easy to disfigure vague expressions written in dead and long-

forgotten languages, and palm them off as truths and *revealed* facts on the ignorant masses. The identity of thought and meaning is the one thing that strikes the student in all the religions which mention the tradition of the fallen Spirits, and in those great religions there is not one that fails to mention and describe it in one or another form. Thus, Hoang-Ty, the great Spirit, sees his Sons, who had acquired *active wisdom*, falling *into the valley of Pain*. Their leader, the FLYING DRAGON, having drunk of the forbidden ambrosia, *fell to the Earth* with his Host (Kings). In the *Zend Avesta*, Angra Mainyu (Ahriman), surrounding himself with fire (the "Flames"—*vide supra*) seeks to conquer the Heavens,* when Ahura Mazda, descending from the *solid* Heaven he inhabits, to the help of the Heavens *that revolve* (in *time and space*, the manifested worlds of cycles including those of incarnation), and the *Amshaspends*, "the seven bright Sravah," accompanied by their stars, fight Ahriman, and the vanquished Devas fall to the Earth along with him. (*Acad. des Inscrip.*, Vol. xxxix., p. 690; see *Vendidad*, Farg. xix., iii.) In the Vendidad the Daêvas are called "evil-doing," and shown to rush away "into the depths of the world of hell," or matter. (47.) This is an allegory showing the *Devas compelled to incarnate*, once that they have separated themselves from their parent essence, or, in other words, after the unit had become a multiple, after differentiation and manifestation.

Typhon the Egyptian, Python, the Titans, the Suras and the Asuras, all belong to the same legend of Spirits peopling the Earth. They are not "*demons* commissioned to create and organize this visible universe," but fashioners (the "architects") of the worlds, and the progenitors of man. They are the *Fallen* angels, metaphorically—"the true mirrors of the Eternal Wisdom."

What is the absolute and complete truth as well as the esoteric meaning about this universal myth? The whole essence of truth *cannot be transmitted from mouth to ear*. Nor can any pen describe it, not even that of the recording Angel, unless man finds the answer in the sanctuary of his own heart, in the innermost depths of his divine intuitions. It is the great *SEVENTH MYSTERY* of Creation, the first and the last; and those who read St. John's Apocalypse may find its shadow lurking under the *seventh seal*. . . . It can be represented only in its apparent, objective form, like the eternal riddle of the Sphinx. If the latter threw herself into the sea and perished, it is not because Œdipus *had* unriddled the secret of the ages, but because, by anthropomorphizing the ever-spiritual and the subjective, he had

* So does every Yogi and even Christian: one *must take the Kingdom of heaven by violence*—we are taught. Why should such a desire make of any one a devil?

dishonoured the great truth for ever. Therefore, we can give it only from its philosophical and intellectual planes, unlocked with three keys respectively—for the last four keys of the seven that throw wide open the portals to the mysteries of Nature are in the hands of the highest Initiates, and cannot be divulged to the masses at large—not in this, our century, at any rate.

The dead letter is everywhere the same. The dualism in the Mazdean religion, was born from exoteric interpretation. The holy "Airyaman," "the bestower of weal," invoked in the prayer called Airyama-ishyô, is the divine aspect of Ahriman, "the deadly, the Daê of the Daêvas" (Farg. xx., 43), and Angra Mainyu is the dark material aspect of the former. "Keep us from the Hater, O Mazda and Armaita Spenta" (Vendidad Sâdah), has, as a prayer and invocation, an identical meaning with "Lead us not into temptation," and is addressed by man to the terrible *Spirit of duality* in man himself. For (Ahura) Mazda is the spiritual, divine, and purified man, and Armaita Spenta, the Spirit of the Earth or materiality, is the same as Ahriman or Angra Mainyu in one sense.

The whole of the Magian or Mazdean literature—or what remains of it—is magical, occult, hence allegorical and symbolical—even its "mystery of the law" (see the Gâtha in Yasna XLIV.). Now the Mobed and the Parsi keep their eye on the *Baresma* during the sacrifice, the divine twig off Ormazd's "tree" having been transformed into a bunch of metallic rods; and wonder why neither the Amesha-Spentas, nor "the high and beautiful golden Haômas, nor even their Vohu-Mano (good thoughts), nor their Râta (sacrificial offering)," help them much. Let them meditate on the "tree of Wisdom," and study, assimilating one by one, the fruits thereof. The way to the tree of eternal life, the white Hôma, the Gaokerena, is through one end of the earth to the other; and Haôma is in heaven as it is on earth. But to become once more a priest of it, and a *healer*, man must heal himself before he can heal others.

This proves once more that the so-called "myths," in order to be at least approximately dealt with in any degree of justice, have to be closely examined from all their aspects. In truth, every one of the *seven Keys* has to be used in its right place, and never mixed with the others, if we would unveil the entire cycle of mysteries. In our day of dreary soul-killing materialism, the ancient priest Initiates have become, in the opinion of our learned generations, the synonyms of clever impostors, kindling the fires of superstition in order to obtain an easier sway over the minds of men. This is an unfounded calumny, generated by scepticism and uncharitable thoughts. No one believed more in Gods—or, we may call them, the Spiritual and now invisible Powers, or Spirits,

the *noumena* of the *phenomena*—than they did; and they believed just *because they knew*. If, initiated into the Mysteries of Nature, they were forced to withhold their knowledge from the profane, who would have surely abused it, such secrecy was undeniably less dangerous than the policy of their usurpers and successors. The former taught only that which they well knew. The latter, *teaching what they do not know*, have invented, as a secure haven for their ignorance, a jealous and cruel Deity, who forbids man to pry into his mysteries under the penalty of damnation. As well they may, for *his* mysteries can at best be only hinted at in polite ears, never described. Turn to King's Gnostics, "Description of the Plates" (Plate H), and see for yourself what was the primitive Ark of the Covenant, according to the author, who says: "There is a Rabbinical tradition that the cherubin placed over it were represented as male and female, in the act of copulation, in order to express the grand doctrine of the Essence of *Form* and *Matter*, the two principles of all things. When the Chaldeans broke into the sanctuary and beheld this most astounding emblem, they naturally enough exclaimed, 'Is this your God, of whom you boast that He is such a lover of purity?'" (p. 441.)

King thinks that this tradition "savours too much of Alexandrian philosophy to demand any credit," to which we demur. The shape and form of the wings of the two cherubim standing on the right and left sides of the Ark, these wings meeting over the "Holy of Holies," are an *emblem* quite eloquent in itself, besides the "holy" *Jod* within the ark! The Mystery of Agathadæmon, whose legend states, "I am Chnumis, Sun of the Universe, 700," can alone solve the mystery of Jesus, the number of whose name is 888." It is not the key of St. Peter, or the Church dogma, but the *narthex*—the wand of the candidate for initiation—that has to be wrenched from the grasp of the long-silent Sphinx of the ages. Meanwhile——

The augurs, who, upon meeting each other, have to thrust their tongues into their cheeks to suppress a fit of laughter, may be more numerous in our own age than they ever were in the day of Sylla.

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§ XX.

PROMETHEUS, THE TITAN.

His Origin in Ancient India.

In our modern day there does not exist the slightest doubt in the minds of the best European symbologists that the name Prometheus possessed the greatest and most mysterious significance in antiquity. While giving the history of Deukalion, whom the Bœotians regarded as the ancestor of the human races, and who was the Son of Prometheus, according to the significant legend, the author of the *Mythologie de la Grèce Antique* remarks: "Thus Prometheus is something more than the archetype of humanity; he is *its generator*. In the same way that we saw Hephæstus moulding the first woman (Pandora) and endowing her with life, so Prometheus kneeds the moist clay, of which he fashions the body of the first man whom he will endow with the soul-spark" (*Apollodorus*, I., 7, 1). After the Flood of Deukalion, Zeus, it was taught, had commanded Prometheus and Athena to call forth a new race of men from the mire left by the waters of the deluge (*Ovid*, *Metam.* 1, 81. *Etym. M. v.* Προμηθεύς); and in the day of Pausanias the slime which the hero had used for this purpose was still shown in Phocea (*Paus.* x, 4, 4). "On several archaic monuments one still sees Prometheus modelling a human body, either alone or with Athena's help" (*Myth. Grèce Ant.* 246).

The same authors remind the world of another equally mysterious personage, though one less generally known than Prometheus, whose legend offers remarkable analogies with that of the Titan. The name of this second ancestor and generator is *Phoroneus*, the hero of an ancient poem, now unfortunately no longer extant—the *Phoronidæ*. His legend was localized in Argolis, where a perpetual flame was preserved on his altar as a reminder that he was the bringer of fire upon earth (*Pausanias*, 11, 19, 5; *Cf.* 20, 3.) A benefactor of men as Prometheus was, he had made them participators of every bliss on earth. Plato (*Timæus*, *p.* 22), and Clemens Alexandrinus (*Strom.* 1, *p.* 380) say that Phoroneus was the first man, or "the father of mortals." His genealogy, which assigns to him as his father Inachos, the river, reminds one of that of Prometheus, which makes that Titan the son of the Oceanid Clymene. But the mother of Phoroneus was the nymph Melia; a significant descent which distinguishes him from Prometheus.

Melia, Decharme thinks, is the personification of the *ash-tree*, whence,

according to Hesiod, issued the race of the age of Bronze* (*Opera et Dies*, 142-145); and which with the Greeks is the *celestial tree* common to every Aryan mythology. This *ash* is the Yggdrasil of the Norse antiquity, which the Norns sprinkle daily with the waters from the fountain of Urd, that it may not wither. It remains verdant till the last days of the Golden Age. Then the Norns—the three sisters who gaze respectively into the Past, the Present, and the Future—make known the decree of Fate (*Karma*, *Orlog*), but men are conscious only of the Present. But when Gultweig comes (the golden ore) "the bewitching enchantress who, thrice cast into the fire, arises each time more beautiul, and fills the souls of gods and men with unapproachable longing, then the Norns . . . enter into being, and the blessed peace of childhood s dreams passes away, and Sin comes into existence with all its evil consequences . . ." and KARMA (*See "Asgard and the Gods," p.* 10-12). The thrice purified Gold is—*Manas*, the Conscious Soul.

With the Greeks, the "ash-tree" represented the same idea. Its luxuriant boughs are the sidereal heaven, golden by day and studded with stars by night—the fruits of Melia and Yggdrasil, under whose protecting shadow humanity lived during the Golden Age without desire as without any fear. . . . "That tree had a fruit, or an inflamed bough, *which was lightning*," Decharme guesses.

And here steps in the killing materialism of the age; that peculiar twist in the modern mind, which, like a Northern blast, bends all on its way, and freezes every intuition, allowing it no hand in the physical speculations of the day. After having seen in Prometheus no better than *fire by friction*, the learned author of the "*Mythologie de la Grèce Antique*" perceives in this "fruit" a trifle *more than an allusion to terrestrial fire and its discovery. It is no longer fire, owing to the fall of lightning setting some dry fuel in a blaze*, and thus revealing all its priceless benefits to Palæolithic men;—but something more mysterious this time, though still as earthly. . . . "A divine bird, nestled in the boughs of the celestial ash-tree, stole that bough (or the fruit) and carried it down on the earth in its bill. Now the Greek word Φορώνευς is the rigid equivalent of the Sanskrit word *bhuranyu* ('the rapid') an epithet of Agni, considered as the carrier of the divine spark. Phoroneus, son of *Melia* or of the celestial ash, thus corresponds to a conception far more ancient, probably, than that one which transformed the *pramântha* (of the old Aryan Hindus) into the Greek Prometheus. Phoroneus is the

* According to the Occult teaching, three yugas passed away during the time of the Third Root-Race, *i.e.*, the Satya, the Treta, and the Dvâpara yuga, answering to the golden age of its early innocence: to the silver—when it reached its maturity: and to the Bronze age, when, separating into sexes, they became the mighty demi-gods of old.

(personified) bird, that brings the heavenly lightning to the Earth. Traditions relating to the birth and origin of the race of Bronze, and those which made of Phoroneus the father of the Argians, are an evidence to us that this thunderbolt (or light ng), as in the legends of Hephæstus or Prometheus, was the origin of the human race" (266).

This still affords us no more than the external meaning of the symbols and the allegory. It is now supposed that the name of Prometheus has been unriddled, and the modern mythologists and Orientalists see in it no longer what their fathers saw on the authority of the whole of classical antiquity. They only find therein something far more appropriate to the spirit of the age, namely, a phallic element. But the name of Phoroneus, as well as that of Prometheus, bears not one, nor even two, but a series of esoteric meanings. Both relate to the *seven celestial fires;* to Agni Abhimânin, his three sons, and their forty-five sons, *constituting the forty-nine fires.* Do all these numbers relate only to the terrestrial mode of fire and to the flame of sexual passion? Did the Hindu Aryan mind never soar above such purely sensual conceptions? that mind which is declared by Prof. Max Müller to be the most spiritual and mystically inclined on the whole globe? The number of those fires alone ought to have suggested an inkling of the truth.

We are told that one is no longer permitted, in this age of rational thought, to explain the name of Prometheus as the old Greeks did. The latter, it seems, "basing themselves on the false analogy of προμηθεύς with the verb προμανθάνειν, saw in him the type of the 'foreseeing' man, to whom, for the sake of symmetry, a brother was added—Epimetheus, or 'he who takes counsel *after* the event.'" But now the Orientalists have decided otherwise. They know the real meaning of the two names better than those who invented them.

The legend is based upon an event of universal importance. It was built "to commemorate a great event which must have strongly impressed itself upon the imagination of the first witnesses to it, and its remembrance has never since faded out from popular memory." What is it? Laying aside every poetical *fiction*, all those dreams of the golden age, let us imagine—argue the modern scholars—in all its gross realism, the first miserable state of humanity, the striking picture of which was traced for us after Æschylus by Lucretius, and the exact truth of which is now confirmed by science; and then one may understand better that a new life really began for man, on that day when he saw the first spark produced by the friction of two pieces of wood, or from the veins of a flint. How could man help feeling gratitude to that mysterious and marvellous being which they were henceforth enabled to create at their will, and which was no sooner born, than it grew and expanded, developing with singular power. "This terrestrial flame,

was it not analogous in nature to that one which they received from above, or that other which frightened them in the thunderbolt?"

"Was it not derived from the same source? And if its origin was in heaven, it must have been brought down some day on earth. If so, who was the powerful being, the beneficent being, god or man, who had conquered it? Such are the questions which the curiosity of the Aryans offered in the early days of their existence, and which found their answer in the myth of Prometheus"; (*Mythologie de la Grèce Antique*, p. 258).

The philosophy of Occult Science finds two weak points in the above reflections, and points them out. The miserable state of Humanity described by Æschylus and Prometheus was no more wretched then, in the early days of the Aryans, than it is now. That "state" was limited to the savage tribes; and the now-existing savages are not a whit more happy or unhappy than their forefathers were a million years ago.

It is an accepted fact in Science that "rude implements, exactly resembling those in use *among existing savages*," are found in river-gravels and caves geologically "implying an enormous antiquity." So great is that resemblance that, as the author of "The Modern Zoroastrian" tells us: "If the collection in the Colonial Exhibition of stone celts and arrow-heads used now by the Bushmen of South Africa were placed side by side with one from the British Museum of similar objects from Kent's Cavern or the Caves of Dordogne, no one but an expert could distinguish between them" (*p.* 145). And if there are Bushmen existing now, in our age of the highest civilization, who are no higher intellectually than the race of men which inhabited Devonshire and Southern France during the *Palæolithic* age, why could not the latter have lived simultaneously with, and have been the contemporary of, other races as highly civilized for their day as we are for ours? That the sum of knowledge increases daily in mankind, "but that intellectual capacity does not increase with it," is shown when the intellect, if not the physical knowledge, of the Euclids, Pythagorases, Pâninis, Kapilas, Platos, and Socrates, is compared with that of the Newtons, Kants, and the modern Huxleys and Hæckels. On comparing the results obtained by Dr. J. Barnard Davis, the Craniologist, worked out in 1868 (*Trans. of the Royal Society of London*), with regard to the internal capacity of the skull—its volume being taken as the standard and test for judging of the intellectual capacities—Dr. Pfaff finds that this capacity among the French (certainly in the highest rank of mankind) is 88·4 cubic inches, being thus "perceptibly smaller than that of the Polynesians generally, which, even among many Papuans and Alfuras of the lowest grade, amounts to 89 and 89·7 cubic inches"; which shows that it is the *quality* and not the *quantity* of the brain that is the cause of intellectual capacity. The

average index of skulls among various races having been now recognized to be "one of the most characteristic marks of difference between different races," the following comparison is suggestive: "The index of breadth among the Scandinavians (is) at 75: among the English at 76; among Holsteiners at 77; in Bresgau at 80; Schiller's skull shows an index of breadth even of 82 . . . the Madurese also 82!" Finally, the same comparison between the oldest skulls known and the European, brings to light the startling fact "*that most of these old skulls, belonging to the stone period, are above rather than below the average of the brain of the now living man in volume.*" Calculating the measures for the height, breadth, and length in inches from the average measurements of several skulls, the following sums are obtained:—

1. Old Northern skulls of the stone age ..... 18·877 ins.
2. Average of 48 skulls of the same period from England 18·858 ,,
3. Average of 7 skulls of the same period from Wales ... 18·649 ,,
4. Average of 36 skulls of the stone age from France ..... 18·220 ,,

The average of the *now living Europeans* is 18·579 inches; of *Hottentots*, 17·795 inches!

Which figures show plainly "that the size of the brain of the oldest populations known to us is not such as to place them on a lower level than that of the now living inhabitants of the Earth" ("*The Age and Origin of Man*"). Besides which, they show the "missing link" vanishing into thin air. Of these, however, more anon: we must return to our direct subject.

The race which Jupiter so ardently desired "to quench, and plant a new one in its stead" (*Æsch.** 241), suffered *mental*, not physical misery. The first boon Prometheus gave to mortals, as he tells the "Chorus," was to hinder them "from *foreseeing* death" (256); he "saved the mortal race from sinking blasted down to Hades' gloom" (244); and then only, "besides" that, he gave them fire (260). This shows plainly the dual character, at any rate of the Promethean myth, if Orientalists will not accept the existence of the *seven keys* taught in Occultism. This relates to the first opening of man's spiritual perceptions, not to his first seeing or *discovering fire*. For *fire* was never "discovered," but existed on earth since its beginning. It existed in the seismic activity of the early ages, volcanic eruptions being as frequent and constant in those periods as fog is in England now. And if we are told that men appeared so late on Earth that nearly all the volcanoes, with the exception of a few, were already extinct, and that geological disturbances had made room for a more settled state of things, we answer: Let a new race of men—whether evolved from angel or gorilla—appear now on any uninhabited

* *Prometheus Vinctus.*

spot of the globe, with the exception perhaps of the Sahara, and a thousand to one it would not be a year or two old before discovering fire, through the fall of lightning setting in flames grass or something else. This assumption, that primitive man lived ages on earth before he was made acquainted with fire, is one of the most painfully illogical of all. But old Æschylus was an initiate, and knew well what he was giving out.*

No occultist acquainted with symbology and the fact that Wisdom came to us from the East, will deny for a moment that the myth of Prometheus has reached Europe from Aryavarta. Nor is he likely to deny that in one sense Prometheus represents *fire by friction*. Therefore, he admires the sagacity of M. F. Baudry, who shows in his *Les Mythes du feu et breuvage celeste* (*Revue germanique*, 1861 *p.* 356† one of the aspects of Prometheus and his origin from India. He shows the reader the *supposed* primitive process to obtain fire, still in use to-day in India to light the sacrificial flame. This is what he says :—

"This process, such as it is minutely described in the Vedic Sutras, consists in rapidly turning a stick in a socket made in the centre of a piece of wood. The friction develops intense heat and ends by setting on fire the particles of wood in contact. The motion of the stick is not a continuous rotation, but a series of motions in contrary senses, by means of a cord fixed to the stick in its middle: the operator holds one of the ends in each hand and pulls them alternately. . . . The full process is designated in Sanskrit by the verb manthâmi, mathnâni; which means 'to rub, agitate, shake and obtain by rubbing,' and is especially applied to rotatory friction, as proved by its derivation from *mandala*, which signifies a circle. . . . The pieces of wood serving for the production of fire have each their name in Sanskrit. The stick which turns is called *pramantha ;* the discus which receives it is called *arani and aranî :* 'the two aranis' designating the *ensemble* of the instrument" (*p.* 358 *et seq.*).‡

It remains to be seen what the Brahmins will say to this. But supposing Prometheus has been conceived in one of the aspects of his

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* The modern attempt of some Greek scholars (poor and pseudo scholars, they would have appeared in the day of the old Greek writers!) to explain the real meaning of the ideas of Æschylus, which, being an ignorant ancient Greek, he could not express so well himself, is absurdly ludicrous!

† See also his *Mémoires de la Societé de la Linguistique* following the "Fire Myths," (*Vol.* 1, *p.* 337, *et seq.*)

‡ There is the *upper* and *nether* piece of timber used to produce this sacred fire by attrition at sacrifices, and it is the *aranî* which contains the socket. This is proven by an allegory in the *Vayu Purâna* and others, which tell us that Nemi, the son of Ikshwaku, had left no successor, and that the Rishis, fearing to leave the earth without a ruler, introduced the king's body into the socket of an *aranî*—like an upper *aranî*—and produced from it a prince named Janaka. "It was by reason of the peculiar way in which he was engendered that he was called Janaka." *(But see Goldstücker's Sanskrit Dictionary at the word Arani.)* Devaki, Krishna's mother, in prayer addressed to her, is called "the aranî whose attrition engenders fire."

myth as the producer of fire by means of *pramantha*, or as an animate and divine *pramantha*, would this imply that the symbolism had no other than the phallic meaning attributed to it by the modern symbologists? Decharme, at any rate, seems to have a correct glimmering of the truth; for he unconsciously corroborates by his remarks all that the Occult sciences teach with regard to the *Manasa* Devas, who have endowed man with the consciousness of his immortal soul: that consciousness which hinders man "from foreseeing death," and makes him *know* he is immortal.* "How has Prometheus got into the possession of the (divine) spark?" he asks. "Fire having its abode in heaven, it is there he must have gone to find it before he could carry it down to men, and, to approach the gods, he must have been a god himself." The Greeks held that he was of the *divine* race; the Hindus, that he was a Deva. Hence "with the Greeks he was the son of the Titan Iapetos," Ἰαπετονίδης (*Theog.* 528). . . . "But celestial fire belonged in the beginning to the gods alone; it was a treasure they reserved for themselves . . . over which they jealously watched . . . 'The prudent son of Iapetus,' says Hesiod, 'deceived Jupiter by stealing and concealing in the cavity of a narthex, the indefatigable fire of the resplendent glow' (*Theog.* 565). . . Thus the gift made by Prometheus to men was a conquest made from heaven. . ." "Now according to Greek ideas," (identical in this with those of the Occultists) "this possession forced from Jupiter, this human trespassing upon the property of the gods, had to be followed by an expiation. . . . Prometheus, moreover, belongs to that race of Titans who had rebelled† against the gods, and whom the master of Olympus had hurled down into Tartarus; like them, he is the genius of Evil, doomed to cruel suffering, etc., etc."

That which is revolting in the explanations that follow, is the one-sided view taken of this grandest of all the myths. The most intuitional among modern writers cannot or will not rise in their conceptions above the level of the Earth and Cosmic phenomena. It is not denied that the moral idea in the myth, as presented in the Theogony of Hesiod, plays a certain part in the primitive Greek conception. The Titan is more than a thief of the celestial fire. He is the representation of humanity—active, industrious, intelligent, but at the same time ambitious, which aims at equalling divine powers. Therefore it is humanity punished in the person of Prometheus, but it is only so with the Greeks. With the latter, Prometheus is not a

* The *monad* of the animal is as immortal as that of man, yet the brute knows nothing of this; it lives an animal life of sensation just as the first human would have lived, when attaining physical development in the Third Race, had it not been for the Agnishwatta and the *Manasa* Pitris.

† The fallen angels, therefore; the *Asuras* of the Indian Pantheon.

criminal, save in the eyes of the gods. In his relation with the Earth, he is, on the contrary, a god himself, a friend of mankind (φιλάνθρωπος), which he has raised to civilization and initiated into the knowledge of all the arts; a conception which found its most poetical expounder in Æschylus. But with all other nations Prometheus is—what? The fallen Angel, Satan, as the Church would have it? Not at all. *He is simply the image of the pernicious and dreaded effects of lightning.* He is the "evil fire" (*mal feu*) *and the symbol of the divine reproductive male organ.* "Reduced to its simple expression, the myth we are trying to explain is then simply a (Cosmic) genius of fire" (p. 261). It is the former idea (the phallic) which was *pre-eminently Aryan*, if we believe Ad. Kuhn (*in his Herabkunft des Feuers und des Göttertranks*) and Baudry. For—

"The fire used by man being the result of the action of *pramantha* in the *aranî*, the Aryas *must have* ascribed (?) the same origin to celestial fire, and they *must** *have* imagined (?) that a god armed with pramantha, or a divine pramantha, exercised in the bosom of the clouds a violent friction, which gave birth to lightning and thunderbolts. . . . . This idea is supported by the fact that, according to Plutarch's testimony (*Philosoph. Plant.*, iii. 3), the Stoics thought that thunder was the result of the struggle of storm-clouds and lightning—a conflagration due to friction; while Aristotle saw in the thunderbolt only the action of clouds which clashed with each other. What was this theory, if not the scientific translation of the production of fire by friction? . . . . . Everything leads us to think that, from the highest antiquity, and before the dispersion of the Aryans, it was believed that the pramantha lighted fire in the storm cloud as well as in the aranîs." (*Revue Germanique*, *p.* 368.)

Thus, suppositions and idle hypotheses are made to stand for discovered truths. Defenders of the Bible dead-letter could never help the writers of missionary tracts more effectually, than do materialistic Symbologists in thus taking for granted that the ancient Aryans based their religious conceptions on no higher thought than the physiological.

But it is not so, and the very spirit of Vedic philosophy is against such an interpretation. And if, as Decharme himself confesses, "this idea of the creative power of fire is explained at once by the ancient assimilation of the human soul to a celestial spark," as shown by the imagery often made use of in the Vedas when speaking of *Aranî*, it would mean something higher than simply a gross sexual conception. A hymn to Agni in the Veda is cited as example:—"Here is the pramantha, the generator is ready. Bring the mistress of the race (the female *Aranî*). Let us produce Agni by attrition, according

* The italics are ours; they show how assumptions are raised to laws in our day.

to ancient custom"—which means no worse than an abstract idea expressed in the tongue of mortals. The "female Aranî," the mistress of the race, is Aditi, the mother of the gods, or Shekinah, eternal light —in the world of Spirit, the "Great Deep" and CHAOS; or primordial Substance in its first remove from the UNKNOWN, in the manifested Kosmos. If, ages later, the same epithet is applied to Devaki, the mother of Krishna, or the incarnated LOGOS; and if the symbol, owing to the gradual and irrepressible spread of exoteric religions, may already be regarded as having a sexual significance, this in no way mars the original purity of the image. The subjective had been transformed into the objective; Spirit had fallen into matter. The universal kosmic polarity of Spirit-Substance had become, in human thought, the mystic, but still sexual union of Spirit and Matter, and had thus acquired an anthropomorphic colouring which it had never had in the beginning. Between the Vedas and the Purânas there is an abyss of which both are the poles, like the seventh (*atmic*) and the first or lowest principle (the physical body) in the Septenary constitution of man. The primitive, purely spiritual language of the Vedas, conceived many decades of millenniums earlier, had found its purely human expression for the purpose of describing events taking place 5,000 years ago, the date of Krishna's death (from which day the Kali Yuga, or Black-Age, began for mankind).

As Aditi is called *Surârani* (the matrix or "mother" of the *sura* gods), so Kunti, the mother of the Pandavas, is called in Mahabhârata *Pandavârani* —which term is already *physiologized*. But Devaki, the antetype of the Roman Catholic Madonna, is a later anthropomorphized form of Aditi. The latter is the goddess mother, the "Deva-matri" of Seven Sons (the *six* and the *seven* Adityas of early Vedic times); the mother of Krishna, Devaki, has six embryos conveyed into her womb by Jagaddhâtri (the "nurse of the world"), the seventh (Krishna, the Logos,) being transferred to that Rohini. Mary, the mother of Jesus, is the mother of seven children, of five sons and two daughters, (a later transformation of sex) in Matthew's Gospel (*xiii.* 55-56). No one of the worshippers of the Roman Catholic Virgin would object to reciting in her honour the prayer addressed by the gods to Devaki. Let the reader judge.

"Thou art that Prakriti (essence), infinite and subtile, which bore Brahmâ in its womb. Thou eternal being, comprising in thy substance the essence of all created things, wast identical with creation; thou wast the parent of the triform sacrifice, becoming the germ of all. . . . Thou art sacrifice, whence all fruit proceeds; thou art the *aranî* whose attrition engenders fire" . . . . ("Womb of Light," "holy Vessel," are the epithets of the Virgin). "As Aditi, thou art the parent of the gods. . . . Thou art Jyotsna (the morning twilight)." The Virgin

is often addressed as the "morning Star" and the "star of Salvation" —the light whence day is begotten. "Thou art *Samnati* (humility, a daughter of Daksha), the mother of Wisdom; thou art *Niti*, the parent of harmony (*Naya*); thou art modesty, the progenitrix of affection (*Prasraya or vinaya*); thou art desire, of whom love is born. . . . Thou art the mother of knowledge (*Avabodha*); patience (*Dhriti*), the parent of fortitude (*Dhairya*) . . . . etc., etc."

Thus *aranî* is shown here as the Roman Catholic "vase of election" and no worse. As to its primitive meaning, it was purely metaphysical. No unclean thought traversed these conceptions in the ancient mind. Even in the *Zohar*—far less metaphysical than any other symbolism—the idea is an abstraction and nothing more. Thus, when the *Zohar* (iii., 290) says: "All that which exists, all that which has been formed by the ancient, whose name is holy, can only exist through a male and female principle," it means no more than this: "The divine Spirit of Life is ever coalescing with matter." It is the WILL of the Deity that acts; and the idea is purely Schopenhauerian. "When *Atteekah Kaddosha*, the ancient and the concealed of the concealed, desired to form all things, it formed all things like male and female. This wisdom comprises ALL when it goeth forth." Hence Chochmah (male wisdom) and Binah (female consciousness or Intellect) are said to create all between the two—the active and the passive principles. As the eye of the expert jeweller discerns under the rough and uncouth oyster shell the pure immaculate pearl, enshrined within its bosom, his hand dealing with the former but to get at its contents, so the eye of the true philosopher reads between the lines of the Purânas the sublime Vedic truths, and corrects the form with the help of the Vedantic wisdom. Our Orientalists, however, never perceive the pearl under the thick coating of the shell, and—act accordingly.

From all that has been said in this section, one sees clearly that, between the Serpent of Eden and the Devil of Christianity, there is an abyss. Alone the sledge hammer of ancient philosophy can kill this dogma.

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§ XXI.

ENOÏCHION-HENOCH.

THE history of the evolution of the Satanic myth would not be complete if we omitted to notice the character of the mysterious and Cosmopolitan Enoch, variously called Enos, Hanoch, and finally Enoichion by the Greeks. It is from his Book that the first notions of the Fallen Angels were taken by the early Christian writers.

The "Book of Enoch" is declared apocryphal. But what is an *Apocrypha?* The very etymology of the term shows that it is simply a *secret* book, *i.e.*, one that belonged to the catalogue of temple libraries under the guardianship of the Hierophants and initiated priests, and was never meant for the profane. *Apocrypha* comes from the verb *crypto*, κρύπτω, "*to hide.*" For ages the *Enoïchion* (the Book of the SEER) was preserved in the "city of letters" and secret works—the ancient Kirjath-Sepher, later on, Debir (see *Joshua* xv., 15).

Some of the writers interested in the subject—especially Masons—have tried to identify Enoch with Thoth of Memphis, the Greek Hermes, and even with the Latin Mercury. As individuals, all these are distinct one from the other; professionally—if one may use this word, now so limited in its sense—they belong one and all to the same category of sacred writers, of Initiators and Recorders of Occult and ancient Wisdom. Those who in the *Kurân* (see Surât XIX.) are generically termed the *Edris*, or the "Learned" (the Initiated), bore in Egypt the name of "Thoth," the inventor of arts, sciences, *writing* or letters, of music and astronomy. Among the Jews the *Edris* became "Enoch," who, according to Bar-Hebræus, "was the first inventor of writing," books, arts, and sciences, the first who reduced to a system the progress of the planets. In Greece he was called Orpheus, and thus changed his name with every nation. The number Seven being attached to, and connected with, each of those primitive Initiators,* as well as the number 365, of the days in the year, astronomically, it identifies the mission, character, and the sacred office of all those men, but certainly not their personalities. Enoch is the *seventh* Patriarch; Orpheus is the possessor of the *phorminx*, the 7-stringed lyre, which is the seven-fold mystery of initiation. Thoth, with the seven-rayed Solar Discus on his head, travels in the Solar boat, the 365 degrees, jumping out every fourth (leap) year for one day. Finally, Thoth-Lunus is the septenary

* Khanoch, or Hanoch, or Enoch means the "Initiator" and "teacher," as well as the "Son of Man," *Enos* (*vide Genesis* iv., 26), esoterically.

god of the seven days, or the week. Esoterically and spiritually, *Enoïchion* means the "Seer of the Open Eye."

The story about Enoch, told by Josephus, namely, that he had concealed under the pillars of Mercury or Seth his precious rolls or books, is the same as that told of Hermes, "the father of Wisdom," who concealed his books of Wisdom under a pillar, and then, finding the two pillars of stone, found the science written thereon. Yet Josephus, notwithstanding his constant efforts in the direction of Israel's unmerited glorification, and though he does attribute that science (of Wisdom) to the *Jewish* Enoch—writes *history*. He shows those pillars as still existing during his own time. He tells us that they were built by Seth; and so they may have been, only neither by the Patriarch of that name, the fabled son of Adam, nor by the Egyptian god of Wisdom —Teth, Set, Thoth, Tat, Sat (the later *Sat-an*), or Hermes, who are all one,—but by the "sons of the Serpent-god," or "Sons of the Dragon," the name under which the Hierophants of Egypt and Babylon were known before the Deluge, as were their forefathers, the Atlanteans.

What Josephus tells us, therefore, must be *allegorically* true, with the exception of the application made of it. According to his version the two famous pillars were entirely covered with hieroglyphics, which, after the discovery, were copied and reproduced in the most secret corners of the inner temples of Egypt, and have thus become the source of its Wisdom and exceptional learning. These two "pillars," however, are the prototypes of the two "tables of stones" hewn by Moses at the command of the "Lord." Hence, in saying that all the great adepts and mystics of antiquity—like Orpheus, Hesiod, Pythagoras and Plato—got the elements of their theology from those hieroglyphics, he is right in one sense, and wrong in another; for he errs in accuracy. The Secret Doctrine teaches us that the arts, sciences, theology, and especially the philosophy of every nation which preceded the last *universally known*, but not universal Deluge, had been recorded ideographically from the primitive oral records of the Fourth Race, and that these were the inneritance of the latter from the early Third Root-Race before the allegorical Fall. Hence, also, the Egyptian pillars, the tablets, and even the "white Oriental porphyry stone" of the Masonic legend—which Enoch, fearing that the real and precious secrets would be lost, concealed before the Deluge in the bowels of the Earth—were simply the more or less symbolical and allegorical copies from the primitive Records. The "Book of Enoch" is one of such copies and is a Chaldean, now very incomplete compendium. As already said, *Enoïchion* means in Greek the "inner eye," or the Seer; in Hebrew, and with the *help of Masoretic* points it means the initiator and instructor, חֲנוֹךְ. It is a generic title; besides which his legend is

that of several other prophets, Jewish and heathen, with changes of made-up details, the root-form being the same. Elijah is also taken up into Heaven *alive;* and the astrologer, at the court of Isdubar, the Chaldean *Hea*-bani, is likewise raised to heaven by the god Hea, who was *his* patron, as Jehovah was of Elijah (whose name means in Hebrew "God-Jah," Jehovah, אֵלִיָּה), and again of *Elihu*, which has the same meaning. This kind of easy death, or *euthanasia*, has an esoteric meaning. It symbolises the death of any adept who has reached the power and degree, as also the purification, which enable him to die only in the physical body and *still live and lead a conscious life* in his astral body. The variations on this theme are endless, but the secret meaning is ever the same. The Pauline expression (Hebrews xi. 5) "that he should not see death"—*ut non videret mortem*—has thus an esoteric meaning, but nothing *supernatural* in it. The mangled interpretation given of some Biblical hints to the effect that Enoch, "whose years will equal those of the world," (of the *Solar* year, 365 days,) will share with Christ and the prophet Elijah the honours and bliss of the last advent and of the destruction of Antichrist—signify, *esoterically*, that some of the great adepts will return in the Seventh Race, when all Error will be made away with, and the advent of TRUTH will be heralded by those *Sishta*, the holy "Sons of Light."

The Latin church is not always logical, nor prudent either. She declares the "Book of Enoch" an apocrypha, and has gone so far as to claim, through Cardinal Cajetan and other luminaries of the Church, the rejection from the Canon of even the Book of Jude, who, though an *inspired* apostle, quotes from and thus sanctifies the Book of Enoch, which is alleged to be an apocryphal work. Fortunately, some of the dogmatics perceived the peril in time. Had they accepted Cajetan's resolution, they would have been forced to reject likewise the fourth Gospel; as St. John borrows literally from Enoch, and places in the mouth of Jesus, *a whole sentence!* (*Vide supra*, § XVIII., sub-sect. A, about the sheep and the robbers.)

Ludolph, the "father of Ethiopic literature," commissioned to investigate the various Enochian MSS. presented by Pereisc, the traveller, to the Mazarine Library, declared that "no book of Enoch could exist among the Abyssinians"! Further researches and discoveries worsted his too dogmatic assertion, as all know. Bruce and Ruppel found and brought that same work from Abyssinia some years later, and Bishop Laurence translated it. But Bruce despised it, and scoffed at its contents; as did all the rest of the Scientists. He declared it "a *Gnostic* work," in which "the age of giants who devour' nen—is given . . . hence it is another "*Apocalypsis*." Giants! another *fairy-tale*.

Such, however, was not the opinion of all the best critics. Dr. Hanneberg places the Book of Enoch along with the Third Book of the Maccabees, *at the head of the list of those whose authority stands the nearest to that of the canonical works.*

Verily, "where doctors disagree. . . ."

As usual, however, they were all right and all wrong. To accept Enoch as a Biblical character, a single living man, is like accepting Adam as the first one. Enoch was a generic title, applied to, and borne by, scores of individuals, at all times and ages, and in every race and nation. This may be easily inferred from the fact that the ancient Talmudists and the teachers of Midrashim are not agreed generally in their views about Hanokh, the Son of Yered. . . . Some say Enoch was a great Saint, beloved by God, and *taken alive to heaven* (*i.e.*, one who reached *Mukti* or *Nirvana*, on earth, as Buddha did and others still do); and others maintain that he was a sorcerer, a wicked magician. This shows only that Enoch, or its equivalent, was a term, even during the days of the later Talmudists, which meant "Seer," "Adept in the *Secret Wisdom*," etc., without any specification as to the character of the title-bearer. When Josephus, speaking of Elijah and Enoch (Antiquities, ix., 2), remarks that "it is written in the sacred books they (Elijah and Enoch) disappeared, but so that nobody knew that they died," it means simply that *they had died in their personalities*, as Yogis die to this day in India, or even some Christian monks to the world. They disappear from the sight of men and die—on the terrestrial plane—even for themselves. A seemingly figurative way of speaking, yet *literally true.*

"Hanokh transmitted the science of (astronomical) calculation and of computing the seasons to Noah," says the Midrash *Pirkah* R. Eliezar (cap. viii.), referring to Henoch that which others did to Hermes Trismegistus, because the two are identical in their esoteric meaning. "Hanokh" in this case, and his "Wisdom," belong to the cycle of the Fourth Atlantean Race,* and Noah to that of the Fifth.† In this case both represent the Root-Races, the present one and the one that preceded it. In another sense, Enoch disappeared, "he walked with God, and he was not, for God took him," the allegory referring to the disappearance of the Sacred and Secret knowledge from among men; for "God" (or *Java Aleim*—the high hierophants, the heads of the colleges of initiated priests‡) took him; in other words, the Enochs or the *Enoïchions*, the Seers and their knowledge and wisdom, became strictly

* Says the *Zohar*, "Hanokh had a book which was one with the book of the generations of Adam; this is the Mystery of Wisdom."

† Noah is heir to the Wisdom of Enoch; in other words, the Fifth is heir to the Fourth Race.

‡ *Vide Isis Unveiled*, Vol. 1, p. 575, *et seq.*

confined to the Secret Colleges of the Prophets, with the Jews, and to the temples with the Gentiles.

Interpreted with the help of merely the symbolical key, Enoch is the type of the dual nature of man—spiritual and physical. Hence he occupies the centre of the astronomical cross (given by Eliphas Lévi from a secret work), which is a six-pointed star, "the Adonai." In the upper triangle is the Eagle; in the left lower triangle stands the lion; in the right, the bull: while between the bull and the lion, over them and under the eagle, is the face of Enoch or man. (*Vide* illustrated diagram in *Isis Unveiled*, Vol. II., p. 452). Now the figures on the upper triangle represent the Four Races, leaving out the first—the *Chhayas* or Shadows—and the "Son of Man," *Enos* or *Enoch*, is in the centre, because he stands between the two (the Fourth and the Fifth) Races, as he represents the Secret Wisdom of both. These are the four animals of *Ezekiel* and of the *Revelation*. The same double triangle which in *Isis*, Vol. II, (p. 453), faces the Hindu *Adanari*, is by far the best. For there, only the three (for us) historical races are symbolized the third, the androgynous, by Ada-nari; the fourth, symbolized by the strong, powerful lion; and the fifth—the Aryan—by that which is its most sacred symbol to this day, the bull (and the cow).

A man of great erudition—a French savant—M. de Sacy, finds several most singular statements in the Book of Enoch, "worthy of the most serious examination," he says. For instance, "the author (Enoch) makes the solar year consist of 364 days, and seems to know periods of three, of five, and of eight years, followed by *four* supplementary days, which, in his system, appear to be those of the equinoxes and solstices." * . . . . To which he adds, later on, "I see but one means to palliate them (these 'absurdities'), it is to suppose that the author expounds some *fanciful* system which *may have existed* BEFORE THE ORDER OF NATURE HAD BEEN ALTERED AT THE PERIOD OF THE UNIVERSAL DELUGE."

Precisely so; and the Secret Doctrine teaches that that "order of nature" has been thus altered, and the series of the Earth's humanities too. For, as the angel *Uriel* tells Enoch: "Behold, I have showed thee all things, O Enoch; and all things have I revealed to thee. Thou seest the Sun, the Moon, and *those which conduct the stars* in Heaven, which cause all their operations, seasons, and arrivals to return. In the *days of sinners* THE YEARS SHALL BE SHORTENED . . . . the moon shall change its laws, etc." (chap. lxxix). In those days also, years before the great Deluge that carried away the Atlanteans and changed the face of the whole earth—because "the *earth* (on its axis) *became inclined*"—

* See Danielo's criticisms upon De Sacy, in the *Annales de Philosophie*, p. 393.

nature, geologically, astronomically, and cosmically in general, could not have been the same, just because the Earth *had inclined*. See chap. lxiv. (Sect. xi.) . . . . "And Noah cried with a bitter voice 'Hear me, hear me, hear me'; three times. And he said 'The earth labours and is violently inclined; surely, I shall perish with it.'"

This, by the way, looks like one of those many "inconsistencies," if the Bible is read literally. For, to say the least, this is a very strange fear in one who had "found grace in the eyes of the Lord" and been told to build an ark! But here we find the venerable Patriarch expressing as much fear as if, instead of a "friend" of God, he had been one of the Giants doomed by the wrathful deity. The earth has already *inclined*, and the deluge of waters has become simply a question of time, and yet Noah seems to know nothing of his intended salvation.

A decree had come indeed; the decree of nature and the Law of Evolution, that the earth should change its race, and that the Fourth Race should be destroyed to make room for a better one. The Manvantara had reached its turning point of *three and a half* Rounds, and gigantic physical Humanity had reached the acme of gross materiality. Hence the apocalyptic verse that speaks of a commandment gone forth that they may be destroyed, "that *their end may be*" (of the race); for they *knew* truly "every secret of the angels, every oppressive and secret power of the *Satans*, and every power of those who commit sorcery, as well as of those who make molten images in the whole earth."

And now a natural question. Who could have informed the apocryphal author of this powerful vision (to whatever age he may be assigned before the day of Galileo) that *the Earth could occasionally incline her axis?* Whence has he derived such astronomical and geological knowledge if the Secret Wisdom, of which the ancient Rishis and Pythagoras had drunk, is but a fancy, an invention of the later ages? Has Enoch read prophetically perchance in Frederick Klee's work on the Deluge (p. 79) these lines: "The position of the terrestrial globe with reference to the Sun has evidently been, in primitive times, different from what it is now; and this difference must have been caused by a displacement of the axis of rotation of the Earth."?

This reminds one of that other *unscientific* statement made by the Egyptian priests to Herodotus, namely, that the Sun has not always risen where it arises *now*, and that in former times the ecliptic had cut the equator at right angles.*

There are many such "dark sayings" throughout Purânas, Bible and Mythology; and to the occultist they divulge two facts: (*a*) that the ancients knew as well, and better, perhaps, than the moderns

* *Astronomie Ancienne*, Bailly, Vol. I., p. 203, and Vol. II., p. 216.

do, astronomy, geognosy and cosmography in general; and (*b*) that the globe and its behaviour have altered more than once since the primitive state of things. Thus, on the *blind* faith of *his* "ignorant" religion, which taught that Phaeton, in his desire to learn the *hidden* truth, made the Sun deviate from its usual course—Xenophantes asserts somewhere that, "the Sun turned toward another country"; which is a parallel, however slightly more scientific, if as bold, of Joshua stopping the course of the Sun altogether. Yet it may explain the teaching of the Northern mythology (in Jeruskoven) that, before the *actual order* of things, the Sun arose in the South, and its placing the Frigid Zone in the East, whereas now it is in the North.

The Book of Enoch, in short, is a *résumé*, a compound of the main features of the History of the Third, Fourth and Fifth Races; a very few prophecies from the present age of the world; a long retrospective, introspective and prophetic summary of universal and quite *historical* events—geological, ethnological, astronomical, and psychic—with a touch of theogony out of the antediluvian records. The Book of this mysterious personage is referred to and quoted copiously in the *Pistis Sophia*, and also in the *Zohar* and its most ancient Midrashim. Origen and Clement of Alexandria held it in the highest esteem. To say, therefore, that it is a post-Christian forgery is to utter an absurdity and to become guilty of an anachronism, since Origen, among others, lived in the second century of the Christian era, yet he mentions it as an ancient and venerable work. The secret and sacred name and its potency are well and clearly though allegorically described in the old volume. From the XVIIIth to the Lth chapter, the Visions of Enoch are all descriptive of the Mysteries of Initiation, one of which is the Burning Valley of the "Fallen Angels."

Perhaps St. Augustine was quite right in saying that the Church rejected the Book of Enoch out of her canon owing to its too great antiquity, *ob nimiam antiquitatem*.* There was no room for the events noticed in it within the limit of the 4004 years B.C. assigned to the world from its "creation"!

* City of God, I. xv. ch. xxiii.

§ XXII.

THE SYMBOLISM OF THE MYSTERY-NAMES IAO AND JEHOVAH, WITH THEIR RELATION TO THE CROSS AND CIRCLE.

WHEN the Abbé Louis Constant—known as Eliphas Lévi—said in his *Histoire de la Magie* that the "*Sepher Jezirah*, the *Zohar*, and the Apocalypse (of St. John) are the master-pieces of the Occult Sciences," he ought, if he wanted to be correct and clear, to have added, "in Europe." It is quite true that these works contain "more *significance* than words"; and that "its expression is poetical, while in numbers it is exact." Unfortunately, before any one can appreciate the *poetry* of the expressions, or the *exactness* of the numbers, he will have to learn the real significance and meaning of the terms and symbols used. And man will never learn this so long as he remains ignorant of the fundamental principle of the *Secret* Doctrine, whether in Oriental Esotericism, or in the Kabalistical symbology:—the *key, or value, in all their aspects, of the "God"-names, "Angel"-names, and "Patriarchal" names in the Bible*—their mathematical or geometrical value, and their relations to manifested nature.

Therefore, if, on the one hand, the *Zohar* "astonishes (the mystic) by the profundity of its views and the great simplicity of its images," on the other hand, that work misleads the student by such expressions as those used with respect to AIN-SOPH and *Jehovah*, notwithstanding the assurance that "the book is careful to explain that the human form with which it clothes God is but *an image of the word*, and that God should not be expressed by any thought, or any form." It is well known that Origen, Clemens, and the Rabbis confessed, with regard to the Kabala and the Bible, to their being *veiled* and *secret Books*; but few know that the esotericism of the Kabalistic books in their present *re-edited* form is simply another and still more cunning veil thrown upon the primitive symbolism of these secret volumes.

The idea of representing the *hidden* deity by the circumference of a Circle, and the Creative Power (male and female, or the Androgynous WORD), by the diameter across it, is one of the oldest symbols. It is upon this conception that every great Cosmogony was built. With the old Aryans, the Egyptians, and the Chaldeans, it was complete, as it embraced the idea of the eternal and immovable *Divine Thought* in its absoluteness, separated entirely from the incipient stage of (the so-called)

creation; and comprised psychological and even Spiritual evolution, and its mechanical work, or cosmogonical construction. With the Hebrews, however, though the former conception is to be distinctly found in the Zohar, and the Sepher Jezirah—or what remains of the latter—that which has been embodied subsequently in the *Pentateuch* proper, and especially in *Genesis*, is simply this secondary stage, to wit, the mechanical law of creation, or rather of construction; while theogony is hardly, if at all, outlined.

It is only in the first six chapters of *Genesis*, in the rejected *Book of Enoch*, and the misunderstood and mistranslated poem of *Job*, that true echoes of the archaic doctrine may now be found. The key to it is lost, even among the most learned Rabbis, whose predecessors in the early period of the middle ages have preferred, in their national exclusiveness and pride, and especially in their profound hatred of Christianity, to cast it into the deep sea of oblivion, rather than to share their knowledge with their relentless and fierce persecutors. Jehovah was their own tribal property, inseparable from, and unfit to play a part in, any other but the Mosaic Law. Violently torn out of his original frame, which he fitted and which fitted him, the "lord god of Abraham and Jacob" could hardly be crammed without damage and breakage into the new Christian Canon. Being the weakest, the Judeans could not help the desecration; but they kept the secret of the origin of their Adam Kadmon, or male-female Jehovah; and the new tabernacle proved a complete misfit for the old god: they were, indeed, avenged!

The statement that Jehovah was the tribal god of the Jews and no higher, will be denied like many other things. Yet the theologians are not in a position to tell us, in that case, the meaning of verses 8 and 9 in Deuteronomy, chapter xxxii. These verses say quite plainly: "When the MOST HIGH (not the "Lord," or "Jehovah" either) divided to the nations their inheritance, when he separated the Sons of Adam he set the bounds . . . according to the number of the children of Israel. . . . *The Lord's* (Jehovah's) *portion is his people; Jacob is the lot of his inheritance.*" This settles the question. So impudent were the modern translators of Bibles and Scriptures and so damaging are these verses, that, following in the steps traced for them by their worthy Church Fathers, each translator rendered these verses in his own way. While the above-cited quotation is taken *verbatim* from the authorized English version, in the French Bible (of the *Protestant Biblical Society* of Paris, according to the version revised in 1824 by J. E. Ostervald) one finds the "Most High" translated by *Souverain* (a Sovereign!!), the "sons of Adam" rendered by "the children of men," and the "Lord" changed into the "Eternal." For impudent sleight-of-hand, the French Protestant Church seems thus to have surpassed even English ecclesiasticism.

Nevertheless, one thing is patent: the "Lord's ("Jehovah's") portion" is his "chosen people" and none else, for, *Jacob alone is the lot of his inheritance.* What, then, have other nations, who call themselves Aryans, to do with this Semitic deity, the tribal god of Israel? Astronomically, the "Most High" is the Sun, and the "Lord" is one of his seven planets, whether it be *Iao*, the genius of the moon, or Ilda-Baoth-Jehovah, that of Saturn, according to Origen and the Egyptian Gnostics.* Let the "Angel Gabriel," the "Lord" of Iran, watch over his people; and Michael-Jehovah, over his Hebrews. These are not the gods of other nations, nor were they ever those of Jesus. As each Persian *Dev* is chained to his planet (see Origen's Copy of the Chart), so each Hindu Deva (a "Lord") has its allotted portion, a world, a planet, a nation or a race. Plurality of worlds implies plurality of gods. We believe in the former, and may recognize, but will never worship, the latter. (*Vide* Part III., "On Chains of Worlds and their Plurality.")

It has been repeatedly stated in this work that every religious and philosophical symbol had seven meanings attached to it, each pertaining to its legitimate plane of thought, *i.e.*, either purely metaphysical or astronomical; psychic or physiological, etc., etc. These seven meanings and their applications are hard enough to learn when taken by themselves; but the interpretation and the right comprehension of them become tenfold more puzzling, when, instead of being correlated, or made to flow consecutively out of and to follow each other, each, or any one of these meanings is accepted as the one and sole explanation of the whole symbolical idea. An instance may be given, as it admirably illustrates the statement. Here are two interpretations given by two learned Kabalists and scholars, of one and the same verse in *Exodus*, xxxiii, 18-23. Moses beseeches the Lord to show him his "glory." Evidently it is not the crude dead letter phraseology as found in the Bible that is to be accepted. There are *seven* meanings in the Kabala, of which we may give two as interpreted by the said two scholars. One of them quotes, while explaining: "Thou canst not see my face . . . I will put thee in the cleft of the rock . . . cover thee with my hand while I pass by. And then I will take away mine hand, and thou shalt see my *a'hoor*, my back; . ." and tells us in a gloss, "That is, I will show you 'My back,' *i.e.*, my visible universe, my lower manifestations, but, as a man still in the flesh, thou canst not

* With the Egyptian Gnostics it was Thoth (Hermes), who was chief of the Seven (*Vide* "Book of the Dead"). Their names are given by Origen, as *Adonai* (of the Sun) *Iao* (of the Moon), *Eloi* (Jupiter), *Sabao* (Mars), *Orai* (Venus), *Astaphoi* (Mercury), and, finally, *Ildabaoth* (Saturn).

see my invisible nature. So proceeds the Qabbalah."* This is correct, and is the cosmo-metaphysical explanation. And now speaks the other Kabalist, giving the numerical meaning. As it involves a good many suggestive ideas, and is far more fully given, we may allow it more space. This synopsis is from an unpublished MSS., and explains more fully what was given in § XVII., "The Holy of Holies," page 467.

The numbers of the name Moses are those of "I AM THAT I AM," so that the names Moses and Jehovah are at one in numerical harmony. The word Moses is $\frac{\text{משה}}{5,300,40,}$ and the sum of the values of its letters is 345; Jehovah—the genius *par excellence* of the lunar year—assumes the value of 543, or the reverse of 345. . . . In the third chapter of Exodus, in the 13th and 14th verses, it is said: And Moses said . . . Behold when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say, What is his name? What shall I say unto them? and God said unto Moses—"I am that I am."

The Hebrew words for this expression are *âhiye asher ahiyé*, and in the value of the sums of their letters stand thus:—

אהיה אשר אהיה
21 501 21

. . . This being his (God's) name, the sum of the values composing it are 21, 501, 21 are 543, or simply a use of the simple digit numbers in the name of Moses . . . but now so ordered that the name of 345 is reversed, and reads 543. . . . So that when Moses asks "Let me see Thy face or glory," the other rightly and truly replies "Thou canst not see my face" . . . but thou *shalt see me behind*—(the true sense, though not the precise words); because the corner and the *behind* of 543 is the *face* of 345—"for check and to keep a *strict use* of a set of numbers to develop certain *grand* results, for the object of which they are specifically employed." "In other uses," adds the learned Kabalist, "of the number they saw each other face to face. It is strange that if we add 345 to 543 we have 888, which was the gnostic Kabalistic value of the name Christ, who was Jehoshua or Joshua. And so also the division of the 24 hours of the day gives three eights as quotient. . . . The chief end of all this system of number checks was to preserve in perpetuity the exact value of the Lunar year in the natural measure of days."

This is the astronomical and numerical meaning in the secret theogony of sidereo-cosmical gods invented by the Chaldeo-Hebrews,

* *The Qabbalah*, by Isaac Myer.

and two meanings out of seven. The other five would astonish the Christians still more.

The series of Œdipuses who have endeavoured to interpret the riddle of the Sphinx, is long indeed. For many ages she has been devouring the brightest and the noblest intellects of Christendom; but now the Sphinx is conquered. In the great intellectual struggle which has ended in the complete victory of the Œdipuses of Symbolism, it is not the Sphinx, however, who, burning with the shame of defeat, has had to bury herself in the sea, but verily the many-sided symbol, named Jehovah, whom Christians—the *civilized* nations—have accepted for their God. The latter has collapsed under the too close analysis, and is—drowned. Symbologists have discovered with dismay that their adopted deity was only a mask for many other gods, an *Euhemerized* extinct planet, at best, the genius of the Moon and Saturn with the Jews, of the Sun and Jupiter, with early Christians; that the Trinity was, in truth, only an astronomical triad—unless they accepted the more abstract and metaphysical meanings given to it by the Gentiles—composed of the Sun (the Father), and the two planets Mercury (the Son) and Venus (the Holy Ghost, *Sophia*, the Spirit of Wisdom, Love and Truth, and Lucifer, as Christ, the bright and morning Star; *vide* "*Revelation*," *ch.* xxii., 15). Because, if the Father is the Sun (the elder Brother in the Eastern *inner* philosophy), the nearest planet to it is Mercury (Hermes, Budha, Thot), the name of whose mother on Earth was Maïa; the planet which receives seven times more light than any other: which fact led the Gnostics to call their Christos, and the Kabalists their Hermes (in the astronomical meaning), the "seven-fold light" (*vide at end of this* §). Finally, *this* God was Bel; the Sun being "Bel," with the Gauls, "Helios" with the Greeks, "Baal," with the Phœnicians; "El" in Chaldean, hence "EL-ohim," "Emanu-EL," *El*, "god," in Hebrew. But even the Kabalistic god has vanished in the rabbinical workmanship, and one has now to turn to the innermost metaphysical sense of the *Zohar* to find in it anything like Ain-Soph, the nameless deity and the Absolute, so authoritatively and loudly claimed by the Christians. But it is certainly not to be found in the Mosaic books, by those who try to read without a Key to them. Ever since it was lost Jews and Christians have tried their best to blend these two conceptions, but in vain. They have only succeeding in finally robbing even the Universal Deity of ITS majestic character and primitive meaning.

This is what was said in "*Isis Unveiled*":—

It would seem, therefore, but natural to make a difference between the mystery-god Ιαω, adopted from the highest antiquity by all who participated in the esoteric knowledge of the priests, and his phonetic counterparts, whom we find treated with so little reverence by the Ophites and other Gnostics.

In the Ophite gems of King ("Gnostics") we find the name of IAO repeated, and often confounded with that of *Jevo*, while the latter simply represents one of the genii antagonistic to Abraxas. But the name IAO neither originated with, nor was it the sole property of the Jews. Even if it had pleased Moses to bestow the name upon the tutelary "Spirit," the alleged protector and national deity of the "chosen people of Israel," there is yet no possible reason why other nationalities should receive Him as the Highest and One-living God. But we deny the assumption altogether. Besides, there is the fact that Jaho or Iao was a "Mystery name" from the beginning, for יהיה and יה never came into use before King David. Anterior to his time, few or no proper names were compounded with *Iah* or Jah. It looks rather as though David, being a sojourner among the Tyrians and Philistines (2 Samuel), brought thence the name of Jehovah. He made Zadok high priest, from whom came the Zadokites or Sadducees. He lived and ruled first at Hebron הברין, Habir-on or Kabeir-town, where the rites of the four (mystery-gods) were celebrated. Neither David nor Solomon recognized either Moses or the law of Moses. They aspired to build a temple to יהוה, like the structures erected by Hiram to Hercules and Venus, Adon and Astarte.

Says Fürst: "The very ancient name of God, Yaho, written in the Greek Ιαω, appears, apart *from its derivation*, to have been an old mystic name of the Supreme deity of the Shemites. Hence it was told to Moses when he was initiated at Hor-eb—the *cave*—under the direction of Jethro, the Kenite (or Cainite) priest of Midian. In an old religion of the Chaldeans, whose remains are to be found among the Neo-Platonists, the highest divinity, enthroned above the seven heavens, representing the Spiritual Light-Principle . . . . and also conceived of as Demiurgus,* was called Ιαω (יהו), who was, like the Hebrew Yaha, mysterious and unmentionable, and whose name was communicated to the Initiated. The Phœnicians had a Supreme God, whose name was triliteral and *secret*, and he was Ιαω."† (*Isis Unveiled*), Vol. II., p. 298.)

The Cross, say the Kabalists, repeating the lesson of the Occultists, is one of the most ancient—nay, perhaps, the *most* ancient of symbols. This is demonstrated at the very beginning of the *Proem* (Vol. I.). The Eastern Initiates show it coeval with the circle of Deific infinitude and the first differentiation of the Essence, the union of spirit and matter. This was rejected, and the astronomical allegory alone was accepted and made to fit into cunningly imagined terrestrial events.

Let us demonstrate this statement. In astronomy, as said, Mercury is the son of Cœlus and Lux—of the sky and light, or the Sun; in mythology he is the progeny of Jupiter and Maia. He is the "messenger" of his Father Jupiter, the Messiah of the Sun; in Greek, his name "Hermes," means, among other things, the "Interpreter"—the "Word" by mouth; the LOGOS, or VERBUM. Now, Mercury, besides being born on Mount Cyllene among shepherds, is the patron of the

* By very few though, for the creators of the material universe were always considered as subordinate gods to the Most High Deity.

† Lydus I., c. Ledrenus, I. c.

latter. A psychopompic genius, he conducted the souls of the dead to Hades and brought them back, an office attributed to Jesus, after his death and resurrection. The symbols of Hermes-Mercury (*Dii Termini*) were placed along and at the turning points of highways (as crosses are now placed in Italy) and *they were cruciform*.* Every seventh day the priests anointed these *termini* with oil, and once a year hung them with garlands, hence they were the *anointed*. Mercury, when speaking through his oracles said, "I am he whom you call the Son of the Father (Jupiter) and Maia. Leaving the King of Heaven (the Sun) I come to help you, mortals." Mercury heals the blind and restores sight, mental and physical.† He was often represented as three-headed and called "Tricephalos," "Triplex," as one with the Sun and Venus. Finally, Mercury, as Cornutus‡ shows, was sometimes figured under a cubic form, without arms, because "the power of speech and eloquence can prevail without the assistance of arms or feet." It is this cubic form which connects the *termini* directly with the cross, and the eloquence or the power of speech of Mercury, which made the crafty Eusebius say "Hermes is the emblem of the Word which creates and interprets all," for it is the *creative* word; and he shows Porphyry teaching that the speech of Hermes, (now interpreted "*Word of God*" (!) in Pymander) a creative speech (*Verbum*), is the seminal principle scattered throughout the Universe.§ In Alchemy "Mercury" is the radical *Moyst*, primitive or elementary water, containing the seed of the Universe, fecundated by the solar fires. To express this fecundating principle, a phallus was often added to the cross (the male and female, or the vertical and the horizontal united) by the Egyptians (*Vide* Egyptian Museums). The cruciform *termini* also represented this dual idea, which was found in Egypt in the *cubic* Hermes. The author of "Source of Measures" tells us why. (But see the last page of § XVI., about the Gnostic Priapus).

As shown by him, the cube unfolded becomes in display a cross of the *tau*, or the Egyptian, form; or again, "the circle attached to the *tau* gives the ansated cross" of the old Pharaohs. They had known this from their priests and their "Kings Initiates" for ages, and also what was meant by "the attachment of a man to the cross," which idea "was made to co-ordinate with that of the origin of human life, and hence the *phallic form*." Only the latter came into action æons and ages after the idea of the carpenter and artificer of the Gods,

* Montfaucon, *Antiquities*. See plates in Vol. I., plate 77. The disciples of Hermes go after their death to his planet, Mercury—their Kingdom of Heaven.

† Cornutus.

‡ Lydus de Mensibus, iv.

§ *Preparat, Evang.* I. iii. ch. 2.

Visvakarma, crucifying the "Sun-Initiate" on the cruciform lathe. As the same author writes: "*the attachment of a man to the cross* . . . was made use of in this very form of display by the Hindus"; but, made "to co-ordinate" with the idea of the new rebirth of man by *spiritual*, not physical regeneration. The candidate for initiation was attached to the *tau* or astronomical cross with a far grander and nobler idea than that of the origin of mere *terrestrial* life.

On the other hand, the Semites seem to have had no other or higher purpose in life than that of procreating their species. Thus, geometrically, and according to the reading of the Bible by means of the numerical method, the author of the "Hebrew-Egyptian Mystery" is quite correct. *Their* (the Jewish) entire system—

"Seems to have been anciently regarded as one resting in nature, and one which was adopted by nature, or God, as the *basis of law* of the exertion practically of creative power—*i.e.*, it was the *creative design*, of which creation was practically the application. This seems to be established by the fact that, under the system set forth, measures of *planetary times* serve co-ordinately as measures of the *size* of planets, and of the peculiarity of their shapes—*i.e.*, in the extension of their equatorial and polar diameters" . . . etc., etc. (p. 3). . . . "This system seems to underlie the whole Biblical structure (that of creative design), as a foundation for its *ritualism* and for its display of the works of the Deity in the way of *architecture*, by use of the sacred unit of measure in the Garden of Eden, the Ark of Noah, the Tabernacle, and the Temple of Solomon."

Thus, on the very showing of the defenders of this system the Jewish Deity is proved to be, at best, only the manifested *duad*, never the One absolute ALL. Geometrically demonstrated, he is a NUMBER; symbolically, an *euhemerized* Priapus; and this can hardly satisfy a mankind thirsting after the demonstration of real spiritual truths, and the possession of a god with a divine, not anthropomorphic, nature. It is strange that the most learned of modern Kabalists can see in the cross and circle nothing but a symbol of the manifested *creative* and *androgyne* deity in its relation to, and interference with, this phenomenal world.* One author believes that "man (read the Jew and Rabbi) obtained knowledge of the practical measure . . . . by which nature was thought to adjust the planets in size to harmonize with the notation of their movements" . . . . and adds: "it seems he did obtain it, and esteemed its possession as the means of his realization of the Deity—that is, he approached *so nearly to a conception of a Being having a mind like his own*, only infinitely more powerful, as to be able to realize *a law of creation*

* See the *Zohar* and the two Qabbalahs (by Messrs. I. Myer and Mathers), with interpretations, if the reader would satisfy himself of this.

established by that Being, which must have existed prior to any creation (Kabalistically called the *Word*)" ("*Source of Measures*," p. 5).

This may have satisfied the practical *Semite* mind, but the Eastern Occultist has to decline the offer of *such* a God; indeed, a Deity, a Being, "having a mind like that of man, only infinitely more powerful," is *no* God that has any room *beyond* the cycle of creation. He has nought to do with the *ideal* conception of the eternal universe. He is, at best, one of the *creative subordinate* powers, the Totality of which is called the "Sephiroth," the "Heavenly Man," and Adam Kadmon, the *second logos* of the Platonists.

This very same idea is clearly found at the bottom of the ablest definitions of the Kabala and its mysteries, *e.g.*, by John A. Parker, as quoted in the same work:—

"The key of the Kabala is *thought to be the geometrical relation of the area of the circle inscribed in the square*, or, of the cube to the sphere, giving rise to the relation of diameter to circumference of a circle with the numerical value of this relation expressed in integrals. The relation of diameter to circumference, being a supreme one connected with the god-names of Elohim and Jehovah (which terms are expressions numerically of these relations respectively, the first being of circumference, the latter of diameter), embraces all. Two expressions of circumference to diameter in integrals are used in the Bible: (1) The perfect, and (2) the imperfect. One of the relations between these is such that (2) substracted from (1) will leave a *unit* of a diameter value in terms, or in the denomination of the circumference value of the perfect circle, or a unit straight line having a perfect circular value, or a factor of circular value" (p. 22).

Such calculations can lead one no further than to unriddle the mysteries of the *third* stage of Evolution, or the "third creation of Brahmâ." The initiated Hindus know how to "square the circle" far better than any European. But of this more anon. The fact is that the Western Mystics commence their speculation only at that stage when the universe "falls into matter," as the occultists say. Throughout the whole series of Kabalistic books we have not met with one sentence that would hint in the remotest way at the psychological and spiritual, as well as at the mechanical and *physiological* secrets of "creation." Shall we, then, regard the evolution of the Universe as simply a prototype, on a gigantic scale, of the act of procreation? as "divine" *Phallicism*, and rhapsodize on it as the evilly-inspired author of a late work of this name has done? The writer does not think so. And she feels justified in saying so, since the most careful reading of the Old Testament—esotericallly, as well as exoterically—seems to have carried the most enthusiastic enquirers no further than a certainty on mathematical grounds that from the first to the last chapter of the *Pentateuch* every scene, every character or event are shown connected, directly or indirectly, with the *origin of birth* in its crudest and most

brutal form. Thus, however interesting and ingenious the rabbinical methods, the writer, in common with other Eastern Occultists, must prefer those of the Pagans.

It is not, then, in the Bible that we have to search for the origin of the Cross and Circle, but beyond the Flood. Therefore, returning to Eliphas Levi and the Zohar, we answer for the Eastern Occultists and say that, applying practice to principle, they agree entirely with Pascal, who says that "God is a circle, the centre of which is everywhere and the circumference nowhere," whereas the Kabalists say the reverse, and maintain it solely out of their desire to veil their doctrine. By the way, the definition of Deity by the Circle is not Pascal's at all, as E. Levi thought. It was *borrowed* by the French philosopher from either Mercury Trismegistus or Cardinal Cusa's Latin work, *De Doctâ Ignorantiâ*, in which he makes use of it. It is, moreover, disfigured by Pascal, who replaces the words "Cosmic Circle," which stand symbolically in the original inscription, by the word *Theos*. With the ancients both words were synonymous.

A.

Cross and Circle.

Something of the divine and the mysterious has ever been ascribed, in the minds of the ancient philosophers, to the shape of the circle. The old world, consistent in its symbolism with its pantheistic intuitions, uniting the visible and the invisible Infinitudes into one, represented Deity and its outward VEIL alike—by a circle. This merging of the two into a unity, and the name *theos* given indifferently to both, is explained, and becomes thereby still more *scientific* and philosophical. Plato's etymological definition of the word *theos* has been shown elsewhere. He derives it from the verb θεεῖν (see *Cratylus*), "to move," as suggested by the motion of the heavenly bodies which he connects with deity. According to the Esoteric philosophy, this Deity is during its "nights" and its "days" (*i.e.*, cycles of rest or activity) "the *eternal perpetual motion*," "the EVER-BECOMING, as well as the ever universally present, and the ever Existing." The latter is the root-abstraction, the former—the only possible conception in human mind, if it disconnects this deity from any shape or form. It is a perpetual, never-ceasing evolution, circling back in its incessant progress through æons of duration into its original status—ABSOLUTE UNITY.

It was only the minor gods, who were made to carry the symbolical attributes of the higher ones. Thus, the god *Shoo*, the personification of *Ra*, who appears as "the great Cat of the Basin of Persea in An"

(*See "Book of the Dead," Ritual* XVII., 45-47), was often represented in the Egyptian monuments seated, and holding a cross, symbol of the four quarters, or the Elements, attached to a Circle.

In that very learned work, "The Natural Genesis," by Mr. Gerald Massey, on pp. 408—455 (Vol. I.), under the heading, "Typology of the Cross," there is more informaton to be had on the cross and circle than in any other work we know of. He who would fain have proofs of the antiquity of the Cross is referred to these two volumes. The author shows that "the circle and the cross are inseparable. . . . The crux ansata unites the circle and cross of the four corners. From this origin they came to be interchangeable at times. For example, the Chakra, or Disk of Vishnu, is a circle. The names denote the circling, wheeling round, periodicity, the wheel of time. This the god uses as a weapon to hurl at the enemy. In like manner, Thor throws his weapon, the Fylfot, a form of the four-footed cross (Swastica) and a type of the four quarters. Thus the cross is equivalent to the circle of the year. . . . The wheel emblem unites the cross and circle in one, as does the hieroglyphic cake and the Ankh-te ☥."

Nor was the double glyph sacred with the profane, but only with the Initiates. For Raoul-Rochette shows (*ibid*) "the sign ♀, occurring as the *reverse* of a Phœnician coin, with a Ram as the obverse. . . . . The same sign, sometimes called Venus' Looking-Glass, because it typified reproduction, was employed to mark the hind-quarters of valuable brood mares of Corinthian and other beautiful breeds of horses" (Raoul-Rochette, loc. cit. *De La Croix Ansée, Mém. de l'Académie des Sciences*, pl. 2, Nos. 8, 9, also 16, 2, p. 320, quoted in "*Nat. Gen.*"), which proves that so far back as those early days the cross had already become the symbol of human procreation, and that oblivion of the *divine* origin of Cross and Circle had been forgotten.

Another form of the cross is given from the *Journal of the Royal Asiatic Society* (vol. xviii., p. 393, pl. 4) :—

"At each of the four corners is placed a quarter arc of an oviform curve, and when the four are put together they form an oval; thus the figure combines the cross with the circle round in four parts, corresponding to the four corners of the cross. The four segments answer to the four feet of the Swastica cross and the Fylfot of Thor. The four-leaved lotus flower of Buddha, is likewise figured at the centre of this cross, the lotus being an Egyptian and Hindu type of the four quarters. The four quarter arcs, if joined together, would form an ellipse, and the ellipse is also figured on each arm of the cross. This ellipse therefore denotes the path of the earth . . . . Sir J. Y. Simpson copied the following specimen ⊸Z⊸, which is here presented, as the cross of the two equinoxes and the two solstices placed within the figure of the earth's path.

The same ovoid or boat-shaped figure appears at times in the Hindu drawings with seven steps at each end as a form or a mode of Meru."

This is the astronomical aspect of the double glyph. There are six more aspects, however, and an attempt may be made to interpret a few of these. The subject is so vast that it would require in itself alone many volumes.

But the most curious of these Egyptian symbols of Cross and Circle, spoken of in the above cited work, is one which receives its full explanation and final colour from Aryan symbols of the same nature. Says the author :—

"The four-armed Cross is simply the cross of the four quarters, but the cross sign is not always simple.* This is a type that was developed from an identifiable beginning, which was adapted to the expression of various ideas afterwards. The most sacred cross of Egypt that was carried in the hands of the gods, the Pharaohs, and the mummied dead, is the *Ankh* ☥ the sign of life, the living, an oath, the covenant . . . The top of this is the hieroglyphic Ru ⬭ set upright on the Tau-Cross. The Ru is the door, gate, mouth, the place of outlet. This denotes the *birth-place* in the northern quarter of the heavens, from which the Sun is reborn. Hence the Ru of the *Ankh sign is the feminine type of the birth-place, representing the north.* It was in the NORTHERN QUARTER that the GODDESS OF THE SEVEN STARS, called the "Mother of the Revolutions," gave birth to time in the earliest cycle of the year. The first sign of this primordial circle and cycle made in heaven is the earliest shape of the Ankh-cross ☥, a mere loop which contains both a circle and the cross in one image. This loop or noose is carried in front of the oldest genitrix, *Typhon of the great Bear*, as her *Ark*, the ideograph *of a period, an ending, a time*, shown to mean one revolution.

"This then represents the circle made in the northern heaven by the Great Bear, which constituted the earliest year of time, from which we infer that the loop or Ru of the North represents that quarter, the birth-place of time when figured as the Ru of the Ankh symbol. Indeed this can be proved. The noose is an Ark or Rak type of reckoning. The Ru of the Ankh-cross was continued in the Cypriote RO and the Coptic Ro, P.† The Ro was carried into the Greek cross ☧, which is formed of the Ro and Chi or R-K. . . . The Rak, or Ank, was the sign of all beginning (*Arche*) on this account, and the Ank-tie is the cross of the North, the hind part of Heaven. . . ."

Now this, again, is entirely astronomical and phallic. The Purânic version in India gives the whole another colour ; and without, however,

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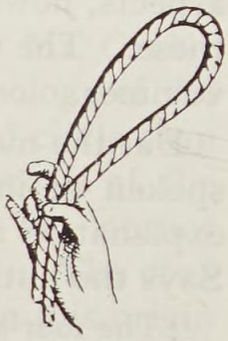
* Certainly not ; for very often there are symbols *made to symbolize other* symbols, and these are in turn used in ideographs.

† The R of the Slavonian and Russian alphabets (the Kyriletza) is also the Latin P.

destroying the above interpretation it is made to reveal a portion of its mysteries with the help of the astronomical key, and thus offers a more metaphysical rendering. The "Ankh-tie" does not belong to Egypt alone. It exists under the name of pâsa, a cord which Siva holds in the hand of his right back arm* (Siva having four arms). The Mahadeva is represented in the posture of an ascetic, as Maha-Yogi, with his third eye , which is "the Ru, , set upright on the Tau-Cross" in another form. The pâsa is held in the hand in such a way that it is the first finger and hand near the thumb which make the cross, or loop and crossing. Our Orientalists would have it to represent a cord to bind refractory offenders with, because, forsooth, Kali, Siva's consort, has the same as an attribute!



The *pâsa* has here a double significance, as also has Siva's *trisuli* and every other divine attribute. This significance lies in Siva, as Rudra has certainly the same meaning as the Egyptian ansated cross in its cosmic and mystic meaning. In the hand of Siva it becomes *linghayic* and *yonic*. That which is meant is this: Siva, as said before, is unknown by that name in the Vedas; and it is in the white *Yajur* Veda that he appears for the first time as the great god—MAHADEVA—whose symbol is the lingham. In Rig Veda he is called Rudra, the "howler," the beneficent and the maleficent Deity at the same time, the Healer and the Destroyer. In the Vishnu Purâna, he is the god who springs from the forehead of Brahmâ, who separates into male and female, and he is the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others, black and ferocious. In the Vedas, he is the divine Ego aspiring to return to its pure, deific state, and at the same time that divine ego imprisoned in earthly form, whose fierce passions make of him the "roarer," the "terrible." This is well shown in the Brihadâranyaka Upanishad, wherein the Rudras, the progeny of Rudra, god of fire, are called the "ten vital breaths" (*prâna*, life) with *manas*, as eleventh, whereas as Siva, he is the *Destroyer* of that life. Brahmâ calls him Rudra, and gives him, besides, seven other names, which names are his seven forms of manifestation, also the seven powers of nature which destroy but to recreate or regenerate.

Hence the cruciform noose (*pâsa*) in his hand, when he is represented as an ascetic, the *Mahayogin*, has no phallic signification, and it, indeed, requires a strong imagination bent in this direction to find such even in

* See Moor's "Hindu Pantheon," plate xiii.

an astronomical symbol. As an emblem of "door, gate, mouth, the place of outlet" it signifies the "strait gate" that leads to the kingdom of heaven, far more than the "birth-place" in a physiological sense.

It is a *Cross in a Circle* and *Crux Ansata*, truly; but it is a Cross on which all the human passions have to be crucified before the Yogi passes through the "strait gate," the narrow circle that widens into an infinite one, as soon as the *inner* man has passed the threshold.

As to the mysterious constellation of the Seven Rishis in the great Bear, if Egypt made them sacred to "the oldest genitrix, Typhon"—India has connected all these symbols ages ago with time or *Yuga* revolutions, and the Saptarishis are intimately connected with our present age—the Dark *Kali Yug*.* The great Circle of Time, on the face of which fancy in India has represented the Tortoise (Kurma, or Sisumâra, one of the Avatars of Vishnu), has the Cross placed on it by nature in its division and localisation of stars, planets and constellations. Thus in *Bhagavata Purâna V., xxx.*, it is said that "at the *extremity of the tail of that animal, whose head is directed toward the South* and whose body is *in the shape of a ring* (Circle), Dhruva (the ex-pole star) is placed; and *along that tail* are the Prajâpati, Agni, Indra, Dharma, etc.; and *across its loins* the Seven Rishis." This is then the first and earliest Cross and Circle, into the formation of which enters the Deity (symbolized by Vishnu), the Eternal Circle of Boundless Time, *Kala*, on whose plane lie crossways all the gods, creatures, and creations born in Space and Time;—who, as the philosophy has it, all die at the Mahapralaya.

Meanwhile it is they, the Seven Rishis, who mark the time and the duration of events in our septenary life cycle. They are as mysterious as their supposed wives, the Pleiades, of whom only one—she who hides—has proven virtuous. The Pleiades (Krittika) are the nurses of Karttikeya, the God of War (Mars of the Western Pagans), who is called the Commander of the celestial armies—or rather of the Siddhas (translated Yogis in heaven, and holy sages on the earth)—"Siddha-sena," which would make Karttikeya identical with Michael, the "leader of the celestial hosts" and, like himself, a virgin *Kumâra*.† Verily he is the "Guha," the *mysterious one*, as much so as are the Saptarshis and the Krittika (seven Rishis and the Pleiades), for the interpretation of all these combined, reveal to the adept the greatest mysteries of occult nature. One point is worth mention in this question of cross and

* Described in the "*Mission des Juifs*" by the Marquis St. Yves d'Alveydre, the hierophant and *leader* of a large party of French Kabalists, as the Golden Age!

† The more so since he is the reputed slayer of Tripurasura and the Titan Taraka. Michael is the conqueror of the dragon, and Indra and Karttikeya are often made identical.

circle, as it bears strongly upon the elements of fire and water, which play such an important part in the circle and cross symbolics. Like Mars, who is alleged by Ovid to have been born of a mother alone (Juno), without the participation of a father, or like the Avatars (Krishna, for instance), in the West as in the East—Karttikeya is born, but in a still more miraculous manner—begotten by neither father nor mother, but out of a seed of Rudra Siva, *viâ Agni*, who dropped it into the Ganges. Thus he is born from *fire and water*—a "boy bright as the Sun and beautiful as the moon." Hence he is called *Agnibhuva* (Agni's son) and *Ganga-putra* (Son of Ganges). Add to this the fact that the Krittika, his nurses, as Matsya Purâna shows, are presided over by Agni, or, in the authentic words—"The seven Rishis are on a line with the brilliant Agni," and hence are called Agneya—and the connection is easy to follow.

It is, then, the Rishis who mark the time and the periods of Kali-yuga, the age of sin and sorrow. See in the Bhagavata Purâna XII., 11, 2, 6, 32, and Vishnu Purâna. Says the latter: "When the splendour of Vishnu (Krishna) departed for heaven, then did the Kali Yug, during which men delight in sin, invade the world. . . . . When the Seven Rishis were in Maghâ, the Kali Yug, comprising 1,200 (divine) years (432,000 years of mortals), began; and when from Maghâ, they shall reach Pûrvashadha, then will this Kali age attain its growth, under Nanda and his successors."* This is the revolution of the Rishis "when the two first stars of the Seven Rishis (of the Great Bear) rise in the heavens, and some lunar asterism is seen at night, at an equal distance between them, then the Seven Rishis continue stationary in that conjunction for a hundred years," a hater of Nanda makes Parasâra say. According to Bentley, it is in order to show the quantity of the precession of the equinoxes that this notion originated among the astronomers. It was done "by assuming an imaginary line, or great circle, passing through the poles of the ecliptic and the beginning of the fixed Maghâ, which circle was supposed to cut some of the stars in the Great Bear. . . . The seven stars being called the Rishis, the Circle so assumed was called the line of the Rishis . . . . and being invariably fixed to the beginning of the lunar asterism Maghâ, the precession would be noted by stating the degree . . . of any moveable lunar mansion cut by that line or circle as an index" ("Historical View of the Hindu Astronomy," p. 65).

* Nanda is the first Buddhist Sovereign, Chandragupta, against whom all the Brahmins were so arrayed; he of the Morya Dynasty, and the grandfather of Asoka. This is one of those passages that do not exist in the earlier Purânic MSS. They were added by the Vaishnavas, who interpolated almost as much, out of Sectarian spite, as the Christian Fathers did.

There was, and still exists, a seemingly endless controversy about the chronology of the Hindus. Here is a point that could help to determine—approximately at least—the age when the symbolism of the Seven Rishis and their connection with the Pleiades began. When Karttikeya was delivered to them by the gods to be nursed, the Krittika were only six—whence Karttikeya is represented with *six heads;* but when the poetical fancy of the early Aryan symbologists made of them the consorts of the Seven Rishis, they *were seven.* Their names are given, and these are Amba, Dula, Nitatui, Abrayanti, Maghâyanti, Varshayanti, and Chupunika. There are other sets of names which differ, however. Anyhow, the Seven Rishis were made to marry the Seven Krittika before the disappearance of the seventh Pleiad. Otherwise, how could the Hindu astronomers speak of that which, without the help of the strongest telescopes, no one can see? This is why, perhaps, in every such case the majority of the events described in the Hindu allegories is fixed upon as "a very recent invention, certainly *within* the Christian era"?

The oldest MSS. in Sanskrit on astronomy, begin their series of *Nakshatras* (the 27 lunar asterisms) with the sign of *Krittika*, and this can hardly make them earlier than 2780 B.C., (see the "Vedic Calendar," accepted even by the Orientalists); though they get out of the difficulty by saying that the said Calendar does not *prove* that the Hindus knew anything of astronomy at that date, and assure their readers that, Calendars notwithstanding, the Indian *pundits* may have acquired their knowledge of the lunar mansions headed by Krittika from the Phœnicians, etc. However that may be, the Pleiades are the central group of the system of sidereal symbology. They are situated in the neck of the constellation of *Taurus*, regarded by Mädler and others, in astronomy, *as the central group* of the system of The Milky Way, and in the Kabala and Eastern Esotericism, as the *sidereal septenate* born from the first manifested side of the upper triangle, the concealed △. This manifested side is *Taurus*, the Symbol of ONE (the figure 1), or of the first letter of the Hebrew alphabet, *Aleph* א (bull or ox) whose synthesis is ten (10), or י *Yodh*, the perfect letter and number. The Pleiades (Alcyone, especially), are thus considered, even in astronomy, as the central point around which *our Universe of fixed stars revolves*, the focus from which, and into which the *divine breath*, MOTION, works incessantly during the Manvantara. Hence—in the Occult philosophy and its sidereal symbols —it is this Circle and the starry cross on its face, which play the most prominent part.

The Secret Doctrine teaches us that everything in the universe, as well as the universe itself, is formed (created) during its periodical manifestations—by accelerated MOTION set into activity by the BREATH of

the ever-to-be-unknown power (unknown to present mankind, at any rate) within the phenomenal world. The Spirit of Life and Immortality was everywhere symbolized by a circle: hence the serpent biting his tail, represents the circle of Wisdom in infinity; as does the astronomical cross—the cross within a circle, and the globe, with two wings added to it, which then became the sacred *Scarabæus* of the Egyptians, its very name being suggestive of the secret idea attached to it. For the Scarabæus is called in Egypt (in the *papyri*) *Khopirron* and *Khopri* from the verb *Khopron* "to become," and has thus been made a symbol and an emblem of human life and of the successive *becomings* of man, through the various peregrinations and metempsychoses (reincarnations) of the liberated Soul. This mystical symbol shows plainly that the Egyptians believed in reincarnation and the successive lives and existences of the Immortal entity. Being, however, an esoteric doctrine, revealed only during the mysteries by the priest-hierophants and the Kings-Initiates to the candidates, it was kept secret. The incorporeal intelligences (the Planetary Spirits, or Creative Powers) were always represented under the form of circles. In the primitive philosophy of the Hierophants these *invisible* circles were the prototypic causes and builders of all the heavenly orbs, which were their *visible* bodies or coverings, and of which they were the souls. It was certainly a universal teaching in antiquity. (See *Ezekiel*, ch. I.)

"Before the mathematical numbers," says Proclus (*in Quinto Libro*, EUCLID), "there are the *Self-moving* numbers; before the figures apparent—the vital figures, and before producing the material worlds *which move in a Circle*, the Creative Power produced the *invisible* Circles."

Deus enim et circulus est, says Pherecydes, in his hymn to Jupiter. It was a Hermetic axiom, and Pythagoras prescribed such a circular prostration and posture during the hours of contemplation. "The devotee must approach as much as possible the form of a perfect circle," prescribes the Secret Book. Numa tried to spread among the people the same custom, Pierius* tells his readers; and Pliny says: "During our worship, we roll up, so to say, our body in a ring, *totum corpus circumagimur*." † The vision of the prophet Ezekiel reminds one

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* *Pierius Vale.*

† The goddess Basht (or Pasht) was represented with the head of a cat. This animal was sacred in Egypt for several reasons: as a symbol of the Moon, "the eye of Osiris" or the "Sun," during night. The cat was also sacred to Sokhit. One of the mystic reasons was because of its body being rolled up in a *circle* when asleep. The posture is prescribed for occult and magnetic purposes, in order to regulate in a certain way the circulation of the vital fluid, with which the cat is pre-eminently endowed. "The nine lives of a cat" is a popular saying based on good physiological and occult reasons. Mr. G. Massey gives also an astronomical reason for it which may be found in § I. "SYMBOLISM." "The cat saw the Sun, had it in its eye by night (was the eye

forcibly of this mysticism of the circle, when he beheld a *whirl-wind* from which came out "one *wheel* upon the earth" whose work "*was* as it were a wheel in the middle of a wheel" (ch. i. vv. 4-16). . . "for the Spirit of the living creature *was* in the wheels" (v. 20).

"*Spirit* whirleth about continually and returneth again according to his circuits"—says Solomon (*Eccles.* i. 6), who is made in the English *translation* to speak of the "Wind," and in the *original text* to refer both to the *Spirit* and the *Sun*. But the *Zohar*, the only true glossary of the Kabalistic *Preacher*, in explanation of this verse, which is, perhaps, rather hazy and difficult to comprehend, says that "it seems to say that the sun moves in circuits, whereas it refers to the Spirit *under the Sun*, called the holy Spirit, that moves circularly, toward both sides, that they (It and the Sun) *should be united in the same Essence*." . . . (*Zohar*, fol. 87, col. 346.)

The Brahmanical "Golden Egg," from within which emerges Brahmâ, the creative deity, is the "circle with the Central Point" of Pythagoras, and its fitting symbol. In the Secret Doctrine the concealed UNITY—whether representing PARABRAHMAM, or the "GREAT EXTREME" of Confucius, or the Deity concealed by PHTA, the Eternal Light, or again the Jewish EN-SOPH, is always found to be symbolized by a circle or the "nought" (absolute *No-Thing* and Nothing, because it is *infinite* and the ALL); while the god-manifested (by its works) is referred to as the *diameter of that circle*. The symbolism of the underlying idea is thus made evident: the right line passing through the centre of a circle has, in the geometrical sense, length, but neither breadth or thickness: it is an imaginary and feminine symbol, crossing eternity and made to rest on the plane of existence *of the phenomenal world*. It is *dimensional*, whereas its circle is dimensionless, or, to use an algebraical term, it is the dimension of an equation. Another way of symbolizing the idea is found in the Pythagorean sacred *Decade* which synthesizes, in the dual numeral *Ten* (the 1 and a circle or cipher), the absolute ALL manifesting itself in the WORD or generative Power of Creation.

B.

THE FALL OF THE CROSS INTO MATTER.

Those who would feel inclined to argue upon this Pythagorean symbol by objecting that it is not yet ascertained, so far, at what period of

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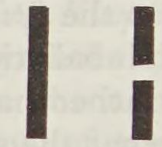
of night), when it was otherwise unseen by men (for as the moon reflects the light of the Sun, so the cat was supposed to reflect it on account of its phosphorescent eyes) . . . We might say the moon *mirrored* the solar light, because we have *looking-glasses*. With them the cat's eye was the mirror."

antiquity the *nought* or cipher occurs for the first time—especially in India—are referred to Vol. II. of "*Isis Unveiled*," pp. 299, 300, *et seq.*

Admitting for argument's sake that the ancient world was no, acquainted with our modes of calculation or Arabic figures—though we know it was—yet the *circle* and *diameter* idea is there to show that it was the *first* symbol in cosmogony. Before the *trigrammes* of Fo-hi, *Yang*, the Unity, and *Yin*, the binary, explained cunningly enough by Eliphas Lévi thus (*Dogme et Rituel*, Vol. I., p. 124):—



Yang - Yin.

China had her Confucius, and her Tau-ists.* The former circumscribes the "great extreme" within a circle with a horizontal line across; the latter place three concentric circles beneath the great circle, while the *Sung* Sages showed the "great Extreme" in an upper circle, and Heaven and Earth in two lower and smaller circles. The *Yangs* and the *Yins* are a far later invention. Plato and his school never understood the Deity otherwise, many epithets of his applied to the "God over all" (ὁ ἐπὶ πᾶσι θεός) notwithstanding. Plato having been initiated, could not believe in a personal God—a gigantic Shadow of Man. His epithets of "monarch" and "Law-giver of the Universe" bear an abstract meaning well understood by every Occultist, who, no less than any Christian, believes in the One Law that governs the Universe, recognizing it at the same time as immutable. "Beyond all *finite* existences," he says, "and *secondary* causes, all laws, ideas and principles, there is an INTELLIGENCE or MIND (νοῦς), the first principle of all principles, the Supreme Idea on which all other ideas are grounded . . . *the ultimate* substance *from which all things derive their being and essence*, the first and efficient cause of all the order, and harmony, and beauty and excellency, and goodness, which pervades the Universe"—who is called, by way of preëminence and excellence, the Supreme† good "the god" (ὁ θεός), and "the god over all." These words apply, as Plato himself shows, neither to the "Creator" nor to the "Father" of our modern Monotheist, but to the *ideal* and abstract cause. For, as he says, "this θεός, the god over all, *is not the truth or the intelligence*, but the FATHER of it," and its Primal cause. Is it Plato, the greatest pupil of the archaic Sages, a sage himself, for whom there was but a single object of attainment in this life—REAL KNOWLEDGE—who would have ever believed in a deity that curses and damns men for ever, on the slightest provocation?‡ Not he, who considered only those to be

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* Also in T'sang-t-ung-ky, by Wei-Pa-Yang.

† Cocker's "Christianity and Greek Philosophy," xi., p. 377.

‡ The cry of despair uttered by Count de Montlosier in his *Mystères de la Vie Humaine*, p. 117, is a warrant that the Cause of "excellence and goodness," supposed by Plato to pervade the Universe is neither *his* Deity, nor *our* World. "Au spectacle de tant

genuine philosophers and students of truth who possessed the knowledge of the *really existing* in opposition to mere seeming; of the *always* existing in opposition to the transitory; and of that which exists *permanently* in opposition to that which waxes, wanes, and is developed and destroyed alternately.* Speusippus and Xenocrates followed in his footsteps. The ONE, the original, had no existence, in the sense applied to it by mortal men. "The τίμιον (*honoured* one) dwells in the centre as in the circumference, but *it is only the reflection of the Deity*—the world Soul" †—the plane of the surface of the circle. The Cross and Circle are a universal conception—as old as human mind itself. They stand foremost on the list of the long series of, so to say, international symbols, which expressed very often great scientific truths, besides their direct bearing upon psychological, and even physiological mysteries; and this symbol is precisely one of this kind, and is based upon the oldest esoteric cosmogony.

It is no explanation to say, as Eliphas Lévi does, that God, the universal Love, having caused the male *unit* to dig an abyss in the female *Binary*, or chaos, produced thereby the world. Besides being as gross a conception as any, it does not remove the difficulty of conceiving it without losing one's veneration for the rather too human-like ways of the Deity. It is to avoid such anthropomorphic conceptions that the Initiates never use the epithet "God" to designate the One and Secondless Principle in the Universe; and that—faithful in this to the oldest traditions of the Secret Doctrine the world over—they deny that such imperfect and often not very clean work could ever be produced by Absolute Perfection. There is no need to mention here other still greater metaphysical difficulties. Between speculative Atheism and idiotic anthropomorphism there must be a philosophical mean, and a reconciliation. The Presence of the Unseen Principle throughout all nature, and the highest manifestation of it on Earth—MAN, can alone help to solve the Problem, which is that of the mathematician whose *x* must ever elude the grasp of our terrestrial algebra. The Hindus have tried to solve it by their *avatars*, the Christians *think*

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de grandeur opposé à celui de tant de misère, l'esprit qui se met à observer ce vaste ensemble, se represente je ne sais quelle grande divinité *qu' une divinité, plus grande et plus pressante* encore, aurait comme brisée et mise en pièces en dispersant les debris dans tout l'Univers." The "still greater and still more exacting divinity" than the god of this world, supposed so "good"—is KARMA. And this true Divinity shows well that the lesser one, our *inner* God (personal for the time being), has no power to arrest the mighty hand of this greater Deity, the CAUSE awakened by our actions generating smaller causes, which is called the LAW OF RETRIBUTION.

* See "Isis Unveiled," *Before the Veil*, xii. (Vol. I.).

† Plato: "Parmenides," 141, E.

they did it—by their one divine Incarnation. Exoterically—both are wrong; *esoterically* both of them are very near the truth. Alone, among the Apostles of the Western religion, Paul seems to have fathomed—if not actually revealed—the archaic mystery of the Cross. As for the rest of those who, by unifying and individualizing the Universal Presence, have thus synthesized it into one symbol—the central Point in the Crucifix—they have shown thereby that they have never seized the true Spirit of the teaching of Christ, and by their interpretations they have degraded it in more than one way. They have forgotten the Spirit of that universal symbol and have selfishly monopolized it—as though the Boundless and the Infinite can ever be limited and conditioned to one manifestation individualized in one man, or even in a nation!

The four arms of the "X," the decussated cross, and of the "Hermetic," pointing to the four cardinal points—were well understood by the mystical minds of the Hindus, Brahmins and Buddhists, thousands of years before it was heard of in Europe; and that symbol was and is found all over the world. They bent the ends of that cross and made of it their *Swastica* 卐 now the *Wan* of the Buddhist Mongolian.* It implies that the "Central point" is not limited to one individual, however perfect. That *the* Principle (God) is in Humanity, and Humanity, as all the rest, is in it, like drops of water are in the Ocean, the four ends being toward the four cardinal points, hence losing themselves in infinity.

Isarim, an Initiate, is said to have found at Hebron, *on the dead body of* Hermes, the well known *Smaragdine* tablet, which, it is said, contained the essence of Hermetic wisdom . . . . "Separate the earth from the fire, the subtile from the gross . . . . Ascend from the earth to heaven and then descend again to earth" was traced on it. The *riddle* of the cross is contained in these words, and its double mystery is solved—to the Occultist.

"The philosophical cross, the two lines running in opposite directions, the horizontal and the perpendicular, the height and breadth, which the geometrizing Deity divides at the intersecting point, and which forms the magical as well as the scientific quaternary, when it is inscribed within the perfect square, is the basis of the occultist. Within its mystical precinct lies the master-key which opens the door of every science, physical as well as spiritual. It symbolizes our human existence, for the circle of life circum-

* The *Swastica* is certainly one of the oldest symbols of the Ancient Races. In our century, says Kenneth R. H. Mackenzie (*Royal Masonic Cyclopædia*) it (the Swastica) "has survived in the form of the mallet" in the Masonic Fraternity. Among the many "meanings" the author gives of it, we do not find, however, the most important one, masons evidently not knowing it.

scribes the four points of the cross, which represent in succession birth, life, death, and IMMORTALITY.

"'Attach thyself," say the alchemists, "to the four letters of the tetragram disposed in the following manner: The letters of the ineffable name are there, although thou mayest not discern them at first. The incommunicable axiom is kabalistically contained therein, and this is what is called the magic arcanum by the masters.'" ("*Isis Unveiled.*")

Again:—The T (Tau), and the astronomical cross of Egypt ⊕ are conspicuous in several apertures of the remains of Palenque. In one of the *basso-relievos* of the Palace of Palenque, on the west side, sculptured as a hieroglyphic right under the seated figure, is a *Tau*. The standing figure, which leans over the first one, is in the act of covering its head with the left hand with the veil of initiation; while it extends its right with the index and middle finger pointing to heaven. The position is precisely that of a Christian bishop giving his blessing, or the one in which Jesus is often represented while at the Last Supper. . . . The Egyptian Hierophant had a square head-dress which he had to wear always during his functions. . . . The perfect *Tau*, formed of the perpendicular (descending male ray), and a horizontal line (matter, female principle), and the mundane circle was an attribute of Isis, and it is but at death that the Egyptian cross was laid on the breast of the mummy." These square hats are worn unto this day by the Armenian priests. The claim that the cross is purely a Christian symbol introduced after our era, is strange indeed, when we find Ezekiel stamping the foreheads of the men of Judah, who feared the Lord (*Ezekiel* ix. 4), with the *signum Thau*, as it is translated in the Vulgate. In the ancient Hebrew this sign was formed thus X, but in the original Egyptian hieroglyphics as a perfect Christian cross ┼ (*Tat*, the emblem of stability). In the *Revelation*, also, the "Alpha and Omega" (spirit and matter), the first and the last, stamps the name of his Father in the foreheads of the *elect*, (p. 323, Vol. II.) Moses, in *Exodus* xii. 22, orders his people to mark their *door-posts and lintels* with blood, lest the "Lord God" should make a mistake and smite some of his chosen people, instead of the doomed Egyptians. And this mark is a tau! The identical Egyptian handled *cross*, with the half of which talisman Horus raised the dead, as is shown on a sculptured ruin at Philœ.

Enough was said in the text about the *Swastica* and the *Tau*. Verily may the Cross be traced back into the very depths of the unfathomable Archaic Ages! Its Mystery deepens rather than clears, as we find it on the statues of Easter Island—in old Egypt, in Central Asia, engraved on rocks as Tau and Swastica, in pre-Christian Scandinavia,

everywhere! The author of the "Hebrew Egyptian Mystery" stands perplexed before the endless shadow it throws back into antiquity, and is unable to trace it to any particular nation or man. He shows the *Targums* handed down by the Hebrews, obscured by translation. In Joshua (viii. 29) read in *Arabic*, and in the *Targum* of *Jonathan*, it is said: "*The king of Ai he crucified upon a tree.*" The *Septuagint* rendering is of suspension from a *double word* (Wordsworth on Joshua.) . . . The strangest expression of this kind is in Numbers xxv. 4, where, by Onkalos (?) it is read: "Crucify them before the Lord (Jehovah) *against the Sun.*" "The word here יקע, *to nail to*, is rendered properly (Fuerst) by the Vulgate *to crucify.* The very construction of this sentence is mystic."

So it is, but the spirit of it has been ever misunderstood. "To crucify before (not against) the sun" is a phrase used of initiation. It comes from Egypt, and primarily from India. The enigma can be unriddled only by searching for its key in the Mysteries of Initiation. The initiated adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on a couch in the form of a *tau* T (in Egypt) of a *Svastika* without the four additional prolongations (thus: ┼, not 卐) plunged in a deep sleep (the "Sleep of Siloam" it is called to this day among the Initiates in Asia Minor, in Syria, and even higher Egypt). He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to confabulate with the "gods," descend into Hades, Amenti, or Pâtâla (according to the country), and do works of charity to the invisible beings, whether souls of men or Elemental Spirits; his body remaining all the time in a temple crypt or subterranean cave. In Egypt it was placed in the Sarcophagus in the King's Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth the God of Wisdom.

Let the reader who doubts the statement consult the Hebrew originals before he denies. Let him turn to some most suggestive Egyptian *bas reliefs*. One especially from the temple of Philœ, represents a *scene of initiation*. Two Gods-Hierophants, one with the head of a hawk (the Sun), the other *ibis*-headed (Mercury, Thoth, the god of Wisdom and secret learning, the assessor of Osiris-Sun), are standing over the body of a candidate just initiated. They are in the act of pouring on his head a double stream of water (the water of life and new *birth*), which stream is interlaced in the shape of a cross and full of small ansated crosses. This is allegorical of the awakening of the candidate

(now an Initiate), when the beams of the morning sun (Osiris) strike the crown of his head (*his entranced body being placed* on its wooden *tau so as to receive the rays*). Then appeared the Hierophants-Initiators, and the sacramental words were pronounced, ostensibly, to the Sun-Osiris, addressed in reality to the Spirit Sun within, enlightening the newly-born man. Let the reader meditate on the connection of the Sun with the Cross in both its generative and spiritually regenerative capacities—from the highest antiquity. Let him examine the tomb of Bait-Oxly, in the reign of Ramses II., where he will find the crosses in every shape and position. So again, on the throne of that sovereign, and finally on a fragment from the Hall of the ancestors of Totmes III., preserved in the National Library of Paris, which represents the adoration of Bakhan-Alearé.

In this extraordinary sculpture and painting one sees the disc of the Sun beaming upon an ansated cross placed upon a cross of which those of the Calvary were perfect copies. The ancient MSS. mention these as the "hard couches of those who were in (spiritual) travail, the *act of giving birth to themselves*." A quantity of such cruciform "couches," on which the candidate, thrown into a dead trance at the end of his supreme initiation, was placed and secured, were found in the underground halls of the Egyptian temples after their destruction. The worthy and holy Fathers of the Cyril and Theophilus types used them freely, believing they had been brought and concealed there by some new converts. Alone Origen, and after him Clemens Alexandrinus and other ex-initiates, knew better. But they preferred to keep silent.

Again, let the reader read the Hindu "fables," as the Orientalists call them, and remember the allegory of Visvakarma, the creative power, the great architect of the world, called in the Veda "the all-seeing god," who "sacrifices himself to himself" (the Spiritual Egos of mortals are his own essence, *one with him*, therefore). Remember that he is called *Deva Vardhika* "the builder of the gods" and that it is he who ties (the Sun) Sûrya, his son-in-law, on his lathe, in the exoteric allegory; on the Swastika, in esoteric tradition, as on earth he is the Hierophant Initiator, and cuts away a portion of his brightness. Visvakarma, remember again, is the Son of Yoga-Siddha, *i.e.*, the holy power of Yoga, and the fabricator of the "fiery weapon," the magic Agneyâstra. The narrative is given more fully elsewhere. The author of the Kabalistic work so often quoted from, asks :—

"The theoretical use of crucifixion must have been somehow connected with the personification of this symbol (the structure of the garden of Paradise symbolized by a crucified man). But how? And as showing what? The symbol was of the origin of measures, shadowing forth *creative law* or *design*. What practically, as regards humanity,

could actual crucifixion betoken? Yet, that it was held as the effigy of some mysterious working of the same system, is shown from the very fact of the use. There seems to be deep below deep as to the mysterious workings of these number values—(the symbolization of the connection of 113: 355, with 20612: 6561, *by a crucified man*). Not only are they shown to work in the Kosmos . . . . but by sympathy, they seem to work out conditions relating to an unseen and spiritual world, and the prophets seem to have held knowledge of the connecting link. . . . Reflection becomes more involved when it is considered that the power of expression of the law, *exactly*, by *numbers*, clearly defining a system, was not the *accident* of the language, but was its very *essence*, and of its *primary organic construction;* therefore, neither the language, nor the mathematical system attaching to it, *could be of man's invention*, unless both were *founded upon a prior language, which afterwards became obsolete* . . . " (p. 205).

The author proves these points by further elucidation, and reveals the secret meaning of more than one *dead-letter* narrative, by showing that probably איש *man* was the *primordial* word—"the very first word possessed by the Hebrews, whoever they were, to carry the idea by sound of a *man*. The essential of this word was 113 (the numerical value of that word) from the beginning, and carried with it the elements of the cosmical system displayed."

This is demonstrated by the Hindu Wittoba—a form of Vishnu—as said already. The figure of Wittoba, even to the nail-marks on the feet,* *is that of Jesus crucified, in all its details* save the Cross; and that MAN was meant is proved to us further by the fact of the *Initiate being reborn after his crucifixion on the* TREE OF LIFE. This "tree" has now become exoterically, through its use by the Romans as an instrument of torture, and the ignorance of the early Christian schemers, the *tree of death!*

Thus, one of the *seven esoteric meanings* implied in this mystery of Crucifixion by the mystic inventors of the system—the original elaboration and adoption of which dates back to the very establishment of the MYSTERIES—is discovered in the geometrical symbols containing the history of the evolution of man. The Hebrews, whose prophet Moses was so learned in the esoteric Wisdom of Egypt, and who adopted their numerical system from the Phœnicians, and later from the Gentiles, from whom they borrowed most of their Kabalistic Mysticism, adapted, most ingeniously, the Cosmic and anthropological symbols of the "heathen" nations to their peculiar *secret* records. If Christian

* See Moor's Hindu Pantheon, where Wittoba's left foot bears the mark of the nail—on the figure of his idol.

sacerdotalism has lost the key of it to-day, the early compilers of the Christian Mysteries were well versed in Esoteric philosophy and the Hebrew occult metrology, and used it dexterously. Thus they took the word *aish* (one of the Hebrew word forms for MAN) and used it in conjunction with that of *Shânâh* "lunar year," so mystically connected with the name of Jehovah, the supposed "father" of Jesus, and embosomed the mystic idea in an astronomical value and formula.

The original idea of "Man Crucified" in Space belongs certainly to the ancient Hindus, and Muir shows it in his "Hindu Pantheon" in the engraving that represents Wittoba. Plato adopted it in his decussated Cross in Space, the **X**, "the Second God who impressed himself on the Universe in the form of the Cross"; Krishna is likewise shown "crucified." (See Dr. Lundy's *Monumental Christianity*, fig. 72.) Again it is repeated in the Old Testament in the queer injunction *to crucify men* before the Lord, *the Sun*—which is no prophecy at all, but has a direct phallic significance. In § II. of that same most suggestive work on the Kabalistic meanings—"The Hebrew-Egyptian Mystery," we read again :—

"In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, or phallic emblem, for the nail. Taking the position of the *three* nails in the Man's extremities and on the cross, they form or mark a *triangle* in shape, one nail being at each corner of the triangle. The wounds or *stigmata* in the extremities are necessarily *four* designative of the *square*. . . . The *three* nails with the *three* wounds are in number 6, which denotes the 6 faces of the cube *unfolded* (which make the cross or man-form, or 7, counting three horizontal and four vertical bars) on which the man is placed; and this in turn points to the circular measure transferred on to the edges of the cube. The *one* wound of the feet separates into *two* when the feet are separated, making *three* together *for all*, and *four when separated*, or 7 in all—another *most holy* (and *with the Jews*) feminine base number."

Thus, while the phallic or sexual meaning of the "Crucifixion Nails" is proven by the geometrical and numerical reading, its mystical meaning is indicated by the short remarks upon it, as given above, in its connection with, and bearing upon, Prometheus. He is another victim, for he is crucified on the Cross of Love, on the rock of human passions, a sacrifice to his devotion to the cause of the spiritual element in Humanity.

Now, the primordial system, the double glyph that underlies the idea of the Cross, is not "of human invention," for Cosmic ideation and the Spiritual representation of the divine Ego-man are at its basis. Later, it expanded in the beautiful idea adopted by and represented in the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the

Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego Soul became as free as a butterfly. Still later, owing to the gradual loss of spirituality, the cross became in Cosmogony and Anthropology no *higher than a phallic symbol.*

With the Esotericists, from the remotest times the Universal Soul or *anima mundi*, the material reflection of the Immaterial Ideal, was the Source of Life of all beings and of the life principle of the three kingdoms; and it was *Septenary* with the Hermetic philosophers, as with all ancients. For it is represented as a Sevenfold cross, whose branches are respectively, *light*, *heat*, *electricity*, *terrestrial magnetism*, *astral radiation*, *motion*, and *Intelligence*, or what some call self-consciousness.

We have said it elsewhere. Long before the cross or its sign were adopted as symbols of Christianity, the sign of the cross was used as a sign of recognition among adepts and neophytes, the latter being called *Chrests* (from Chrestos, man of tribulation and sorrow). Says E. Lévi: "The sign of the cross adopted by the Christians does not belong exclusively to them. It is Kabalistic, and represents the opposition and quaternary equilibrium of the elements. We see by the Occult verse of the *Paternoster* that there were originally two ways of making it, or, at least *two* very different formulas to express its meaning —one reserved for *priests-initiates*, the other given to neophites and the profane. Thus, for example, the *initiate*, carrying his hand to his forehead, said: *To thee;* then he added, *belong:* and continued, while carrying his hand to the breast—*the kingdom;* then, to the left shoulder —*justice:* to the right shoulder—*and mercy*. Then he joined the two hands, adding: *throughout the generating cycles:* '*Tibi sunt Malchut et Geburah et Chassed per Æonas*'—a sign of the Cross, *absolutely* and magnificently kabalistic, which the profanations of Gnosticism made the militant and official Church completely *lose*." (*Dogma et Ritual*, etc., Vol. II., p. 88.)

The "millitant and official Church" did more: having helped herself to what had never belonged to her, she took only that which the "profane" had, the Kabalistic meaning of the *male* and *female* Sephiroth. She never lost the *inner* and higher meaning since she never had it— E. Lévi's pandering to Rome, notwithstanding. The sign of the cross adopted by the Latin Church was *phallic* from the beginning, while that of the Greeks was the cross of the *neophytes*, the CHREST.

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§ XXIII.

THE UPANISHADS IN GNOSTIC LITERATURE.

We are reminded in King's "Gnostics" that the Greek language has but one word for *vowel* and voice; and this has led the uninitiated to many erroneous interpretations. On the simple knowledge, however, of that well-known fact a comparison may be attempted, and a flood of light thrown upon several mystic meanings. Thus the words, so often used in the Upanishads and the Purânas, "Sound" and "Speech," may be collated with the Gnostic "Vowels" and the "Voices" of the Thunders and Angels in "Revelation." The same will be found in *Pistis Sophia*, and other ancient Fragments and MSS. This was remarked even by the matter-of-fact author of "The Gnostics and their Remains."

Through Hippolytus, an early Church Father, we learn what Marcus —a Pythagorean rather than a Christian Gnostic, and a Kabalist most certainly—had received in mystic revelation. It is said that "Marcus had it revealed unto him that 'the *seven heavens*' * . . . . sounded each one vowel, which, all combined together, formed a complete doxology"; in clearer words: "the *Sound* whereof being carried down (from these seven heavens) to earth, became the creator and parent of all things that be on earth." (See "Hippolytus," vi., 48, and King's *Gnostics*, p. 200.) Translated from the Occult phraseology into still plainer language this would read: "The Sevenfold LOGOS having differentiated into seven *Logoi*, or creative potencies (vowels) these (the second logos, or "Sound") created all on Earth.

Assuredly one who is acquainted with Gnostic literature can hardly help seeing in St. John's *Apocalypse*, a work of the same school of thought. For we find John saying (chap. x. 3, 4), "Seven thunders uttered their voices . . . and I was about to write . . . (but) I heard a voice from heaven saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.'" The same injunction is given to Marcus, the same to all other *semi* and *full* Initiates. Yet the sameness of equivalent expressions used, and of the underlying ideas, always betrays a portion of the mysteries. We must always seek for more than one meaning in every mystery allegorically revealed, especially in those in which the number seven and its multiplication seven by seven, or forty-nine, appear. Now when the Rabbi Jesus is requested (in *Pistis*

* The "Heavens" are identical with "Angels," as already stated.

Sophia) by his disciples to reveal to them, "the mysteries of the Light of thy (*his*) Father" (*i.e.*, of the higher SELF enlightened by Initiation and Divine knowledge), Jesus answers: "Do ye seek after these mysteries? No mystery is more excellent than they which shall bring your souls unto the Light of Lights, unto the place of Truth and Goodness, unto the place where there is neither male nor female, neither form in that place but Light, everlasting, not to be uttered. Nothing therefore is more excellent than the mysteries which ye seek after, *saving only* THE MYSTERY *of the seven vowels and their* FORTY AND NINE POWERS, and their numbers thereof; and no name is more excellent *than all these vowels.*" "The Seven Fathers and the Forty-nine Sons blaze in DARKNESS, but they are the LIFE and LIGHT and the continuation thereof through the Great Age"—says the Commentary speaking of the "Fires."

Now it becomes evident that, in every esoteric interpretation of exoteric beliefs expressed in allegorical forms, there was the same underlying idea—the basic number seven, the compound of *three and four*, preceded by the divine THREE (△) making the perfect number ten.

Also, these numbers applied equally to divisions of time, to cosmography metaphysical and physical, as well as to man and everything else in visible nature. Thus these *Seven* vowels with their *forty-nine* powers are identical with the *three* and the *Seven* Fires of the Hindus and their forty-nine fires; identical with the numerical mysteries of the Persian Simorgh; identical with those of the Jewish Kabalists. The latter, dwarfing the numbers (their mode of *blinds*), made the duration of each successive *renewal* (what we call in esoteric parlance *Round*) of the seven renewals of the globe only of 7,000 years, instead of, as is more likely, 7,000,000,000, and assigned to the total duration of the universe 49,000 years only. (Compare § "Chronology of the Brahmins.")

Now, the Secret Doctrine furnishes a key which reveals to us on indisputable grounds of comparative analogy that *Garuda*, the allegorical and monstrous half-man and half-bird,—the *Vahan* or vehicle on which Vishnu (who is Kâla, "time") is shown to ride—is the origin of all other such allegories. He is the Indian *phœnix*, the emblem of cyclic and periodical time, the "man-lion" *Singha*, of whose representations the so-called "gnostic gems" are so full.* "Over the seven rays of the lion's crown, and corresponding to their points, stand, in many cases, the seven vowels of the Greek alphabet AEHIOYΩ, testifying to the Seven Heavens." This is the *Solar* lion and the emblem of the Solar cycle, as

* As confessed by King, the great authority on Gnostic antiquities, these gnostic gems are not the work of the Gnostics, but belong to *pre-christian* periods, and are the work of *magicians* (p. 241).

Garuda* is that of the great cycle, the "*Maha-Kalpa*" co-eternal with Vishnu, and also, of course, the emblem of the Sun, and Solar cycle. This is shown by the details of the allegory. At his birth, Garuda is mistaken for *Agni*, the God of Fire, on account of his (Garuda's) "*dazzling splendour*," and called thereupon *Gaganeswara*, "lord of the sky." Again, his being represented as Osiris, and by many heads of allegorical monsters on the *Abraxas* (gnostic) gems, with the head and beak of an eagle or a hawk (solar birds), denotes Garuda's solar and cyclic character. His Son is *Jâtabu*, the cycle of 60,000 years. As well remarked by C. W. King:—"Whatever the primary meaning (of the gem with the solar lion and vowels) it was probably imported in its present shape from INDIA, *that true fountain head of gnostic iconography*" (*Gnostics*, p. 218).

The mysteries of the seven gnostic vowels, uttered by the thunders of St. John, can be unriddled only by the primeval and original Occultism of Aryavarta, brought into India by the primeval Brahmins, who had been *initiated in Central Asia*. And this is the Occultism we study and try to explain, as much as is possible in these pages. Our doctrine of seven Races and Seven Rounds of life and evolution around our terrestrial chain of spheres, may be found even in *Revelation*.† When the seven "thunders," or "sounds," or "vowels"—one meaning out of the seven for each such vowel relating directly to our own Earth and its seven Root-Races in each Round—"had uttered their voices"—but forbidden the Seer to write them, and made him "seal up those things"—what did the Angel "standing upon the sea and upon the earth" do? He lifted his hand to heaven "and sware by him that liveth for ever and ever . . . . that there *should be time no longer*." "But in the days of the voice of the *seventh angel* when he shall begin to sound, the Mystery of God (of the Cycle) should be finished" (x. 7), which means, in theosophic phraseology, that when the Seventh Round is completed, then *Time* will cease. "There shall be time no longer" very naturally, since *pralaya* shall set in and there will remain no one on earth to keep a division of time, during that periodical dissolution and arrest of conscious life.

Dr. Kenealy and others believed this doctrine of the Rabbins (their calculations of cyclic seven and forty-nine) to have been brought by

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* The lack of intuition in Orientalists and *antiquarians* past and present, is remarkable. Thus, Wilson, the translator of *Vishnu Purâna*, declares in his *Preface* that in the *Garuda Purâna* he found "no account of the birth of Garuda." Considering that an account of "Creation" in general is given therein, and that Garuda is co-eternal with Vishnu, the *Maha Kalpa*, or Great Life-Cycle, beginning with and ending with the *manifesting* Vishnu, what other account of Garuda's birth could be expected!

† *Vide Revelation* xvii., verses 2 and 10; and *Leviticus* xxiii., verses 15 to 18; the first passage speaking of the "Seven Kings," of whom *five* have gone; and the second about the "Seven Sabbaths," etc.

them from Chaldea. This is more than likely. But the Babylonians, who had all those cycles and taught them only at their great initiatory mysteries of astrological magic, got their wisdom and learning from India. It is not difficult, therefore, to recognize in them our own esoteric doctrine. In their secret computations, the Japanese have the same figures in their cycles. As to the Brahmins, their Purânas and Upanishads are a good proof of it. The latter have passed entirely into Gnostic literature; and a Brahmin needs only to read *Pistis Sophia* * to recognize his forefathers' property, even to the phraseology and similes used. Compare: in *Pistis Sophia* the disciple says to Jesus: "Rabbi, reveal unto us the Mysteries of the Light (*i.e.*, the "*Fire* of Knowledge or Enlightenment") . . . forasmuch as we have heard thee saying that *there is another baptism of smoke*, and another baptism of the Spirit of Holy Light," *i.e.*, the Spirit of FIRE. "I baptize you with water, but . . . . he shall baptize you with the Holy Ghost and with fire," says John of Jesus (Matt. iii. 2); meaning this esoterically. The real significance of this statement is very profound. It means that he, John, a non-initiated ascetic, can impart to his disciples no greater wisdom than the mysteries connected with the plane of matter (water being a symbol of it). His *gnosis* was that of exoteric and ritualistic dogma, of dead-letter orthodoxy; † while the wisdom which Jesus, an Initiate of the higher mysteries, would reveal to them, was of a higher character, for it was the "FIRE" Wisdom of the true gnosis or the *real spiritual* enlightment. One was FIRE, the other the SMOKE. For Moses, the *fire* on Mount Sinai, and the spiritual wisdom imparted; for the multitudes of the "people" below, for the profane, Mount Sinai in (*through*) smoke, *i.e.*, the exoteric husks of orthodox or *sectarian ritualism*.

Now, having the above in view, read the dialogue between the sages Narada and Davamata in the *Anugîtâ*, the antiquity and importance of which MS. (an episode from the Mahabhârata) one can learn in the "Sacred Books of the East," edited by Prof. Max Müller.‡ Narada is discussing upon the breaths or the "life-winds," as they are called in

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* *Pistis Sophia* is an extremely important document, a genuine *Evangel* of the Gnostics, ascribed at random to Valentinus, but much more probably a pre-Christian work in its original. It was discovered in a Coptic MS. by Schwartze, in the British Museum, quite accidentally, and translated by him into Latin; after which text and (Latin) version were published by Petermann in the year 1853. In the text itself the authorship of this Book is ascribed to Philip the Apostle, whom Jesus bids to sit down and write the revelation. It is genuine and ought to be as canonical as any other gospel. Unfortunately it remains to this day untranslated.

† In the Cycle of Initiation, which was very long, water represented the first and lower steps toward purification, while trials connected with *fire* came last. Water could regenerate the body of matter; FIRE alone, that of the *inner* Spiritual man.

‡ See *Introduction* by Kâshinâth Trimbak Telang, M.A.

the clumsy translations of such words as *Prâna*, *Apâna*, etc., whose full esoteric meaning and application to individual functions can hardly be rendered in English. He says of this Science that "it is the teaching of the Veda *that the fire verily is all the deities*, and knowledge of it arises among Brahmans, being accompanied by intelligence." By "fire," says the Commentator, he means the SELF. By "intelligence," the Occultist says, Narada means neither "discussion" nor "argumentation," as Arjûna Misra believes, but "intelligence" truly, or *the adaptation of the fire of Wisdom to Exoteric Ritualism for the profane.* This is the chief concern of the Brahmans (who were the first to set the example to other nations who thus anthromorphized and carnalized the grandest metaphysical truths). Narada makes it plain and is made to say: "The *smoke* of that fire, which is of excellent glory, appears in the shape of darkness" (verily so!); "its ashes (are) passion; and goodness is that in connection with it in which the offering is thrown": *i.e.*, that faculty in the disciple which apprehends the subtle truth (the flame) which escapes heavenward, while the objective sacrifice remains as a proof and *evidence of piety* only to the profane. For what can Narada mean in teaching that "those who understand the sacrifice understand the Samâna and the Vyâna as the *principal* (offering)"; and "the Prâna and Apâna, but portions of the offering . . . and between them *is the fire* . . . . that is the excellent seat of the Udâna as understood by Brâhmanas. As to that which is distinct from these pairs, hear me speak about that. Day and night are a pair, between them is the fire. . . That *which exists and that which does not exist* are a pair, between them is the fire, etc.," and after every such contrast Narada adds "That is the excellent seat of the Udâna as understood by Brâhmanas."

Now many people do not know the full meaning of such terms as Samâna and Vyâna, Prâna and Apâna, explained as being "life-winds" (we say "principles and their respective faculties and senses"), being offered up to Udâna, the *soi-disant* principal "life wind," (?) said to act at all the joints. Therefore the reader, who is ignorant that the word "fire" means in these allegories both the "Self" and the higher divine knowledge, will understand nothing in this; and will therefore entirely miss the point of our argument, as its translators and even its editor, the great Oxford Sanskritist, Max Müller, has missed the true meaning of Narada's words. Exoterically, all this enumeration of "life winds" means, of course, *approximately*, that which is surmised in the foot-notes; namely, "The sense appears to be this . . . . worldly life is due to the operations of the life-winds which are attached to the SELF, and lead to its manifestations as individual souls (?). Of these the Samâna and Vyâna are controlled and held under check by

the Prâna and Apâna. . . . The latter two are held in check and controlled by the Udâna, which thus controls all. And the control of this, which is the control of all five . . . . leads to the Supreme Self" (p. 259, *Anugîtâ*, "*Sacred Books of the East*," Vol. VIII.)

The above is given as an explanation of the text, which records the words of the Brâhmana, who narrates how he reached the ultimate Wisdom of Yogism, and had reached all knowledge in this wise. Saying that he had "perceived by means of the SELF the seat abiding in the SELF," where dwells the Brahman free from all; and explaining that that indestructible principle was entirely *beyond the perception of senses* (*i.e.*, of the five "life-winds"), he adds that "in the midst of all these (life-winds) which move about in the body and swallow up one another, blazes the Vaisvânara *fire sevenfold*." This "Fire," according to Nilakantha's Commentary, is identical with the "I," the SELF, which is the goal of the ascetic (Vaisvânara being a word often used for the *Self*). Then the Brâhmana goes on to enumerate that which is meant by the word "Sevenfold," and says, "The nose (or smell), the tongue (taste), the eye, and the skin, and the ear as the fifth, the mind, and the understanding, these are the seven tongues of the blaze of Vaisvânara,* . . . . . those are the seven (kinds of) fuel for me,† . . . . . these are the *seven great officiating priests*."

These seven priests are accepted by Arjûna Misra in the sense ot meaning "the soul distinguished as so many (souls, or principles) with reference to these several powers"; and, finally, the translator seems to accept the explanation, and reluctantly admits that "they may mean" this; though he himself takes the sense to mean "the powers of hearing, etc. (the physical senses, in short) which are presided over by the several deities." (*Vide loc. cit.*, p. 259, f.n. 6.)

But whatever it may mean, whether in scientific or othodox interpretations, this passage on page 259 explains Narada's statements on page 276, and shows them referring to exoteric and esoteric methods and contrasting them. Thus the Samâna and the Vyâna, though subject to the Prâna and the Apâna, and all the four to Udâna in the matter of acquiring the Prânâyama (of the Hatha-Yogi, chiefly, or the "lower" form of the Yoga) are yet referred to as the principal offering, for, as rightly argued by the commentator, their "operations are more practically important for vitality"; *i.e.*, they are the grossest, and are offered in the sacrifice, to disappear, so to speak, in the quality of darkness of that fire or its SMOKE (mere exoteric ritualistic form). But

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* In the astronomical and cosmical key, Vaisvânara is Agni, son of the Sun, or Viswânaras, but in the psycho-metaphysical symbolism it is the SELF, in the sense of non-separateness, *i.e.*, both divine and human.

† Here the speaker personifies the said divine SELF.

Prâna and Apâna, though shown as subordinate (because less gross or more purified), have the FIRE between them: the Self and the secret knowledge possessed by that Self. So for the good and evil, and for "that which exists and that which does not exist"; all these "pairs"* have fire between them, *i.e.*, esoteric knowledge, the Wisdom of the divine SELF. Let those who are satisfied with the *Smoke* of the FIRE remain wherein they are, that is to say within the Egyptian darkness of theological fictions and dead-letter interpretations.

The above is written only for the Western students of Occultism and Theosophy. The writer presumes to explain these things neither to the Hindus, who have their own Gurus; nor to the Orientalists, who think they know more than all the Gurus and Rishis, past and present, put together. These rather lengthy quotations and examples cited are necessary, if even to point out to the student the works he has to study so as ro derive benefit and learning from comparison. Let him read *Pistis Sophia* in the light of the Bhagavatgîtâ, the Anugîtâ and others; and then the statement made by Jesus in the Gnostic Gospel will become clear, and the dead letter blinds disappear at once. Read this and compare with the explanation from the Hindu scriptures just given.

. . . "And no name is more excellent than all these (seven) vowels. A name wherein be contained all names, all Lights, and all (the forty-nine) powers, knowing it, if a man quits this body of matter† no *smoke* (*i.e.*, no theological delusion),‡ no darkness, nor Ruler of the Sphere (no *personal* genius or planetary spirit called God), or of Fate (*karma*) shall

* Compare with these "pairs of opposites," in the *Anugîtâ*, the "pairs" of Æons, in the elaborate system of Valentinus, the most learned and profound master of Gnosis. As the "pairs of opposites," male and female, are all derived from *Akâsa* (undeveloped and developed, differentiated and undifferentiated, or SELF or Prajâpati), so are the Valentinian "pairs" of male and female Æons shown to emanate from Bythos, the pre-existing *eternal* Depth, and in their secondary emanation from Ampsiu-Ouraan (or sempiternal Depth and Silence), the second Logos. In the esoteric emanation there are seven chief "pairs of opposites;" and so also in the Valentinian system there were fourteen, or twice seven. Epiphanius, copying incorrectly, "copied one pair twice over," Mr. C. W. King thinks, "and thus adds one pair to the proper fifteen." ("The Gnostics," etc., pp. 263-4.) Here King falls into the opposite error: the pairs of Æons are not 15 (a blind) but 14, as the *first* Æon is *that* from which others emanate, Depth and Silence being the first and only emanation from Bythos. As Hippolytus shows: "The Æons of Valentinus are confessedly the *Six Radicals* of Simon (Magus)," with the *seventh*, Fire, at their head. And these are: Mind, Intelligence, Voice, Name, Reason and Thought subordinate to FIRE, the higher self. or precisely the "Seven Winds" or the "Seven Priests" of Anugîtâ.

† Not necessarily at death only, but during *Samadhi* or mystic trance.

‡ All the words and sentences between parenthetical marks, are the writer's. This is translated directly from the Latin MS. of the British Museum. King's translation in the *Gnostics* conforms too much to the gnosticism as explained by the Church-Fathers.

be able to hold back the soul that knoweth that name. . . If he shall utter that (Name) unto the fire, the darkness shall flee away. . . And if he shall utter that name unto . . . all their Powers, nay, even unto Barbelo,* *the Invisible God*, and the triple-powered Gods, so soon as he shall have uttered that name in those places, they shall all be shaken and thrown one upon the other, so that they shall be ready to melt, perish and disappear, and shall cry aloud, 'O, Light of all Lights that art in the Boundless Light, remember us also and purify us!'"

It is easy to see who this Light and Name are: the light of Initiation and the name of the "Fire-Self," which is no name, no action, but a Spiritual, ever-living Power, higher even than the "Invisible God," as this Power is ITSELF.

But if the able and learned author of the "Gnostics and their Remains" has not sufficiently allowed for the Spirit of allegory and mysticism in the fragments translated and quoted by him, in the above named work, from *Pistis Sophia*—other Orientalists have done far worse. Having neither his intuitional perception of the Indian origin of the Gnostic Wisdom still more than of their "gems," most of them, beginning with Wilson and ending with the dogmatic Weber, have made most extraordinary blunders with regard to almost every symbol. Sir M. Monier Williams and others show a very decided contempt for the "Esoteric Buddhists" as theosophists are now called; yet no Student of Occult philosophy has ever mistaken a cycle for a living personage and *vice versâ*, as was very often the case with our learned Orientalists. An instance or two may illustrate the statement more graphically. Let us choose the best known.

In the Ramayana, Garuda is called "the maternal uncle of Sagara's 60,000 sons"; and Ansumât, Sagara's grandson, "the nephew of the 60,000 uncles" reduced to ashes by the look of Kapila, "the Purushottama" (or infinite Spirit), who caused Sagara's horse for the Aswamedha sacrifice to disappear. Again, Garuda's son†—Garuda being himself the *Maha-Kalpa* or great cycle—Jâtayu, the king of the feathered tribe, when on the point of being slain by Ravana who carries off Sita—says, speaking of himself:

"It is 60,000 years O King, that I am born," after which *turning his back on the Sun*—he dies.

Jâtayu is, of course, the cycle of 60,000 years within the great cycle of GARUDA; hence he is represented as his son, or nephew, *ad libitum*,

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* Barbelo is one of the three "Invisible Gods," and, as C. W. King believes, includes "the Divine Mother of the Saviour," or rather Sophia Achamoth (*Vide* cap. 359).

† In other *Purânas* Jâtayu is the son of Aruna, Garuda's brother, both the Sons of Kasyapa. But all this is external allegory.

since the whole meaning rests in his being placed on the line of Garuda's descendants. Then, again, there is Diti—the Mother of the Maruts—whose descendants and progeny belonged to the posterity of Hiranyâksha, "whose number was 77 crores (or 770 millions) of men." (See *Padma Purâna.*) All such narratives are pronounced *meaningless fictions* and absurdities. But—Truth is the daughter of Time, verily; and time *will* show.

Meanwhile, what could be easier than an attempt, at least, to verify Purânic chronology? There are many Kapilas; but the Kapila who slew King Sagara's progeny—60,000 men strong—was undeniably Kapila, the founder of the Sankhya philosophy, since it is so stated in the Purânas; although one of them flatly denies the imputation without explaining its esoteric meaning. It is the Bhagavata Purâna (IX. viii., 12 and 13), which says that "the report that the sons of the King were reduced to ashes *by the mere glance of the sage* is not true." "For," as it argues, "how can the quality of darkness, the product of anger, exist in a sage whose goodness was the essence that purified the world—the earth's dust, as it were, attributed to Heavens! How should mental perturbation distract that sage, identified with the Supreme Spirit, and who has steered here (on earth) that solid vessel of the Sankhya (philosophy), with the help of which he who desires to obtain liberation crosses the dreaded ocean of existence, that path to death?"

The Purâna is in duty bound to speak as it does. It has a dogma to promulgate and a policy to carry out—that of great secrecy with regard to mystical *divine* truths divulged for countless ages only at initiation. It is not in the Purânas, therefore, that we have to look for an explanation of the mystery connected with various transcendental states of being. That the story is an allegory is seen upon its very face: the 60,000 *Sons*, brutal, vicious, and impious, are the personification of the *human passions* that a "mere glance of the sage"—the SELF who represents the highest state of purity that can be reached on earth—reduces to ashes. But it has also other significations—cyclic and chronological meanings,—a method of marking the periods when certain sages flourished, found also in other Purânas.

Now it is as well ascertained as any tradition can be, that it was at Hardwar (or *Gangadwara*, the "door or gate of the Ganges") at the foot of the Himalayas, that Kapila sat in meditation for a number of years. Not far from the Sewalik range, the "pass of Hardwar" is called to this day "Kapila's Pass"; and the place, "Kapilasthen," by the ascetics. It is there that *Ganga* (Ganges) emerging from its mountainous gorge, begins its course over the sultry plains of India. And it is as clearly ascertained by geological survey that the tradition which claims that the

ocean ages ago washed the base of the Himalayas—is not entirely without foundation, for there are traces left of this.

The Sankhya philosophy may have been *brought down* and taught by the first, and written out by the *last* Kapila.

Now *Sagara* is the name of the Ocean, and even of the Bay of Bengal, at the mouth of the Ganges, to this day in India (*Vide* Wilson's Vishnu Purâna, Vol. III. p. 309). Have geologists ever calculated the number of millenniums it has taken the sea to recede to where it is now, from Hardwar, 1,024 feet above the level of the sea at present? If they did, those Orientalists who show Kapila flourishing from the 1st to the 9th cent. A.D., might change their opinions, if only for one of two very good reasons: the true number of years elapsed since Kapila's day is in the Purânas unmistakably, though the translators fail to see it. And secondly—the Kapila of the Satya, and the Kapila of the Kali-Yugas *may be one and the same* INDIVIDUALITY, *without being the same* PERSONALITY.

Kapila, besides being the name of a personage, of the once living Sage and the author of Sankhya philosophy, is also the generic name of the Kumâras, the celestial ascetics and virgins; therefore the very fact of Bhagavata Purâna calling *that* Kapila—which it showed just before as a *portion of Vishnu*—the author of Sankhya philosophy, ought to have warned the reader of a *blind* containing an esoteric meaning. Whether the Son of Vitatha, as Harivansa shows him to be, or of anyone else, the author of Sankhya cannot be the same as the Sage of the Satya-Yuga—at the very beginning of the Manvantara, when Vishnu is shown *in the form of Kapila*, "*imparting to all creatures true Wisdom*"; for this relates to that primordial period when "the Sons of God" taught to the just created men the arts and sciences, which have been cultivated and preserved since then in the sanctuaries by the Initiates. There are several well-known Kapilas in the Purânas. First the primeval sage, then Kapila, one of the three "Secret" Kumâras; and Kapila, son of Kasyapa and Kadrû—the "many-headed Serpent," (See *Vayu Purâna* placing him on the list of the forty renowned sons of Kasyapa), besides Kapila, the great sage and philosopher of the Kali Yuga. Being an Initiate, "a Serpent of Wisdom," a Nâga, the latter was purposely blended with the Kapilas of the former ages.

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§ XXIV.

THE CROSS AND THE PYTHAGOREAN DECADE.

THE early Gnostics claimed that their Science, the GNOSIS, rested on a square, the angles of which represented respectively *Sigè* (Silence), *Bythos* (depth), *Nous* (Spiritual Soul or Mind), and *Aletheia* (Truth).

It is they who were the first to introduce and reveal to the world that which had remained concealed for ages: namely, the *Tau*, in the shape of a Procrustean bed, and Christos as incarnating in *Chrestos*, he who became for certain purposes a willing candidate for a series of tortures, mental and physical.

For them the whole of the Universe, metaphysical and material, was contained within, and could be expressed and described by the digits of Number 10, the Pythagorean *decade*.

This Decade representing the Universe and its evolution out of Silence and the *unknown* Depths of the Spiritual Soul, or *anima mundi*, presented two sides or aspects to the student. It could be, and was at first so used and applied to the Macrocosm, after which it descended to the Microcosm, or Man. There was, then, the purely intellectual and metaphysical, or the "*inner* Science," and the as purely materialistic or "surface science," both of which could be expounded by and contained in the *Decade*. It could be studied, in short, from the Universals of Plato, and the inductive method of Aristotle. The former started from a divine comprehension, when the plurality proceeded from unity, or the digits of the decade appeared, but to be finally re-absorbed, lost in the infinite Circle. The latter depended on sensuous perception alone, when the Decade could be regarded either as the unity that multiplies, or matter which differentiates, its study being limited to the plane surface; to the Cross, or the *Seven* which proceeds from the ten—or the perfect number, on Earth as in heaven.

This dual system was brought, together with the Decade, by Pythagoras from India. That it was that of the *Brachmans* and *Iranians*, as they are called by the ancient Greek philosophers, is warranted to us by the whole range of Sanskrit literature, such as the Purânas and the laws of Manu. In these "Laws" or "Ordinances of Manu," it is said that Brahmâ first creates "the *ten* lords of Being," the ten Prajâpati or creative Forces; which ten produce "*seven*" other Manus, or, rather, as some MSS. have it, *Munin*, instead of Manûn = "devotees," or holy Beings, which are the Seven Angels of the Presence in the

Western religion. This mysterious number Seven, born from the upper triangle △, the latter itself born from the apex thereof, or the Silent Depths of the unknown universal soul (*Sigè* and *Bythos*), is the sevenfold *Saptaparna* plant, born and manifested on the surface of the soil of mystery, from the threefold root buried deep under that impenetrable soil. This idea is fully elaborated in Vol. I. § "Primordial Substance and Divine Thought," which the reader has to notice carefully, if he would grasp the metaphysical idea involved in the above symbol. In man as in nature, it is, according to the cis-Himalayan esoteric philosophy (which is that of the *original Manu* Cosmogony), the septenary division that is intended by Nature herself. The seventh principle *(purusha)* alone is the divine SELF, strictly speaking; for, as said in Manu, "He (Brahmâ) having pervaded the subtile parts of those six of unmeasured brightness," created or called them forth to "Self"-consciousness or the consciousness of that *One* SELF (V. 16, ch. i. *Manu*). Of these six, five elements (or principles, or *Tattva*, as Medhâtithi, the commentator thinks) "are called the atomic destructible elements" (v. 27); they are described in the above-named section.

We have now to speak of the Mystery language, that of the prehistoric races. It is not a phonetic, but a purely pictorial and symbolical tongue. It is known at present in its fulness to the very few, having become with the masses for more than 5,000 years an absolutely dead language. Yet most of the learned Gnostics, Greeks and Jews, knew it, and used it, though very differently. A few instances may be given.

On the plane above, the Number is no Number but a *nought*—a CIRCLE. On the plane below, it becomes *one*—which is an odd number. Each letter of the ancient alphabets having had its philosophical meaning and *raison d'être*, the number I signified with the Alexandrian Initiates a *body erect*, a living standing man, he being the only animal that has this privilege. And, by adding to the I a head, it was transformed into a P, a symbol of *paternity*, of the creative potency; while R signified a "moving man," one on his way. Hence PATER ZEUS had nothing sexual or phallic either in its sound or form of letters; nor had πατὴρ Δεύς (*vide* Ragon). If we turn now to the Hebrew Alphabet, we shall find that while I or aleph, א, has a bull or an Ox for its symbol, 10, the perfect number, or *One* of the Kabala is a *Yodh* י (y, i, or j); and means, as the first letter of Jehovah, the procreative organ, *et seq.*

The *odd* numbers are divine, the *even* numbers are terrestrial, devilish, and unlucky. The Pythagoreans hated the binary. With them it was the origin of differentiation, hence of contrasts, discord, or matter, the beginning of evil. In the Valentinian theogony, Bythos and Sigè (Depth, Chaos, matter born in Silence) are the primordial binary.

With the early Pythagoreans, however, the duad was that imperfect state into which the first manifested being fell when it got detached from the Monad. It was the point from which the two roads—the Good and the Evil—bifurcated. All that which was double-faced or false was called by them "binary." ONE was alone Good, and Harmony, because no disharmony can proceed from one alone. Hence the Latin word *Solus* in relation to one and only God, the Unknown of Paul. *Solus*, however, very soon became *Sol*—the Sun.

The ternary is thus the first of the odd numbers, as the triangle is the first of the geometrical figures. This number is truly the number of mystery *par excellence*. To study it on the exoteric lines one has to read Ragon's *Cours Interprétatif des Initiations;* on the esoteric—the Hindu symbolism of numerals; as the combinations which were applied to it are numberless. It is on the occult properties of the three equal lines or sides of the Triangle that Ragon based his studies and founded the famous masonic society of the Trinosophists (those who study *three sciences;* an improvement upon the ordinary three masonic degrees, given to those who study nothing except eating and drinking at the meetings of their lodges). "The first line of the triangle offered to the apprentice for study," writes the founder,—"is the mineral kindom, symbolized by Tubalc . . . (Tubal-cain). The second side on which the '*companion*' has to meditate, is the *vegetable* kingdom, symbolized by Schibb ∴ (Schibboleth). In this kingdom begins the *generation of the bodies*. This is why the letter G is presented radiant before the eyes of the adept (?!) The third side is left to the master mason, who has to complete his education by the study of the *animal kingdom*. It is symbolized by *Maoben*, ∴ (Sun of putrefaction)" etc., etc.

The first solid figure is the *Quaternary*, symbol of immortality. It is the *pyramid:* for the pyramid stands on a triangular, square, or polygonal base, and terminates with a point at the top, thus yielding the triad and the quaternary or the 3 and 4. It is the Pythagoreans who taught the connection and relation between the gods and the numbers —in a Science called *arithmomancy*. The Soul is a number, they said, which moves of itself and contains the number 4; and spiritual and physical man is number 3, as the *ternary* represented for them not only the surface but also the principle of the formation of the physical body. Thus animals were *ternaries* only, man alone being a septenary, *when virtuous;* a *quinary* when bad, for :—

Number 5 was composed of a binary and a ternary, which binary threw everything in the perfect form into disorder and confusion. The

* The reason for it is simple, and was given in "*Isis Unveiled.*" In geometry, one line fails to represent a perfect body or figure, nor can two lines constitute a demonstratively perfect figure. The triangle alone is the first perfect figure.

perfect man, they said, *was a quaternary and a ternary*, or four material and three immaterial elements; which three spirits or elements we likewise find in 5, when it represents the *microcosm*. The latter is a compound of a binary directly relating to gross matter, and of three Spirits: "since 5 is the ingenious union of two Greek accents ; placed over vowels which have or have not to be *aspirated*. The first sign ' is called 'Strong Spirit' or superior Spirit, the spirit of God aspired (*spiratus*) and breathed by man. The second sign ' the lower, is the *Spirit of Love*, representing the secondary Spirit; the third embraces the whole man. It is the *universal Quintessence*, the vital fluid or Life." (*Ragon.*)

The more mystic meaning of 5 is given in an excellent article by Mr. Subba Row, in "Five Years of Theosophy" (pp. 110, *et seq.*)—"The Twelve Signs of the Zodiac," in which he gives some rules that may help the inquirer to ferret out "the deep significance of ancient Sanskrit nomenclature in the old Aryan myths and allegories." Meanwhile, let us see what has been hitherto stated about the constellation Capricornus in theosophical publications, and what is known of it generally. Every one knows that ♑ is the tenth sign of the Zodiac into which the Sun enters at the winter solstice, about December 21st. But very few are those who know—even in India, unless they are initiated—the real mystic connection which seems to exist, as we are told, between the names *Makara* and *Kumâra*. The first means some amphibious animal called *flippantly* 'crocodile,' as some Orientalists think, and the second is the title of the great patrons of Yogins (See "*Saiva Purânas*,") the Sons of, and even one with, Rudra (Siva); a Kumâra himself. It is through their connection with Man that the Kumâras are likewise connected with the Zodiac. Let us try to find out what the word *Makara* means.

The word *Makara*, says the author of "*The Twelve Signs of the Zodiac*," "contains within itself the clue to its correct interpretation. The letter *Ma* is equivalent to No. 5, and *Kara* means hand. Now in Sanskrit *Thribhujam* means a triangle, *bhujam* or *Karam* (both synonyms) being understood to mean a side. So *Makaram* or *Panchakaram* means a Pentagon"—the five-pointed star or pentagon representing the five limbs of man.* Under the old system, we are told, Makara was the *eighth* instead of the tenth sign.† It is "intended to represent the faces of the Universe, and indicates that the Universe is bounded by *Pentagons*," as the Sanskrit writers "speak also of

* What is the meaning and the reason of this figure? Because, *Manas* is the *fifth* principle, and because the pentagon is the symbol of Man—not only of the five-limbed, but rather of the *thinking*, *conscious* MAN.

† The reason for it becomes apparent when Egyptian symbology is studied. See further on.

Ashtadisa or eight faces bounding Space," referring thus to the *loka-palas*, the eight points of the compass (the four cardinal and the four intermediate points) . . . "From an objective point of view the *Microcosm* is represented by the human body. *Makaram* may be taken to represent simultaneously both the microcosm and the macrocosm, as external objects of perception." (*pp.* 113, 115).

But the true esoteric sense of the word "Makara," does not mean "crocodile," in truth, at all, even when it is compared with the animal depicted on the Hindu Zodiac. For it has the head and the fore-legs of an antelope and the body and tail of a fish. Hence the tenth sign of the Zodiac has been taken variously to mean a shark, a dolphin, etc.; as it is the *vahan* of *Varuna*, the Ocean God, and is often called, for this reason, *Jala-rupa* or "water-form." The dolphin was the vehicle of Poseidon-Neptune with the Greeks, and one with him, esoterically; and this "dolphin" is the "sea-dragon" as much as the Crocodile of the Sacred Nile is the vehicle of Horus, and Horus himself. "I am the fish and seat of the great Horus of Kem-our," says the mummy-form God with the crocodile's head (*ch. lxxxviii.*, 2, "*Book of the Dead*"). With the Peratæ Gnostics it is *Chozzar* (Neptune), who converts into a sphere the dodecagonal pyramid, "and paints its gate with many colours." He has FIVE *androgyne* ministers—he *is Makara*, the Leviathan.

The rising Sun being considered the Soul of the Gods sent to manifest itself to men every day, and the crocodile rising out of the water at the first sunbeam, that animal came finally to personify a Solar-fire devotee in India, as it personified that fire, or the highest soul with the Egyptians.

In the Purânas, the number of the *Kumâras* changes according to the exigencies of the allegory. For occult purposes their number is given in one place as seven, then as four, then as five. In the *Kurma Purâna* it is said of them: "These *five (Kumâra)*, O Brahman, were Yogins who acquired entire exemption from passion." Their very name shows their connection with the said constellation—the *Makara*, and with some other Purânic characters connected with the Zodiacal signs. This is done in order to veil what was one of the most suggestive glyphs of the primitive Temples. They are mixed up astronomically, physiologically, and mystically, in general, with a number of Purânic personages and events. Hardly hinted at in the "*Vishnu*," they figure in various dramas and events throughout all the other Purânas and sacred literature; so that the Orientalists, having to pick up the threads of connection hither and thither, have ended by proclaiming the Kumâras "due chiefly to the fancy of the Purânic writers." But—

Ma,—we are told by the author of the "Twelve Signs of the Zodiac" —is *Five; kara*, a hand with its five fingers, as also a five-sided sign or

a *pentagon*. The *Kumâra* (in this case an anagram for occult purposes) are *five* in esotericism, as Yogis—because the last two names have ever been kept secret; they are the fifth order of Brahmadevas, and the five-fold Chohans, having the soul of the five elements in them, Water and Ether predominating, and therefore their symbols were *both aquatic and fiery*. "Wisdom lies concealed under the couch of him who rests on the golden lotos (*padma*) floating on the water." In India it is Vishnu (one of whose avatars was Budha, as claimed in days of old). The Prachetasas, the worshippers of Nârâyana (who, like Poseidon moved or dwelt *over* not under the waters), plunged into the depths of the ocean for their devotions and remained therein 10,000 years; and the Prachetasas are *ten* exoterically, but *five*, esoterically. "Prachetas" is in Sanskrit, the name of Varuna, the water god, Nereus, an aspect of the same as Neptune, the Prachetasas being thus identical with the "*five* ministers" of ΧΩΖΖΑΡ (Poseidon) of the Peratæ Gnostics. These are respectively called ΑΟΤ, ΑΟΑΙ, ΟΤΩ, ΟΤΩΑΒ, "the *fifth*, a *triple* name (making Seven) being lost"*—*i.e.*, kept secret. This much for the "aquatic" symbol; the "fiery" connecting them with the fiery symbol—spiritually. For purposes of identity, let us remember that as the mother of the Prachetasas was Savarnâ, the daughter of the Ocean, so was Amphitrite the mother of Neptune's mystic "ministers."

Now the reader is reminded that these "five ministers" are symbolized both in the Dolphin, who had overcome the chaste Amphitrite's unwillingness to wed Poseidon, and in Triton their son. The latter, whose body above the waist is that of a man and below a dolphin, a fish, is, again, most mysteriously connected with Oannes, the Babylonian *Dag*, and further also with the (fish) Avatar of Vishnu, *Matsya*, both teaching mortals *Wisdom*. The Dolphin, as every mythologist knows, was placed for his service by Poseidon among the constellations, and became with the Greeks, *Capricornus*, the goat, whose hind part is that of a dolphin, thus shown identical with *Makara*, whose head is also that of an antelope and the body and tail those of a fish. This is why the sign of the Makara was borne on the banner of Kama deva, the Hindu god of love, identified, in Atharva Veda, with Agni (the fire-god), the son of Lakshmi, as correctly given by Harivansa. For Lakshmi and Venus are one, and Amphitrite is the early form of Venus. Now Kama (the *Makara-ketu*) is "Aja" (the unborn), and "Âtma-bhu" (the self-existent), and Aja is the LOGOS in the Rig-Veda, as he is shown therein to be the first manifestation of the ONE: "Desire first arose in IT, which was the primal

* So is Brahmâ's *fifth* head, said to be lost, burnt to ashes by Siva's "central eye"; Siva being also *panchânana* "five faced." Thus the number is preserved and secresy maintained on the true esoteric meaning.

germ of mind," that "which connects entity with non-entity" (or Manas, the *fifth*, with Atma, the *seventh*, esoterically) say the Sages. This is *the first stage*. The second, on the following plane of manifestation, shows Brahmâ (whom we select as a representative for all the other first gods of the nations) as causing to issue from his body his mind-born sons, "Sanandana and others," who, in the *fifth* "creation," and again in the ninth (for purposes of blind) become the Kumâra. Let us close by reminding the reader that goats were sacrificed to Amphitrite and the Nereids on the sea-shore, as goats are sacrificed to this day to Durga Kali, who is only the *black* side of Lakshmi (Venus), the *white* side of Sakti; and by suggesting what connection these animals may have with Capricornus, in which appear twenty-eight stars in the form of a goat, which goat was transformed by the Greeks into Amalthæa —Jupiter's foster-mother. Pan, the god of Nature, had goat's feet, and changed himself into a goat at the approach of Typhon. But this is a mystery which the writer dares not dwell upon at length, not being sure of being understood. Thus the mystical side of the interpretation must be left to the intuition of the student. Let us note one more thing in relation to the mysterious number five. It symbolizes at one and the same time the Spirit of life eternal and the Spirit of life and love terrestrial—in the human compound; and, it includes divine and infernal magic, and the universal and the individual quintessence of being. Thus, the five mystic words or vowels (*vide infra*) uttered by Brahmâ at "creation," which forthwith became the *Panchadasa* (certain Vedic hymns, attributed to that God) are in their creative and magical potentiality, the *white* side of the *black* Tantrik *five* "makaras," or the five *m's*. "Makara," the constellation, is a seemingly meaningless and absurd name. Yet, even besides its anagrammatical significance in conjunction with the term "Kumâra," the numerical value of its first syllable and its esoteric resolution into *five* has a very great and occult meaning in the mysteries of nature.

Suffice it to say, that as the sign of Makara is connected with the birth of the spiritual "microcosm," and the death or dissolution of the physical Universe (its passage into the realm of the Spiritual)*; so the Dhyan Chohans, called in India *Kumâra*, are connected with both. Moreover, in the exoteric religions, they have become the synonyms of the Angels of Darkness. *Mara* is the God of Darkness, the Fallen One, and Death†; and yet it is one of the names of Kama, the first god in the Vedas, the Logos, from whom have sprung the Kumâras, and this

* "When the Sun passes away behind the 30th degree of *Makara* and will reach no more the sign of the *Meenam* (pisces) then the night of Brahmâ has come." . . .

† Death of every physical thing truly; but Mara is also the unconscious quickener of the birth of the Spiritual.

connects them still more with our "fabulous" Indian Makara, and the crocodile-headed God in Egypt.* The crocodiles in the Celestial Nile are *Five*, and the God Toum, the primordial deity creating the heavenly bodies and the living beings, calls forth these crocodiles in his *fifth creation*. When Osiris, "the defunct Sun," is buried and enters into Amenti, the sacred crocodiles plunge into the abyss of primordial Waters—"the great Green One." When the Sun of life rises, they re-emerge out of the sacred river. All this is highly symbolical, and shows how primeval esoteric truths found their expression in identical symbols. But, as Mr. T. Subba Row truly declares, "The veil, that was dexterously thrown over certain portions of the mystery connected with the (Zodiacal) signs by the ancient philosophers, *will never be fully lifted up for the amusement or edification of the uninitiated public*."

Nor was number five less sacred with the Greeks. The five words (*Panchadasa*) of Brahmâ have become with the Gnostics the "Five Words" written upon the akâsic (shining) garment of Jesus at his glorification: the words ZAMA ZAMA ΩZZA PAXAMA ΩZAI, translated by the Orientalists "the robe, the glorious robe of my strength." These words were, in their turn, the anagrammatic blind of the five mystic powers represented on the robe of the "resurrected" Initiate after his last trial of three days' trance; the five becoming *seven* only after his *death*, when the Adept became the full CHRISTOS, the full KRISHNA-VISHNU, *i.e.*, merged in Nirvana. The E *Delphicum*, a sacred symbol, was the numeral *five*, again; and how sacred it was is shown by the fact that the Corinthians (according to Plutarch) replaced the wooden numeral in the Delphic Temple by a bronze one; and this one was transmuted by Livia Augusta into a *fac-simile* of gold.

It is easy to recognize in the two spirits—the Greek accents or signs (;) spoken of by Ragon (*vide supra*)—Atma and Buddhi, or "divine spirit and its vehicle" (spiritual soul).

The *six* or the "Senary" is dealt with later, while the Septenary will be fully treated in the course of this volume. (*Vide the "Mysteries of the Hebdomad."*)

The *Ogdoad* or 8 symbolizes the eternal and spiral motion of cycles, the 8, ∞, and is symbolized in its turn by the Caduceus. It shows the regular breathing of the Kosmos presided over by the eight great gods —the seven from the primeval Mother, the One and the Triad.

Then comes the number nine or the triple ternary. It is the number which reproduces itself incessantly under all shapes and figures in

* Osiris is called in the "*Book of the Dead*" "*Osiris*, the double Crocodile." (*See Chapter "On the Names of Osiris," cxlii.*) "He is the good and the bad Principle; the Day, and the Night Sun, the God, and the mortal man." Thus far the Macrocosm and the Microcosm.

every multiplication. It is the sign of every circumference, since its value in degrees is equal to 9, *i.e.*, to 3 + 6 + 0. It is a *bad* number under certain conditions, and very unlucky. If number 6 was the symbol of our globe ready to be animated by *a divine spirit*, 9 symbolized our earth informed by a *bad* or evil spirit.

Ten, or the Decade, brings all these digits back to unity, and ends the Pythagorean table. Hence this figure—⊖, *unity within zero*—was the symbol of Deity, of the Universe, and of man. Such is the secret meaning of "the strong grip of the Lion's paw, of the tribe of Judah" between two hands (the "*master mason's grip*"), the joint number of whose fingers is *ten*.

If we now give our attention to the Egyptian cross, or the *Tau*, we may discover this letter, so exalted by Egyptians, Greeks, and Jews, to be mysteriously connected with the *Decade*. The *tau* is the Alpha and the Omega of secret divine Wisdom, which is symbolized by the initial and the final letter of Thot (Hermes). Thot was the inventor of the Egyptian alphabet, and the letter *tau* closed the alphabets of the Jews and the Samaritans, who called this character the "end" or "perfection," "culmination" and "security." Thence—Ragon tells us—the words *terminus* (end), and *tectum* (roof), are symbols of shelter and security, which is rather a prosaic definition. But such is the usual destiny of ideas and things in this world of spiritual decadence, if also of physical progress. PAN was at one time *absolute nature*, the one and GREAT-ALL; but when history catches a first glimpse of him, Pan has already tumbled down into a *godling* of the fields, a rural god; and history will not recognize him, while theology makes of him the devil. Yet his seven-piped flute, the emblem of the seven forces of nature, of the seven planets, the seven musical notes, of all the septenary harmony, in short, shows well his primordial character. So with the Cross. Far earlier than the Jews had devised their golden candlestick of the temple with *three* sockets on one side and *four* on the other, and made of number 7 a feminine number of generation,* thus introducing

* Reflecting on the *Cross*, the author of the "Source of Measures" shows that this candlestick in the temple "was so composed that counting on either side there were *four* candle-sockets; while at the apex, there being *one in common* to both sides, there were in fact *three* to be counted on the one side and four on the other, making in all number 7 upon the self-same idea of one in common with the cross display. Take a line of one unit in breadth by three units long, and place it on an incline; take another of four units long, and lean it upon this one, from an opposite incline, making the top unit of the four in length the corner or apex of a triangle. This is the display of the candlestick. Now take away the line of three units in length and *cross* it on the one of four units in length, and the cross form results. The same idea is conveyed in the six days of the week in Genesis, crowned by the seventh, which was used by itself as a base of circular measure" (p. 51).

the phallic element into religion, the more spiritually-minded nations had made of the cross (as 3, 4 = 7), their most sacred divine symbol. In fact, Circle, Cross, and Seven—the latter being made a base of *circular* measurement—are the first primordial symbols. Pythagoras, who brought his wisdom from India, left to posterity a glimpse into this truth. His school regarded number 7 as a compound of numbers 3 and 4, which they explained in a dual manner. On the plane of the noumenal world, the triangle was, as the first conception of the manifested Deity, its image: "Father-Mother-Son"; and the Quaternary, the perfect number, was the noumenal, ideal root of all numbers and things on the physical plane. Some students, in view of the sacredness of Tetraktis and the Tetragrammaton, mistake the mystic meaning of the Quaternary. The latter was with the ancients *only a secondary* "perfection," so to speak, because it related only to the manifested planes. Whereas it is the *Triangle*, the Greek *delta*, Δ, which was the "vehicle of the unknown Deity." A good proof of it lies with the name of the Deity beginning with Delta. *Zeus* was written Δεύς by the Bœotians,* thence the *Deus* of the Latins. This, in relation to the metaphysical conception, with regard to the meaning of the Septenary *in the phenomenal world*, but for purposes of profane or exoteric interpretation, the symbolism changed. *Three* became the ideograph of the *three material elements*—air, water, earth; and four became the principle of all that which is neither corporeal nor perceptible. But this has never been accepted by the real Pythagoreans. Viewed as a compound of 6 and 1, the *senary* and the *unity*, number seven was the invisible centre, the spirit of everything (see further the explanation of 6), as there exists no body with six lines constituting its form without a *seventh* being found as the central point in it (see crystals and snow-flakes in so-called *inanimate* nature). Moreover, number *seven*, they said, has all the perfection of the UNIT—the number of numbers. For as absolute unity is uncreated, and impartite (hence number-less) and no number can produce it, so is the seven: no digit contained within the decade can beget or produce it. And it is 4, which affords an arithmetical division between *unity* and *seven*, as it surpasses the former by the same number (three), as it is itself surpassed by the seven, since *four* is by as many numbers above *one*, as *seven* is above *four*. (From a MS. supposed to be by "St. Germain.")

"With the Egyptians number 7 was the symbol *of life* eternal," says Ragon, and adds that this is why the Greek letter Z, which is but a double 7 is the initial letter of *Zaô*, "I live," and of Zeus, "the father of all living."

* See Liddell's Greek-English Lexicon.

Moreover, figure 6 was the symbol of the Earth during the autumn and winter "sleeping" months, and figure 7 during spring and summer, —as the Spirit of life animated her at that time—the seventh or central informing Force. We find the same in the Egyptian mythos and symbol of Osiris and Isis, personifying Fire and Water *metaphysically*, and the Sun and the Nile *physically*. The number of the Solar year, 365 in days, is the numerical value of the word *Neilos* (Nile). This, together with the Bull, with the Crescent and the ansated cross between its horns, and the Earth under its astronomical symbol—♁—are the most phallic symbols of later antiquity.

"The Nile was the river of time with the number of a year, or year and a day (364 + 1 365). It represented the parturient water of Isis, or Mother Earth, the moon, the woman, and the cow, also the *workshop* of Osiris, representing the *T'sod Olaum* of the Hebrews. The ancient name of this river was Eridanus, or the Hebrew Iardan, with the Coptic or old Greek suffix. This was the door of the Hebrew word Jared, or '*Source*,' or *Descent* . . . of the river Jordan, which had the same mythical use with the Hebrews that the Nile had with the Egyptians,* it was the source of descent, and held the waters of life" (Unpub. MS.) It was, to put it plainly, the symbol of the personified Earth, or Isis, regarded as the womb of that Earth. This is shown clearly enough; and Jordan—the river so sacred now to Christians—held no more sublime or poetical meaning in it than the parturient waters of the moon (Isis, or Jehovah in his female aspect). Now, as shown by the same scholar, Osiris was the sun, and the river Nile, and the tropical year of 365 days; while Isis was the moon, the bed of that river, or the mother earth "for the parturient energies, of which water was a necessity," as also the lunar year of 354 days, "the time-maker of the periods of gestation." All this then is sexual and phallic, and our modern scholars seem to find in these symbols nothing beyond a physiological or phallic meaning. Nevertheless, the three figures 365, or the number of days in a solar year, have but to be read with the Pythagorean Key to find in them a highly philosophical and moral meaning. One instance will be sufficient. It can read:—

The Earth—animated by—the Spirit of Life.

3. 6. 5.

Simply because 3 is equivalent to the Greek *gamma*, or Γ, which letter is the symbol of *gaia* (the Earth); while the figure 6 is the symbol of the animating or informing *principle*, and the 5 is the universal quintessence which spreads in every direction and forms all matter. (St. Germain's MS.)

* It had no such meaning in the beginnings; nor during the earlier dynasties.

The few instances and examples brought forward reveal only one small portion of the methods used to read the symbolical ideographs and numerals of antiquity. The system being of an extreme and complex difficulty, very few, even among the Initiates, could master *all* the seven keys. Is it to be wondered, then, that the metaphysical gradually dwindled down into the physical nature; that the Sun, once upon a time the symbol of DEITY, became, as æons glided by, that of its creative ardour only; and that thence it fell into a glyph of phallic significance? But surely, it is not those whose method was (like Plato's) to proceed from the universals down to the particulars, who could ever have begun by symbolizing their religions by sexual emblems! It is quite true, though uttered by that incarnated paradox, Eliphas Lévi, that "man is God on Earth, and God is man in Heaven." But this could not, and never did apply to the One Deity, only to the Hosts of ITS incarnated beams, called by us Dhyan Chohans, by the ancients, Gods; and now transformed by the Church into devils on the *left*, and into the Saviour on the *right* side!

But all such dogma grew out of the one root, the root of wisdom, which grows and thrives on the Indian soil. There is not an Archangel that could not be traced back to its prototype in the sacred land of Aryavarta. These "prototypes" are all connected with the Kumâras who appear on the scene of action by *refusing*—as Sanatkumâra and Sananda—to "create progeny." Yet they are called the "creators" of (thinking) man. More than once they are brought into connection with Narada—another bundle of *apparent* incongruities, yet a wealth of philosophical tenets. Narada is the leader of the *Gandharvas*, the celestial singers and musicians; *esoterically*, the reason for it is explained by the fact that the latter (*the Gandharvas*) are "the instructors of men in the secret sciences." It is they, who "loving the women of the Earth," disclosed to them the mysteries of creation; or, as in the Veda—the "heavenly Gandharva" is a deity who knew and revealed the *secrets of heaven and divine truths*, in general. If we remember what is said of this class of Angels in Enoch and in the Bible, then the allegory is plain: their leader, Narada, while refusing to procreate, leads men to become gods. Moreover, all of these, as stated in the Vedas, are *Chhandaja* (will-born) or incarnated (in different Manvantaras) *of their own will*;—and they are shown in exoteric literature as existing age after age; some being "cursed to be re-born," others, incarnating as a duty. Finally, as the Sanakadikas, the seven Kumâras who went to visit Vishnu on the "White Island" (*Sveta-dwipa*) the island inhabited by the Maha Yogins—they are connected with *Sâkadwipa* and the Lemurians and Atlanteans of the Third and Fourth Races.

In Esoteric Philosophy, the Rudras (Kumâras, Adityas, Gandharvas, Asuras, etc.) are the highest Dhyan Chohans or Devas as regards intellectuality. They are those who, owing to their having acquired by self-development the *five-fold* nature—hence the sacredness of number *five* — became independent of the pure *Arupa* devas. This is a mystery very difficult to realize and understand correctly. For, we see that those who were "obedient to law" are, equally with the *rebels, doomed to be reborn in every age.* Narada, the Rishi, is cursed by Brahmâ to incessant peripateticism on Earth, *i.e.*, to be constantly reborn. He is a rebel against Brahmâ, and yet has no worse fate than the *Jayas*—the twelve great *creative* gods produced by Brahmâ as *his assistants in the functions of creation.* For the latter, lost in meditation, only *forgot to create;* and for this, they are equally cursed by Brahmâ to be born in every *manvantara.* And still they are termed—together with the rebels—*Chhandajas*, or those born of their own will in human form!

All this is very puzzling to one who is unable to read and understand the Purânas except in their dead letter sense.* Hence we find the Orientalists refusing *to be puzzled*, and cutting the Gordian knot of perplexity by declaring the whole scheme "figments" "of Brahminical fancy and love of exaggeration." But to the student of occultism, the whole is pregnant with deeply philosophical meaning. We willingly leave the rind to the Western Sanskritist, but claim the essence of the fruit for ourselves. We do more: we concede that in one sense much in these so-called "fables" refers to astronomical allegories about constellations, asterisms, stars, and planets. Yet, while the *Gandharva* of the Rig-Veda may there be made to personify the fire of the Sun, the *Gandharva devas* are entities both of a physical and psychic character; while the Apsarases (with other Rudras) are both *qualities* and *quantities.* In short, if ever unravelled, the theogony of the Vedic Gods will reveal fathomless mysteries of Creation and being. Truly says Parasâra: "These thirty-three divinities exist age after age, and their appearance and disappearance is in the same manner as the sun sets and rises again." (Book I., xv.)

There was a time, when the Eastern symbol of the Cross and Circle, the *Swastica*, was universally adopted. With the esoteric (and, for the matter of that, exoteric) Buddhist, the Chinaman and the Mongolian, it means "the 10,000 truths." These truths, they say, belong to the

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* Yet this sense, if once mastered, will turn out to be the secure casket which holds the keys to the Secret Wisdom. True, a casket so profusely ornamented that its fancy work hides and conceals entirely any spring for opening it, and thus makes the unintuitional believe it has not, and cannot have, any opening in it. Still the Keys are there, deeply buried, yet ever present to him who searches for them.

mysteries of the unseen Universe and primordial Cosmogony and Theogony. "Since Fohat crossed the Circle like two lines of flame (horizontally and vertically), the hosts of the Blessed Ones have never failed to send their representatives upon the planets they are made to watch over from the beginning." This is why the *Swastica* is always placed—as the ansated Cross was in Egypt—on the breasts of the defunct mystics. It is found on the heart of the images and statues of Buddha, in Tibet and Mongolia. It is the *seal* placed also on the hearts of the living Initiates, burnt into the flesh, for ever, with some. This, because they have to keep those truths inviolate and intact, in eternal silence and secrecy to the day these are perceived and read by their chosen successors—new Initiates—"worthy of being entrusted with the ten thousand perfections." So degraded, however, has it now become, that it is often placed on the headgear of the "gods," the hideous idols of the sacrilegious *Bhons*, the *Dugpas* (Sorcerers) of the Tibetan borderlands; until found out by a *Galukpa* and torn off together with the head of the "god;" though it would be better were it that of the worshipper which was severed from the sinful body. Still, it can never lose its mysterious properties. Throw a retrospective glance, and see it used alike by the Initiates and Seers, as by the priests of Troy (found by Schliemann on the site of that old city). One finds it with the old Peruvians, the Assyrians, Chaldeans, as well as on the walls of the old-world cyclopean buildings; in the catacombs of the *New* world, and in those of the *Old* (?), at Rome, where, because the first Christians are supposed to have concealed themselves and their religion, it is called *Crux Dissimulata*.

"According to de Rossi, the Swastica from an early period was a favourite form of the cross *employed with an occult signification*, which shows the secret was not that of the Christian cross. One Swastica cross in the catacombs is the sign of an inscription which reads 'ΖΩΤΙΚΩ ΖΩΤΙΚΗ,' '*Vitalis Vitalia*,' or 'life of life.'" *

But the best evidence to the antiquity of the cross is that which is brought forward by the author of *Natural Genesis* on page 433.

"The value of the cross," says Mr. Massey, "as a Christian symbol, is supposed to date from the time when Jesus Christ was crucified. And yet in the 'Christian' *Iconography of the Catacombs no figure of a man appears upon the Cross during the first six or seven centuries.* There are all forms of the cross except that—the alleged starting-point of the new religion. That was not the initial but the final form of the Crucifix.† During some six

* Quoted in "*The Natural Genesis*" (p. 427, Vol. I.).

† With the Christians, most undeniably. With the pre-Christian symbologists it was, as said, the Bed or Couch of Torture during the Initiation Mystery, the "Crucifix" being placed horizontally, on the ground, and not erect, as at the time when it became the Roman gallows.

centuries after the Christian era the foundation of the Christian religion in a crucified Redeemer is entirely absent from Christian art! The earliest known form of the human figure on the cross is the crucifix presented by Pope Gregory the Great to Queen Theodolinde of Lombardy, now in the Church of St. John at Monza, whilst no image of the Crucified is found in the Catacombs at Rome earlier than that of San Giulio, belonging to the seventh or eight century. . . . There is no Christ and no Crucified; the Cross is the Christ even as the Stauros cross was a type and a name of Horus, the Gnostic Christ. The Cross, not the Crucified, is the essential object of representation in its art, and of adoration in its religion. The germ of the whole growth and development can be traced to the cross. And that cross is pre-Christian, is pagan and heathen, in half a dozen different shapes. The cult began with the cross, and Julian was right in saying he waged a 'Warfare with the X'; which he obviously considered had been adopted by the A-Gnostics and Mytholators to convey an impossible significance.* During centuries the cross stood for the Christ, and was addressed as if it were a living being. It was made divine at first, and humanized at last."

Few world-symbols are more pregnant with real occult meaning than the Swastica. It is symbolized by the figure 6; for, like that figure, it points in its concrete imagery, as the ideograph of the number does, to the Zenith and the Nadir, to North, South, West, and East; one finds the unit everywhere, and that unit reflected in all and every unit. It is the emblem of the activity of Fohat, of the continual revolution of the "wheels," and of the Four Elements, the "Sacred Four," in their mystical, and not-alone in their cosmical meaning; further, its four arms, bent at right angles, are intimately related, as shown elsewhere, to the Pythagorean and Hermetic scales. One initiated into the mysteries of the meaning of the Swastica, say the Commentaries, "can trace on it, with mathematical precision, the evolution of Kosmos and the whole period of *Sandhya*." Also "the relation of the Seen to the Unseen," and "the first procreation of man and species."

To the Eastern Occultist the TREE of Knowledge in the Paradise of man's own heart, becomes the Tree of Life eternal, and has nought to do with man's animal senses. It is an absolute mystery that reveals itself only through the efforts of the imprisoned Manas and the Ego to liberate themselves from the thraldom of sensuous perception and see, in the light of the one eternal present Reality. To the Western Kabalist, and now far more to the superficial Symbologist, nursed in the lethal atmosphere of materialistic science, there is but one chief explanation of the mysteries of the Cross—its sexual element. Even the otherwise spiritualistic modern commentator discerns in the Cross and Swastica, this feature before all others.

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* So it was, and could not be otherwise. Julian (the Emperor) was an Initiate, and as such knew well the "mystery-meaning" both metaphysical and physical.

"The cross was used in Egypt as a protecting talisman and a symbol of saving power. Typhon, or Satan, is actually found chained and bound to the cross. In the *Ritual*, the Osirian cries, '*The Apophis is overthrown, their cords bind the South, North, East, and West, their cords are on him. Har-ru-bah has knotted him.*' * These were the cords of the four Quarters, or the cross. Thor is said to smite the head of the Serpent with his hammer . . . a form of Swastica or four-footed Cross. . . . In the primitive sepulchres of Egypt the model of the Chamber had the form of a Cross.† The pagoda of Mathura . . . the birth-place of Krishna, was built in the form of a Cross . . . ."‡

This is perfect and no one can discern in this "sexual worship," with which the Orientalists love to break the head of Paganism. But how about the Jews, and the exoteric religions of some Hindu sects, especially the rites of the Vallabacharyas? For, as said, the Lingham and Yoni of Siva-worship stand too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship. But the *tree* or *Cross*-worship § of the Jews, as denounced by their own Prophets, can hardly escape the charge. The "Sons of Sorcerers," "the seed of the adulterer," as Isaiah calls them (lvii.), never lost an opportunity of "enflaming themselves with idols under every green tree," which denotes no metaphysical recreation. It is from these *monotheistic* Jews that the Christian nations have derived their religion, their "God of gods, the One living God," while despising and deriding the worship of the Deity of the ancient philosophers. Let such believe in and worship the physical form of the Cross, by all means.

But to the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. For him the Cross and Circle, the Tree or the Tau, are, after every symbol relating to these has been applied to, and read one after another, still a profound mystery in their Past, and it is to that Past alone that he directs his eager gaze. He cares little whether it be the seed from

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* Apophis or *Apap* is the Serpent of evil, symbol of human passions. The Sun (Osiris-Horus), destroys him, when Apap is thrown down, bound and chained. The god Aker, "the chief of the gate of the Abyss," of Aker, the realm of the Sun (xv. 39) binds him. Apophis is the enemy of Ra (light), but the "great Apap has fallen!" exclaims the defunct. "The Scorpion has hurt thy mouth," he says to the conquered enemy (xxxix. v. 7). The Scorpion is the "worm that never dies" of the Christians. Apophis is bound on the *Tau* or *Tat*, "the emblem of stability." (See the erection of Tat in *Tatoo*, Ritual xviii.).

† So have the crypts in cis-Himalayan regions where Initiates live, and where their ashes are placed for seven lunar years.

‡ The *Natural Genesis*, Vol. I. p. 432.

§ The Cross and the Tree are identical and synonymous in symbolism.

which grows the genealogical *Tree of Being*, called the Universe. Nor is it the Three in One, the triple aspect of the seed—its form, colour, and substance—that interest him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown, For this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Aswattha*, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees — this is the only FORCE that has reality for him, as it is the never-dying breath of life. The pagan philosopher sought for the Cause, the modern is content with only the effects and seeks the former in the latter. What is beyond, he does not know, nor does the modern *A-gnostic* care: thus rejecting the only knowledge upon which he can with full security base his Science. Yet this manifested Force has an answer for him who seeks to fathom it. He who sees in the cross, the decussated circle of Plato, the *Pagan*, not the antitype of circumcision, as *Christian* (St.) Augustine did,* is forthwith regarded by the Church as a heathen: by Science, as a lunatic. This because, while refusing to worship the god of physical generation, he confesses that he can know nothing of the Cause which underlies the so-called *First* Cause, the causeless Cause of this Vital Cause. Tacitly admitting the All-Presence of the boundless Circle and making of it the universal Postulate upon which the whole of the manifested universe is based, the Sage keeps a reverential silence concerning that upon which no mortal men should dare to speculate. "The Logos of God is the revealer of man, and the logos (the verb) of man is the revealer of God," says Eliphas Lévi in one of his paradoxes. To this, the Eastern Occultist would reply:—"On this condition, however, that man should be dumb on the CAUSE that produced both God and its logos. Otherwise, he becomes invariably the *reviler*, not the 'revealer,' of the incognizable Deity."

We have now to approach a mystery—the Hebdomad in nature. Perchance, all that we may say, will be attributed to coincidence. We may be told that this number in nature is quite *natural* (so we say too), and has no more significance than the illusion of motion which forms the so-called "Strobic circles." No great importance was given to these "singular illusions" when Professor Sylvanus Thompson exhibited them at the meeting of the British Association in 1877. Nevertheless we should like to learn the scientific explanation why seven should ever form itself as a pre-eminent number—six concentric circles around a seventh, and seven rings within one another round a central point, etc., etc.—in this *illusion*, produced by a swaying saucer, or any other vessel. We give the solution refused by science in the section which follows.

* Sermon the 160th.

§ XXV.

THE MYSTERIES OF THE HEBDOMAD.

We must not close this Part on the Symbolism of Archaic History, without an attempt to explain the perpetual recurrence of this truly mystic number in every scripture known to the Orientalists. As every religion, from the oldest to the latest, claims its presence, and explains it on its own grounds agreeably with its own special dogmas, this is no easy task. We can, therefore, do no better or more explanatory work than to give a bird's-eye view of all. These sacred numbers (3, 4, 7) are the sacred numbers of *Light*, *Life*, and *Union*—especially in this present manvantara, our Life-cycle; of which number seven is the special representative, or the *Factor* number. This has now to be demonstrated.

If one happened to ask a Brahmin learned in the Upanishads—so full of the secret wisdom of old, why "he, of whom seven forefathers have drunk the juice of the moon-plant, is *trisuparna*," as Bopaveda is credited with saying; and why the Somapa Pitris should be worshipped by the Brahmin *trisuparna*—very few could answer the question; or, if they knew, they would still less satisfy one's curiosity. Let us, then, hold to what the old Esoteric doctrine teaches.

"*When the first 'Seven' appeared on earth, they threw the seed of everything that grows on the land into the soil. First came three, and four were added to these as soon as stone was transformed into plant. Then came the second 'Seven,' who, guiding the* Jivas *of the plants, produced the middle (intermediate) natures between plant and moving living animal. The third 'Seven' evolved their* Chhâyas. . . . *The fifth 'Seven' imprisoned their* Essence. . . . *Thus man became a Saptaparna.*" (*Commentary.*)

A.

Saptaparna.

Such is the name given in Occult phraseology to man. It means, as shown elsewhere, a seven-leaved plant, and the name has a great significance in the Buddhist legends. So it had, also, under disguise, in the Greek "myths." The T, or ⊤ (*tau*), formed from the figure 7, and the Greek letter Γ (*gamma*), was (*see* § "*Cross and Circle*") the symbol of life,

and of life eternal: of earthly life, because Γ (*gamma*) is the symbol of the Earth (*gaia*)*; and of "life eternal," because the figure 7 is the symbol of the same life *linked with divine life*, the double glyph expressed in geometrical figures being:—

a triangle and a quaternary, the symbol of *septenary* MAN.

Now, the number *six* has been regarded in the ancient mysteries as an emblem of *physical nature*. For six is the representation of the *six* dimensions of all bodies: the *six* lines which compose their form, namely, the four lines extending to the four cardinal points, North, South, East, and West, and the two lines of height and thickness that answer to the Zenith and the Nadir. Therefore, while the *senary* was applied by the sages to *physical* man, the *septenary* was for them the symbol of that man *plus* his immortal soul.

Ragon gives in his *Maconnerie Occulte* a very good illustration of the "hieroglyphical senary," as he calls our double equilateral triangle, ✡. He shows it as the symbol of the commingling of the "*philosophical three* fires and the *three* waters, whence results the procreation of the elements of all things. The same idea is found in the Indian equilateral double triangle. For, though it is called in that country the sign of Vishnu, yet in truth it is the symbol of the Triad (or the Trimurti). For, even in the exoteric rendering, the lower triangle ▽ with the apex downward, is the symbol of Vishnu, the god of the moist principle and water ("*Nârâ*-yana," or the moving Principle in *Nârâ*, water;†) while the triangle, with its apex upward, △ is Siva, the Principle of Fire, symbolized by the triple flame in his hand. (See the bronze statue of Tripurantika Siva, "Mahadeva destroying Tripurasura," at the museum of the India House). It is these two interlaced triangles—wrongly called "Solomon's seal," which also form the emblem of our

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* Hence the Initiates in Greece called the *Tau* Γαιήϊος, son of *gaia*, "sprung from earth," like *Tityos* in Odyssey 7, 324.

† See the *Mahabhârata*, *e.g.*, III., 189, 3, where Vishnu says, "I called the name of water *nârâ* in ancient times, and am hence called *Nârâyana*, for that was always the abode I moved in" (*Ayana*). It is into the water (or chaos, the "moist principle" of the Greeks and Hermes), that the first seed of the Universe is thrown. "The 'Spirit of God' moves on the dark waters of Space"; hence Thales makes of it the primordial element and prior to Fire, which was yet latent in that Spirit.

Society—that produce the Septenary and the Triad at one and the same time, and are the *Decad*, whatever way this sign ✡ is examined, as all the ten numbers are contained therein. For with a point in the middle or centre, thus ✡, it is a sevenfold sign; its triangles denote number 3; the *two* triangles show the presence of the binary; the triangles with the central point common to both yield the quaternary; the six points are the senary; and the central point, the unit; the *quinary* being traced by combination, as a compound of *two* triangles, the even number, and of *three* sides in each triangle, the first odd number. This is the reason why Pythagoras and the ancients made the number *six* sacred to Venus, since "the union of the two sexes, and the spagyrisation of matter by triads are necessary to develop the generative force, that prolific virtue and tendency to reproduction which is inherent in all bodies."*

Belief in "Creators," or the personified Powers of Nature, is in truth no polytheism, but a philosophical necessity. Like all the other planets of our system, the Earth has seven Logoi—the emanating rays of the one "Father-Ray"—the PROTOGONOS, or the manifested "Logos"—he who sacrifices his Esse (or flesh, the Universe) that the world may live and every creature therein have conscious being.

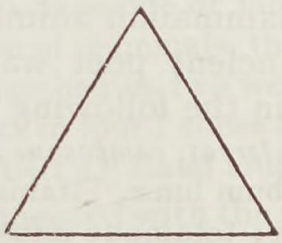
Numbers 3 and 4 are respectively male and female, Spirit and Matter, and their union is the emblem of life eternal in spirit on its ascending arc, and in matter as the ever resurrecting element—by procreation and reproduction. The spiritual male line is vertical |; the differentiated matter-line is horizontal; the two forming the cross or + The former (the 3), is invisible; the latter (the 4), is on the plane of objective perception. This is why all the matter of the Universe, when analyzed by science to its ultimates, can be reduced to four elements only—carbon, oxygen, nitrogen, and hydrogen: and why the three primaries, the noumenoi of the four, or graduated Spirit or Force, have remained a *terra incognita* and mere speculations, names, to exact Science. Her servants must believe in and study first the primary causes, before they can hope to fathom the nature and acquaint themselves with the potentialities of the effects. Thus, while the men of Western learning had, and still have, the four, or matter to toy with, the Eastern Occultists and their disciples, the great alchemists the world over, have the whole septenate to study from.† As those Alche-

* The "Potency of the Pythagorean Triangles" (Ragon).

† There are learned Brahmins who have protested against our septenary division. They are right from their own standpoint, as we are right from ours. Leaving the

mists have it:—"When the Three and the Four kiss each other, the Quaternary joins its middle nature with that of the Triangle," (or Triad, *i.e.*, the face of one of its plane surfaces becoming the middle face of the other), "and becomes a cube; then only does it (the cube unfolded) become the vehicle and the number of LIFE, the Father-Mother SEVEN."

The following diagram will perhaps assist the student to grasp these parallelisms.



HUMAN PRINCIPLES.		PRINCIPLES OF PHYSICAL NATURE.
VII. . . . . ATMA.		
VI. . . . . BUDDHI.		
V. . . . . MANAS.		
IV. Kama-rupa, the principle of animal desire, which burns fiercely during life in matter, resulting in satiety; it is inseparable from animal existence.	HYDROGEN	The lightest of all gases; it burns in oxygen giving off the most intense heat of any substance in combustion, and forming Water, the most stable of compounds; Hydrogen enters largely into all organic compounds.
III. Linga-Sarira; the inert vehicle or form on which the body is moulded; the vehicle of Life. It is dissipated very shortly after the disintegration of the body.	NITROGEN	An inert gas; the vehicle with which Oxygen is mixed to adapt the latter for animal respiration; it also enters largely into all organic substances.
II. Prana, LIFE, the active power producing all vital phenomena.	OXYGEN	The supporter of combustion the life-giving gas; the active chemical agent in all organic life.
I. The gross Matter of the body, the substance formed and moulded over the Linga-sarira (Chhaya) by the action of Prana.	CARBON.	The fuel *par excellence;* the basis of all organic substances; the (chemical) element which forms the largest variety of compounds.

Now we are taught that all these earliest forms of organic life also appear in septenary groups of numbers. From minerals or "soft

three *aspects*, or *adjunct principles* out of calculation, they accept only four *Upadhis* (bases) including the Ego—the reflected image of the Logos in the "Karana Sarira"—and even "strictly speaking . . . . only three Upadhis." For purely theoretical metaphysical philosophy, or purposes of meditation, these three may be sufficient, as shown by the Taraka Yoga system; but for *practical occult teaching* our septenary division is the best and easiest. It is, however, a matter of school and choice.

stones that hardened" (Stanza) followed by the "hard plants that softened," which are the product of the mineral, for "it is from the bosom of the stone that vegetation is born" (*Commentary*, *Book IX.*, *F.* 19); and then to man—all the primitive models in every kingdom of nature begin by being ethereal, transparent, films. This, of course, takes place only in the first beginning of life. With the next period they consolidate, and at the *seventh* begin to branch off into species, *all except men*, the first of the mammalian animals* in the Fourth Round.

Virgil, versed as every ancient poet was, more or less, in esoteric philosophy, sang evolution in the following strains :—

> *Principio cœlum ac terras, camposque liquentes*
> Lucentemque globum lunæ, Titaniaque astra
> SPIRITUS intus alit; totamque infusa per artus
> MENS agitat molem, et magno se corpore miscet.
> Inde Hominum pecudumque genus, etc.† (Æneid VI.)

"First came three, or the triangle." This expression has a profound meaning in Occultism, and the fact is corroborated in mineralogy, botany, and even in geology, as was demonstrated in the section on "Ancient Chronology," by the compound number seven, the three and the four being in it. Salt in solution proves it. For when its molecules, clustering together, begin to deposit themselves as a solid, the first shape they assume is that of triangles, of small pyramids and cones. It is the figure of *fire*, whence the word "*pyramids*"; while the second geometrical figure in *manifested* Nature is a square or a cube, 4 and 6; for, "the particles of earth being cubical, those of fire are pyramidal" truly—(Enfield). The pyramidal shape is that assumed by the pines—the most primitive tree after the fern period. Thus the two opposites in cosmic nature—fire and water, heat and cold—begin their metrographical manifestations, one by a trimetric, the other by a hexagonal system. For the stellate crystals of snow, viewed under a microscope, are all and each of them a double or a treble six-pointed star, with a central nucleus, like a miniature star within the larger one. Says Mr.

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* *Protista* are not animals. The reader is asked to bear in mind that when we speak of "animals," the mammalians alone are meant. Crustacea, fishes, and reptiles are contemporary with, and most have preceded *physical* man in this Round. All were bi-sexual, however, before the age of mammalia in the closing portion of the secondary or Mesozoic ages, *yet nearer to the Palæozoic than the Cænozoic ages.* Smaller marsupial mammalia are contemporary with the huge reptilian monsters of the Secondary.

† "First Divine Spirit within sustains the Heavens, the earth and watery plains, the moon's orb and shining stars and the *Eternal Mind* diffused through all the parts of nature, actuates the whole stupendous frame and mingles with the vast body of the universe. *Thence proceed the race of men and beasts, the vital principles* of the flying kind and the monsters which the Ocean breeds under its smooth crystal plane." "All proceeds from Ether and from its seven natures"—said the alchemists. Science knows these only in their superficial effects.

Darwin, in his "Descent of Man," p. 164. showing that the inhabitants of the sea-shore are greatly affected by the tides :—

"The most ancient progenitors in the Kingdom of the Vertebrata . . . apparently consisted of a group of marine animals. . . . Animals living either about the *mean* high-water mark, or about the *mean* low-water mark, pass through a complete cycle of tidal changes in a fortnight. . . . Now it is a mysterious fact that in the higher and now terrestrial Vertebrata . . . many normal and abnormal processes have one or more weeks (septenates) as their periods . . . such as gestation of mammals, the duration of fevers," etc. . . "The eggs of the pigeon are hatched in two weeks (or 14 days); those of the fowl in three; those of the duck in four: those of the goose in five; and those of the ostrich in seven." (Bartlett's "Land and Water.")

This number is closely connected with the moon, whose occult influence is ever manifesting itself in septenary periods. It is the moon which is the guide of the occult side of terrestrial nature, while the Sun is the regulator and factor of manifested life; (See also Vol. I., Part II.), and this truth was ever evident to the Seers and the adepts. Jacob Boehme, by insisting on the fundamental doctrine of the seven properties of everlasting mother Nature, proved himself thereby a great Occultist.

But to return to the consideration of the septenary in ancient religious symbolism. To the metrological key to the symbolism of the Hebrews, which reveals numerically the geometrical relations of the Circle (All-Deity) to the Square, Cube, Triangle, and all the integral emanations of the divine area, may be added the theogonic Key. This Key explains that Noah, the deluge-Patriarch, is in one aspect the permutation of the Deity (the Universal Creative Law), for the purpose of the formation of our Earth, its population, and the propagation of life on it, in general.

Now bearing in mind the Septenary division in divine Hierarchies, as in Cosmic and human constitutions, the student will readily understand that Jah-Noah is at the head of, and is the synthesis of the lower Cosmic Quaternary. The upper Sephirothal, △, triad—of which Jehovah-Binah (Intelligence) is the left, female, angle — emanates the □ Quaternary. The latter symbolizing by itself the "Heavenly Man," the sexless Adam-Kadmon viewed as Nature in the abstract, becomes a septenate again by emanating from itself the additional three principles, the lower terrestrial or manifested physical Nature, Matter and our Earth (the seventh being Malkuth, the "Bride of the Heavenly Man"), thus forming, with the higher triad, or Kether, the Crown, the full number of the Sephirothal Tree—the 10, the Total in Unity, or the Universe. Apart from the higher Triad, the lower creative Sephiroth are seven.

The above is not directly to our point, though it is a necessary

reminder to facilitate the comprehension of what follows. The question at issue is to show that Jah-Noah, or the Jehovah of the Hebrew Bible, the alleged Creator of our Earth, of man and all upon it, is:—

(*a*) The lowest Septenary, the Creative Elohim—in his Cosmic aspect.

(*b*) The Tetragrammaton or the Adam-Kadmon, "the Heavenly Man" of the Four letters—in his theogonic and Kabalistic aspects.

(*c*) Noah—identical with the Hindu *Sishta*, the human seed, left for the peopling of the Earth from a previous creation or Manvantara, as expressed in the Purânas, or the pre-diluvian period as rendered allegorically in the Bible—in his Cosmic character.

But whether a Quaternary (Tetragrammaton) or a Triad, the Bible Creative God is not the Universal 10, unless blended with AIN-SOPH (as Brahmâ with Parabrahm), but a septenary, one of the many Septenaries of the Universal Septenate. In the explanation of the question now in hand, his position and status as Noah may best be shown by placing the 3, △, and 4, □, on parallel lines with the "Cosmic" and "Human" principles. For the latter, the old familiar classification is made use of. Thus:—

HUMAN ASPECTS, OR PRINCIPLES.		COSMIC ASPECTS, OR PRINCIPLES.
1. Universal Spirit (Atma)	Triple aspect of the Deity.	1. The Unmanifested Logos
2. Spiritual Soul (Buddhi)		2. Universal (latent) Ideation*
3. Human Soul, Mind (Manas)		3. Universal (or Cosmic) active † Intelligence
4. Animal Soul (Kama-Rupa)	Spirit of the Earth. Jehovah.‡ Noah.	4. Cosmic (Chaotic) Energy
5. Astral Body (Linga Sarira)		5. Astral Ideation, reflecting terrestrial things.
6. Life Essence (Prana)	Space containing Life—the Waters of the Deluge.	6. Life Essence or Energy
7. Body (Sthula Sarira)	Mount Ararat.§	7. The Earth.

As an additional demonstration of the statement, let the reader turn to scientific works. "*Ararat = the mount of descent* = הר־י־רד, *Hor-Jared*. Hatho mentions it out of composition by *Areth* = ארת. Editor

NOTE.—For footnotes, see next page.

of Moses Cherenensis says: 'By this, they say, is signified *the first place of descent* (of the ark).' (*Bryant's Anal.*, Vol. IV., pages 5, 6, 15.) Under "*Berge*" *mountain*, Nork says of Ararat: 'אררט, for ארת (*i.e.*, *Ararat* for *Arath*) EARTH, Aramaic reduplication.' Here it is seen that Nork and Hatho make use of the same equivalent in Arath, with the meaning of *Earth*."||

Noah thus symbolizing both the *Root*-Manu and the *Seed*-Manu, or the Power which developed the planetary chain, and our earth, and the *Seed* Race (the Fifth) which was saved while the last sub-races of the Fourth perished—Vaivasvata Manu—the number *Seven* will be seen to recur at every step. It is he (Noah), who represents, as Jehovah's permutation, the septenary Host of the Elohim, and is thus the Father or Creator (the Preserver) of all animal life. Hence verses 2 and 3 of

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* The Adwaitee Vedantic philosophy classifies this as the highest trinity, or rather the Trinitarian aspect of Chinmatra (Parabrahmam), explained by them as the "bare potentiality of Pragna"—the power or the capacity that gives rise to perception; Chidakasam, the infinite field or plane of Universal Consciousness; and Asath (Mulaprakriti), or undifferentiated matter. (See "*Personal and Impersonal God*" in "*Five Years of Theosophy*.")

† Differentiated matter existing in the Solar System (let us not touch the whole Kosmos) in seven different conditions, and Pragna, or the capacity of perception, existing likewise in seven different aspects corresponding to the seven conditions of matter, there must necessarily be seven states of consciousness in man; and according to the greater or smaller development of these states, the systems of religions and philosophies were schemed out.

‡ Represented as the jealous, angry, turbulent and ever active-god, revengeful, and kind only to his chosen people when propitiated by them.

§ Noah and his three Sons are the collective symbol of this Quaternary in many and various applications, Ham being the Chaotic principle.

"*Source of Measures*," p. 65. The author explains, "Note that in Hebrew, *Jared*, the father of Enoch, is construed to be '*the mount of descent*,' and it is said to be the same with *Ararat* on which the cubical structure of *Noah*, or *foundation measure* rested. *Jared*, in Hebrew, is י־רד. The root derivations are the same with those of *Ararat*, of *acre*, of earth." As by Hebrew metrology "Jared, י־רד is, *literally in British* Y R D; hence in *Jared* is to be found *literally* our English word *yard* (and also י־רד, for *Jah*, or *Jehovah*, *is rod*). It is noteworthy that the son of *Jared*, viz., *Enoch*, lived 365 years, and it is said of him by rabbinical commentators, that the year period of 365 days was discovered by him, thus bringing, again, *time and distance* values together, *i.e.*, *year time* descended by co-ordination, through the *yard*, or *jared*, who *thus was its father*, in or through *Enoch*; and truly enough, 1296 = *yard* (or *jared*) × 4 = 5184, the characteristic value of the solar day, in *thirds*, which as stated may be styled the *parent numerically*, of the solar year" (*ibid.* p. 65). This, however, by the astronomical and numerical Kabalistic methods. Esoterically, Jared is the Third race and Enoch the Fourth—but as he is taken away alive he symbolizes also the Elect saved in the Fourth, while Noah is the Fifth from the beginning—the family saved from the waters, eternally and *physically*.

chapter vii. of *Genesis*, "Of every clean beast thou shalt take to thee by sevens, the male (3), and the female (4); of fowls also of the air by *sevens*," etc., etc., followed by all the *sevening* of days and the rest.

B.

The Tetraktis in Relation to the Heptagon.

Thus Number Seven, as a compound of 3 and 4, *is* the factor element in every ancient religion, because *it is the factor element in nature*. Its adoption must be justified, and it must be shown to be *the* number *par excellence*, for, since the appearance of "Esoteric Buddhism," frequent objections have been made, and doubts expressed as to the correctness of these assertions.

And here let the student be told at once, that in all such numerical divisions the One universal Principle,—although referred to as (the) one, because the *Only One*—never enters into the calculations. It stands, in its character of the Absolute, the Infinite, and the universal abstraction, entirely by Itself and independent of every other Power whether noumenal or phenomenal. It "is neither matter nor spirit; It is neither Ego nor non-Ego; and It is neither object nor subject," says the author of "*Personal and Impersonal God*," and adds:—

"In the language of Hindu philosophers it is the original and eternal combination of Purusha (Spirit) and Prakriti (matter). As the Adwaitees hold that an external object is merely the product of our mental states, Prakriti is nothing more than an illusion, and Purusha is the only reality; it is the One existence which remains in the universe of Ideas. This . . . then, is the Parabrahm of the Adwaitees. . . . ."

"Even if there were to be a personal God with anything like a material *upadhi* (physical basis of whatever form), from the standpoint of an Adwaitee there will be as much reason to doubt his noumenal existence, as there would be in the case of any other object. In their opinion, a conscious God cannot be the origin of the Universe, as his Ego would be the effect of a previous cause, if the word conscious conveys but its ordinary meaning. They cannot admit that *the grand total of all the states of consciousness in the Universe* is their deity, as these states are constantly changing, and as cosmic ideation ceases during *Pralaya*. There is only one permanent condition in the Universe, which is the state of perfect unconsciousness, bare *Chidakasam* (the field of consciousness) in fact. When my readers once realize the fact that this grand universe is in reality but a huge aggregation of various states of consciousness, they will not be surprised to find that the ultimate state of unconsciousness is considered as Parabrahmam by the Adwaitees."*

Being itself entirely out of human reckoning or calculation, yet this "huge aggregation of various states of consciousness" is a Septenate,

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* "Five Years of Theosophy," Art. "Personal and Impersonal God."

in *its* totality entirely composed of Septenary groups; simply because "the capacity of perception *exists in seven different aspects corresponding to the seven conditions of matter*" *(ibid)*, or the seven properties, or states, or conditions of matter. And, therefore, number 1 down to number 7 begins in the esoteric calculations with the first manifested principle, which is number one if we commence from above, and the *seventh* when reckoning from below, or from the lowest Principle.

The *Tetrad* is esteemed in the Kabala, as it was by Pythagoras, the most perfect, or rather *sacred* number, because it emanated from the *one*, the first manifested Unit, or rather *the three in one*. Yet the latter has been ever impersonal, sexless, incomprehensible, though within the possibility of the higher mental perceptions.

The first manifestation of the eternal monad was never meant to stand as the symbol of another symbol, the UNBORN for the Element-born, or the one LOGOS for the Heavenly man. Tetragrammaton, or the Tetractys of the Greeks, is the *Second logos*, the Demiurgos. The Tetrad, as Thomas Taylor thought (*vide* the "*Pythagorean Triangle*"), "is the *animal itself* of Plato, who, as Syrianus justly observes, was the best of the Pythagoreans; it subsists at the extremity of the intelligible triad, as is most satisfactorily shown by Proclus in the third book of his treatise on the theology of Plato. And between these two triads (the double triangle), the one intelligible, and the other intellectual, another order of gods exists which partakes of both extremes." "The Pythagorean world," Plutarch tells us (in *De anim. procr.*, 1027) "*consisted of a double quaternary*." This statement corroborates what is said about the choice, by the exoteric theologies, *of the lower* Tetraktis. For:—"The quaternary of the intellectual world (the world of *Mahat*) is T'Agathon, Nous, Psyche, Hyle; while that of the sensible world (of matter), which is properly what Pythagoras meant by the word Kosmos—is Fire, Air, Water, and Earth. The four elements are called by the name of *rizomata*, the roots or principles *of all mixed bodies*," *i.e.*, the lower Tetraktis is the root of *illusion* of the world of matter; and this is the tetragrammaton of the Jews, and the "mysterious deity," over which the modern Kabalists make such a fuss!

"Thus number *four* forms the arithmetical mean between the monad and the *heptad*, as this contains all powers, both of the productive and produced numbers; for this of all numbers under ten, is made of a certain number; the duad doubled makes a tetrad, and the tetrad doubled or unfolded makes the *hebdomad* (the septenary). Two multiplied into itself produces four; and retorted into itself makes the first cube. This first cube *is a fertile number*, the ground of multitude and variety, constituted of two and four (depending on the monad, the *seventh*). Thus the two principles of temporal things, the *pyramis* and

cube, form and matter, flow from one fountain, the tetragon (on earth) the *monad* (in heaven) . . . . " (See Reuchlin, "*Cabala*" I, ii.).

Here Reuchlin, the great authority on the Kabala, shows the cube to be *matter*, whereas the pyramid or the *triad* is "form." With the Hermesians the number four becomes the symbol of truth *only when amplified into a cube*, which, unfolded, makes seven, as symbolizing the male and female elements and the element of LIFE.*

Some students have been puzzled to account for the vertical line, which is male, becoming (*vide infra*) in the cross a four-partitioned line —*four* being a female number, while the horizontal (the line of matter) becomes three-divisioned. But this is easy of explanation. Since the middle face of the cube unfolded *is common* to both the vertical and the horizontal bar, or double-line, it becomes *neutral* ground so to say, and belongs to neither. The spirit line remains triadic, and the matter line two-fold—two being an even and therefore a female number also. Moreover, according to Theon, the Pythagoreans who gave the name of Harmony to the Tetraktis, "because it is a diatessaron in sesquitertia"—were of opinion that "the division of the canon of the monochord was made by the tetraktis in the *duad*, *triad*, and *tetrad*; for it comprehends a sesquitertia, a sesquialtera, a double, a triple, and a quadruple proportion, the section of which is 27." "In the ancient musical notation, the tetrachord consisted of *three* degrees or intervals, and *four* terms of sounds called by the Greeks diatessaron, and by us a fourth." Moreover, the quaternary though an even, therefore a female ("infernal") number, varied according to its form. This is shown by Stanley (in *Pythag.* p. 61). The 4 was called by the

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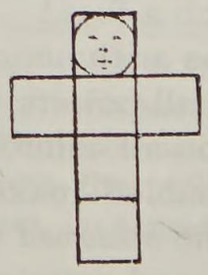
* In the "*Hebrew Egyptian Mystery, the Source of Measures*," the Author shows (on p. 50) that the figure of the cube unfolded in connection with the circle . . . . "becomes . . a cross proper, or of the *tau* form, and the attachment of the circle to this last gives the *ansated cross* of the Egyptians . . . . while there are but 6 faces to a cube, the representation of the cross as the cube unfolded, as to the cross-bars, displays *one face of the cube as common to two bars*, . . . (*i.e.*, once counted horizontally, and once vertically) . . . 4 for the upright, and 3 for the cross bar making *seven* in all," adding—"Here we have the famous 4, and 3, and 7." Esoteric philosophy explains that *four* is the symbol of the Universe in its potential state, or *chaotic matter*, and that it requires Spirit to permeate it actively, *i.e.*, the primordial *abstract* triangle has to quit its one dimensional quality and spread across that matter, thus forming a *manifested* basis on the three dimensional space, in order that the Universe should manifest intelligibly. This is achieved by the cube unfolded. Hence the *ansated* cross ♀ as the symbol of man, generation and life. In Egypt *ank* signified soul, life and blood. It is the *ensouled*, *living* man, the Septenary.

(CUBE UNFOLDED)



Pythagoreans the Key-Keeper of Nature; but in union with the 3, which made it seven, it became the most perfect and harmonious number—*nature herself*. The four was "the Masculine of Feminine Form," when forming the Cross; and Seven is "the Master of the Moon," for this planet is forced to alter her appearance every seven days. It is on number seven that Pythagoras composed his doctrine on the Harmony and Music of the Spheres, calling "a tone" the distance of the Moon from the Earth; from the Moon to Mercury half a tone, from thence to Venus the same; from Venus to the Sun $1\frac{1}{2}$ tones; from the Sun to Mars a tone; from thence to Jupiter $\frac{1}{2}$ a tone; from Jupiter to Saturn $\frac{1}{2}$ a tone; and thence to the Zodiac a tone; thus making seven tones—the diapason harmony. All the melody of nature is in those seven tones, and therefore is called "the Voice of Nature."

Plutarch explains (*de Plac. Phil.*, p. 878) that the Achæan Greeks regarded the tetrad as the root and principle of all things, since it was the number of the elements which gave birth to all visible and invisible *created* things. With the brothers of the Rosy Cross, the figure of the Cross, or *Cube unfolded*, formed the subject of a disquisition in one of the theosophic degrees of Peuret, and was treated according to the fundamental principles of light and darkness, *or good and evil*.

"The intelligible world proceeds out of the divine mind (or unit) after this manner. The Tetraktis reflecting upon its own essence, *the first unit, productrix of all things*, and on its own beginning, saith thus: Once one, twice two, immediately ariseth a tetrad, having on its top the highest unit, *and becomes a Pyramis, whose base* is a plain tetrad, answerable to a superficies, upon which the radiant light of the divine unity produceth the form of incorporeal fire, by reason of the descent of Juno (matter) to inferior things. Hence ariseth essential light, not burning but illuminating. This *is the creation of the middle world*, which the Hebrews *call the Supreme*, the world of the (*their*) deity. It is termed Olympus, entirely light, and replete with separate forms, where is the seat of the immortal gods, '*deûm domus alta*,' whose top is UNITY, its wall *trinity*, and its superficies *quaternity*." (Reuchlin, *Cabala*, p. 689).

The "superficies" has thus to remain a *meaningless surface*, if left by itself. UNITY only "illuminating" *quaternity;* the famous lower four has to built for itself also a wall from *trinity*, if it would be manifested. Moreover, the *tetragrammaton*, or Microprosopus, is "Jehovah" arrogating to himself very improperly the "Was, Is, Will be," now translated into the "*I am that I am*," and interpreted as referring to the highest abstract Deity, while esoterically and in plain truth, it means only periodically chaotic, turbulent, and eternal MATTER with all its potentialities. For the Tetragrammaton is one with Nature or Isis, and is the exoteric series of androgyne gods such as Osiris-Isis, Jove-Juno Brahmâ-Vâch, or the Kabalistic *Jah-hovah*; all male-females. Every *anthropomorphic* god, in old nations, as Marcelinus Vicinus well observed,

has his name written with four letters. Thus with the Egyptians, he was *Teut;* the Arabs, *Alla;* the Persians, *Sire;* the Magi, *Orsi;* the Mahometans, *Abdi;* the Greeks, *Theos;* the ancient Turks, *Esar;* the Latins, *Deus;* to which J. Lorenzo Anania adds the German *Gott;* the Sarmatian, *Bouh*, etc., etc.

The Monad being one, and an *odd* number, the ancients therefore called the odd, the only perfect numbers; and—selfishly, perhaps, yet as a fact—considered them all as masculine and perfect, being applicable to the celestial gods, while even numbers, such as two, *four*, six, and especially eight, as being female, were regarded as imperfect, and given only to the *terrestrial and infernal deities.* In his eighth eclogue, Virgil records the fact by saying, "*Numero deus impare gaudet,*" "Unequal numbers please the gods."

But number *seven*, or the *heptagon*, the Pythagoreans considered to be a *religious and perfect* number. It was called "*Telesphoros,*" because *by it all in the Universe and mankind is led to its end, i.e.*, its culmination (*Philo. de Mund. opif.*). Being under the rule of seven sacred planets,* the doctrine of the Spheres shows, from Lemuria to Pythagoras, the seven powers of terrestrial and sublunary nature, as well as the seven great Forces of the Universe, proceeding and evolving in seven tones, which are the seven notes of the musical scale. The *heptad* (our Septenary) was regarded "*as the number of a virgin, because it is unborn*" (like the Logos or the "Aja" of the Vedantins); "without a father or a mother, *but proceeding directly from the Monad*, which is the origin and crown of all things." (*Pythag. Triangle*, p. 174.) And if the *heptad* is made to proceed from the Monad directly, then it is, as taught in the Secret Doctrine of the oldest schools, the perfect and sacred number of this Maha-Manvantara of ours.

The septenary, or *heptad*, was sacred indeed to several gods and goddesses; to Mars, with his seven attendants, to Osiris, whose body was divided into seven and twice seven parts; to Apollo (the Sun), between his seven planets, and playing the hymn to the seven-rayed on his seven-stringed harp; to Minerva, the fatherless and the motherless, and others.

Cis-Himalayan Occultism with its *sevening*, and because of such sevening, must be regarded as the most ancient, the original of all. It is opposed by *some* fragments left by Neo-Platonists; and the admirers of the latter, who hardly understand what they defend, say to us: "See, your forerunners believed only in *triple* man, composed of

* The seven planets are not limited to this number because the ancients knew of no others, but simply because they were the primitive or primordial *houses* of the seven *Logoi*. There may be nine and ninety-nine other planets discovered—this does not alter the fact of these seven alone being sacred.

Spirit, Soul, and body. Behold, the Taraka Raja Yoga of India limits that division to 3, we, to 4, and the Vedantins to 5 (koshas)." To this, we of the Archaic school, ask:—

Why then does the Greek poet say that "*it is not four* but SEVEN who sing the praise of the Spiritual Sun," 'ΕΠΤΑΜΕ? He says—

> "Seven sounding letters sing the praise of me,
> The immortal God, the Almighty deity." . . .

Why again is the *triune* IAO (the Mystery God) called the "fourfold," and yet the triad and tetradic symbols come under one unified name with the Christians—the Jehovah of the seven letters? Why again in the Hebrew Shebâ is the Oath (the Pythagorean *Tetraktis*) identical with number 7; or, as Mr. G. Massey has it, "taking an oath was synonymous with 'to seven,' and the 10 expressed by the letter *Yod*, was the full number of IAO-SABAOTH, the ten-lettered God"? In Lucian's *Auction*, Pythagoras asks, "How do you reckon?" The reply is, "One, Two, Three, Four." "Then, do you see," says Pythagoras, "in *what you conceive* FOUR there are Ten; then, *a perfect triangle and our Oath* (tetraktis, *four!*)," or Seven. Why does Proclus say in *Timæus*, c. *iii.*—"The Father of the golden verses celebrates the Tetractys as the fountain of perennial nature"?

Simply because those Western Kabalists who quote the *exoteric* proofs against us have no idea of the real *esoteric* meaning. Because all the ancient Cosmologies—the oldest Cosmographies of the two most ancient people of the Fifth Root Race, the Hindu Aryans and the Egyptians, adding to them the early Chinese races (the remnants of the Fourth or Atlantean Race)—based the whole of their mysteries on number 10: the higher triangle standing for the invisible and metaphysical world, the lower three and four, or the *Septenate*, for the physical realm. It is not the Jewish Bible that brought number seven into prominence. Hesiod used the words "The seventh is the sacred day," before the Sabbath of "Moses" was ever heard of. The use of number seven was never confined to any one nation. This is well testified by the seven vases in the temple of the Sun, near the ruins of Babion in Upper Egypt; the seven fires burning continually for ages before the altars of Mithra; the seven holy fanes of the Arabians; the seven peninsulas, the seven islands, seven seas, mountains, and rivers of India; and of the *Zohar* (See *Ibn Gebirol*); the Jewish Sephiroth of the *Seven* splendours; the seven Gothic deities, the seven worlds of the Chaldeans and their seven Spirits; the seven constellations mentioned by Hesiod and Homer; and all the interminable sevens which the Orientalists find in every MS. they discover.

What we have to say finally is this: Enough has been brought forward to show why the human principles were and are divided in the

esoteric schools into seven. Make it *four* and it will either leave man *minus* his lower terrestrial elements, or, if viewed from a physical standpoint, make of him a soulless animal. The Quaternary must be the higher or the lower—the celestial or terrestrial Tetraktis: to become comprehensible, according to the teachings of the esoteric *ancient* school, man must be regarded as a Septenary. This was so well understood, that even the so-called Christian Gnostics had adopted this time-honoured system (*Vide* § on "*The Seven Souls*"). This remained for a long time secret as, though suspected, no MSS. of that time spoke of it clearly enough to satisfy the sceptic. But there comes to our rescue the literary curiosity of our age—the oldest and best preserved gospel of the Gnostics, *Pistis Sophia* ΠΙΣΤΙΣ ΣΟΦΙΑ. To make the proof absolutely complete, we shall quote from an authority (C. W. King)—the only archæologist who had a faint glimmer of this elaborate doctrine, and the best writer of the day on the Gnostics and their gems.

According to this extraordinary piece of religious literature—a true Gnostic fossil—the human Entity is the Septenary ray from the One,* just as our school teaches. It is composed of seven elements, four of which are borrowed from the four Kabalistical manifested worlds. Thus, "from Asia it gets the *Nephesh* or seat of the physical appetites (vital breath, also); from Jezirah, the Ruach, or seat of the passions (?!); from Briah, the *Neshamah*, and from Aziluth it obtains the *Chaiah*, or principle of spiritual life;" (King). "This looks like an adaptation of the Platonic theory of the Soul's obtaining its respective faculties from the Planets in its downward progress through their Spheres. But the *Pistis-Sophia*, with its accustomed boldness, puts this theory into a much more poetical shape (§ 282)." The *Inner Man* is similarly made up of *four* constituents, *but these are supplied by the rebellious Æons of the Spheres*, being the *Power*—a particle of the Divine light ("*Divinæ particula auræ*") yet left in themselves; the *Soul* (the fifth) "formed out of the tears of their eyes, and the sweat of their torments; the Ἀντίμιμον Πνεύματος, *Counterfeit of the Spirit* (seemingly answering to our Conscience), (*the sixth*); and lastly the Μοῖρα, *Fate* † (Karmic Ego), whose

* The Seven Centres of Energy evolved, or rendered objective by the action of Fohat upon the one element; or, in fact, the "*Seventh* Principle" of the Seven Elements which exist throughout manifested Kosmos. We may here point out that they are in truth the Sephiroth of the Kabalists; the "Seven gifts of the Holy Ghost" in the Christian system; and in a mystical sense, the seven children or sons of Devaki killed before the birth of Krishna by Kamsa. Our seven principles symbolize all of these. We have to part or separate from them before we reach the *Krishna or Christ-state*, that of a *Jivanmukta*, and centre ourselves entirely in the highest, the Seventh or the ONE.

† Μοῖρα is destiny, not "Fate," in this case, as it is an appellation, not a proper noun. (See Wolf's transl. in Odyssey 22, 413). But Moira, the Goddess of Fate, is a deity

business it is to lead the man to the end appointed for him; if he hath to die by the fire, to lead him into the fire, if he hath to die by a wild beast, to lead him unto the wild beast, etc." *—the SEVENTH!

C.

The Septenary Element in the Vedas.

It corroborates the Occult Teaching concerning the Seven Globes and the Seven Races.

We have to go to the very source of historical information, if we would bring our best evidence to testify to the facts enunciated. For, though entirely allegorical, the Rig-Vedic hymns are none the less suggestive. The seven rays of Sûrya (the Sun) are made therein parallel to the Seven Worlds (of every planetary chain), to the seven rivers of heaven and earth, the former being the seven creative Hosts, and the latter the Seven men, or primitive human groups. The Seven ancient Rishis—the progenitors of all that lives and breathes on earth—are the seven friends of Agni, his seven "horses," or seven "HEADS." The human race has sprung from fire and water, it is allegorically stated; fashioned by the FATHERS, or the ancestor-sacrificers, from Agni; for Agni, the Aswins, the Adityas (*Rig-Veda III.*, 54, 16, *II.*, 29, 3, 4), are all synonymous with that "sacrificer," or the fathers, variously called *Pitar* (*Pitris*, fathers), Angirases† (*Ibid*, 1, 31, 17, 139, *et seq.*), the *Sâdhyas*, "divine sacrificers," the most occult of all. They are all called *deva putra rishayah* or "the Sons of God" (*X.*, 62; 1, 4). The "sacrificers," moreover, are collectively the ONE sacrificer, the father of the gods, Visvakarman, who performed the great Sarva-Medha ceremony, and ended by sacrificing himself. (See Rig-Vedic Hymns.)

"who like *Αἶσα gives to all their portion of good and evil*," and is therefore *Karma* (*Vide* Liddell). By this abbreviation, however, *the subject to Destiny* or *Karma* is meant, the SELF or Ego, and that which is reborn. Nor is *Αντίμιμον Πνεύματος* our conscience, but our *Buddhi*; nor is it again the "*counterfeit* of Spirit" but "modelled after," or a *counterpart* of the Spirit—which *Buddhi* is, as the vehicle of *Atma* (*Vide* Ar. Theism, 17; and Liddell's definitions).

* C. W. King's *Gnostics*, p. 38.

† Prof. Roth (in Peter's Lexicon) defines the Angirases as an intermediate race of higher beings between gods and men; while Prof. Weber, according to his invariable custom of modernising and anthropomorphising the divine, sees in them the original priests of the religion which was common to the Aryan Hindus and Persians. Roth is right. "Angirases" was one of the names of the Dhyanis, or Devas *instructors* ("guru-deva"), of the late Third, the Fourth, and even of the Fifth Race Initiates.

In these Hymns the "Heavenly Man" is called *purusha*, "the Man," (*X*. 90, 1) from whom Virâj was born (*X*. 90, 5); and from Virâj, the (mortal) man. It is Varuna (now drawn from his sublime position to be the chief of the lords-Dhyanis or Devas) who regulates all natural phenomena, who "makes a path for the Sun, for him to follow." The seven rivers of the sky (the descending creative gods) and the seven rivers of the earth (the seven primitive mankinds) are under his control, as will be seen. For he who breaks Varuna's laws (Vratâni, "courses of natural action," active laws) is punished by Indra (*X*. 113, 5), the Vedic powerful god, whose *Vratâ* (law or power) is greater than the *Vratâni* of any other god.

Thus, the Rig Veda, the oldest of *all the known* ancient records, may be shown to corroborate the occult teachings in almost every respect. Its hymns—the records written by the earliest Initiates of the Fifth (our race) concerning the primordial teachings—speak of the Seven Races (two still to come) allegorising them by the "seven streams" (1, 35, 8); and of the Five Races ("*pânca krishtâyah*) which have already inhabited this world (*ibid*) on the five regions "*pânca pradicah*" (*IX*, 86, 29), as also of the *three continents* that were.*

It is those scholars only who will master the secret meaning of the *Purushasukta* (in which the intuition of the modern Orientalist has chosen to see "one of the very latest hymns of the Rig-Veda"), who may hope to understand how harmonious are its teachings and how corroborative of the Esoteric doctrines. One must study in all the abstruseness of their metaphysical meaning the relations in it between the (Heavenly) man "Purusha," SACRIFICED for the production of the Universe and all in it (*See Visvakarman*), and the terrestial mortal man (*Hymn X*. 20, 1., 16), before one realizes the hidden philosophy of this verse:—

"15. He ("Man," *purusha*, or Visvakarman) had seven enclosing logs of fuel, and *thrice seven* layers of fuel; when the gods performed the sacrifice, they bound the Man as victim" . . . . This relates to the three Septenary primeval Races, and shows the antiquity of the Vedas, who knew of no other, probably in this earliest *oral* teachings; and also

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* Three submerged, or otherwise destroyed, continents—the first "continent" of the First Race prevailing to the last and existing to this day—are described in the occult Doctrine, the *Hyperborean*, the *Lemurian* (adopting the name now known in Science), and the *Atlantean*. Most of Asia issued from under the waters after the destruction of Atlantis; Africa came still later, while Europe is the fifth and the latest—portions of the two Americas being far older. But of these, more anon. The Initiates who recorded the Vedas—or the Rishis of our Fifth Race—wrote at a time when Atlantis had already gone down. Atlantis is the fourth continent that *appeared*, but *the third that disappeared*.

to the seven primeval groups of mankind, as Visvakarman represents divine humanity collectively.*

The same doctrine is found reflected in the other old religions. It may, and must have come down to us disfigured and misinterpreted, as in the case of the Parsis, who read it in their Vendidad and elsewhere, without understanding the allusions they contain any better than the Orientalists do; yet the doctrine is plainly mentioned in their old works. (See the enumeration of the seven *spheres*—not the "*Karshvare of the earth*," as believed—in Fargard XIX., 30). But see further on.

Comparing the esoteric teaching with the interpretations by James Darmesteter (the Vendidad, edited by Prof. Max Müller), one may see at a glance where the mistake is made, and the cause that produced it. The passage runs thus :—

"The Indo-Iranian Asura (Ahura) *was often conceived as seven-fold;* by the play of certain mythical (?) formulæ and the strength of certain *mythical* (?) numbers, the ancestors of the Indo-Iranians had been led to speak *of seven worlds*,† and the Supreme God was often made seven-fold, as well as the worlds over which he ruled." *(Vide the foot note).* "The seven worlds became in Persia the seven *Karshvare* of the earth: the earth is divided into seven Karshvare, *only one of which is known and accessible to man*, the one on which we live, namely, *Hvaniratha;* which amounts to saying *that there are seven earths.*‡ Parsi mythology knows also of seven heavens. Hvaniratha itself is divided into seven climes. (Orm. Ahr. § 72. "*Vendidad Introd. p.* lx.,)" and the same division and doctrine is to be found in the oldest and most revered of the Hindu

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* Nor is this archaic teaching so very *unscientific*, since one of the greatest naturalists of the age—the late Professor Agassiz—admitted the multiplicity of the geographical origins of man, and supported it to the end of his life. The unity of the human species was accepted by the illustrious Professor of Cambridge (U.S.A.) in the same way as the Occultists do—namely, in the sense of their essential and original homogeneity and their origin from one and the same source :—*e.g.*, Negroes, Aryans, Mongols, etc., have all originated in the same way and from the same ancestors. The latter were all of one essence, yet differentiated, because belonging to seven planes which differed in degree though not in kind. That original physical difference was but little more accentuated by that of geographical and climatic conditions, later on. This is not the theory of Agassiz, of course, but the esoteric version. It is fully discussed in the *Addenda* (Part III.).

† The seven worlds are, as said, the seven spheres of the chain, each presided over by one of the "Seven great gods" of every religion. When the latter became degraded and anthropomorphized, and the metaphysical ideas nearly forgotten, the synthesis or the highest, the seventh, was separated from the rest, and that personification became the *eighth* god, whom monotheism tried to unify but—failed. In no exoteric religion is God really one, if analyzed metaphysically.

‡ The six invisible globes of our chain are both "worlds" and "earths" as is our own, albeit invisible. But where could be the *Six* invisible *earths* on *this* globe?

scriptures—the Rig-veda. Mention is made therein of six worlds, *besides our earth:* the six *râjamsi* above *prithivi*—the earth,—or "this" (idám) as opposed to that which is *yonder* (*i.e.*, the six globes on the *three* other planes or worlds). (*See Rig-veda I.* 34, *III.* 56; *VII.* 10, 411, and *V.*, 60. 6).

The italics are ours to point out the identity of the tenets with those of the esoteric doctrine, and the mistake made. The Magi or Mazdeans only believed in what other people believed in; namely, in seven "worlds" or globes of our planetary chain, of which *only one* is accessible to man (at the present time), our Earth; and in the successive appearance and destruction of seven continents or earths on this our globe, each continent being divided, in commemoration of the seven globes (one visible, six invisible), into seven islands or continents, "seven climes," etc., etc. This was a common belief in those days when the now Secret Doctrine was open to all. It is this multiplicity of localities under Septenary division, that made the Orientalists (led astray, moreover, by the oblivion of both the uninitiated Hindus and Parsis of their primitive doctrines) feel so puzzled by this ever-recurring seven-fold number, as to regard it as "mythical." It is that oblivion of the first principles which has led the Orientalists off the right track and made them commit the greatest blunders. The same failure is found in the definition of the Gods. Those who are ignorant of the esoteric doctrine of the earliest Aryans, can never assimilate or understand correctly the metaphysical meaning contained in these BEINGS.

Ahura Mazda (Ormazd) was the head and synthesis of the seven *Amesha Spentas* (or Amshaspends), and, therefore, an Amesha Spenta himself. Just as "Jehovah-Binah Arelim" was the head and synthesis of the Elohim and no more; so Agni-Vishnu-Sûrya was the synthesis and head, or the focus whence emanated in physics as in metaphysics, from the Spiritual as from the physical Sun, the Seven Rays, the seven fiery tongues, the seven planets or gods. All these became supreme gods and *the* ONE GOD, but only after the loss of the primeval secrets, the sinking of Atlantis, or "the Flood," and the occupation of India by the Brahmans, who sought safety on the summits of the Himalayas, when even the high table-lands of what is now Tibet became submerged for a time. Ahura Mazda is addressed only as "the Most Blissful Spirit, Creator *of the corporeal* World" in the Vendidad. "Ahura Mazda" in its literal translation means the "Wise Lord" (*Ahura* "lord," and *Mazda* "wise"). Moreover, this name of *Ahura*, in Sanskrit *Asura*, connects him with the *Manasaputras*, the Sons of Wisdom who informed the mindless man, and endowed him with his mind (*manas*). Ahura (asura) may be derived from the root *ah* "to be," but in its primal signification it is what the Secret Teaching shows it to be.

When geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateaux of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the Aryan Brahminical nation, and the time of its descent into the plains of Hindostan, which it did millenniums later.

Yima, the so-called "first man" in the *Vendidad*, as much as his twin-brother Yama, the Son of Vaivasvata Manu, belongs to two epochs of the Universal History. He is the "Progenitor" of the Second human Race, hence the personification of the shadows of the Pitris, and the father of the *postdiluvian* Humanity. The Magi said "Yima," as we say "man" when speaking of mankind. The "fair Yima," the first mortal who converses with Ahura Mazda, *is the first "man" who dies* or disappears, not the first who is born. The "Son of Vixanghat," was, like the Son of Vaivasvata, the symbolical man, who stood in esotericism as the representative of the *first three races* and the collective Progenitor thereof. Of these races the first two never died * but only vanished, absorbed in their progeny, and the third knew death only towards its close, after the separation of the sexes and its "Fall" into generation. This is plainly alluded to in the II. Fargard of the *Vendidad*. Yima refuses to become the bearer of the law of Ahura Mazda, saying "I was not born, I was not taught to be the preacher and the bearer of thy law." And then Ahura Mazda asks him to make his men increase and "watch over his world" (3 and 4).

He refuses to become the priest of Ahura Mazda, because he is *his own priest and sacrificer*, but he accepts the second proposal. He is made to answer:—

"Yes! . . . yes, I will rule and watch over thy world. There shall be, while I am King, neither cold wind nor hot wind, *neither disease nor death*."

Then Ahura Mazda brings him a golden ring and a poniard, the emblems of sovereignity, and under the sway of Yima—

"Three hundred *winters* passed away, and the earth was *replenished* with flocks and herds, with men, and dogs, and birds, and with red blazing fires," etc. (300 *winters* mean 300 periods or cycles.)

"Replenished," mark well, that is to say, all this had been on it before; and thus is proven the knowledge of the doctrine about the successive destructions of the world and its life cycles. Once the "300 winters" were over, Ahura Mazda warns Yima that the earth is becoming too full, and men have nowhere to live. Then Yima steps forward, and with the help of Spenta Armaïta (the female genius, or Spirit of the Earth) makes that earth stretch out and become larger by

* Death came only after man had become a *physical* creature, *vide supra*. The men of the First Race and also of the Second, dissolved and disappeared in their progeny.

one-third, after which "new herds and flocks and men" appear upon it. Ahura Mazda warns him again, and Yima makes the earth by the same magic power to become larger by two-thirds. "Nine hundred winters" *pass* away, and Yima has to perform the ceremony *for the third time.* The whole of this is allegorical. The three processes of stretching the earth, refer to the three successive continents and races issuing one after and from the other, as explained more fully elsewhere. After the *third* time, Ahura Mazda warns Yima in an assembly of "celestial gods and excellent mortals" that upon the material world the fatal winters are going to fall, and all *life* will perish. This is the old Mazdean symbolism for the "flood," and the coming cataclysm to Atlantis, which sweeps away every race in its turn. Like Vaivasvata Manu and Noah, Yima makes a *vara* (an enclosure, an ark) under the God's direction, and brings thither the seed of every living creature, animals and "fires."

It is of this "earth" or new continent that Zarathustra became the law-giver and ruler. This was the Fourth Race in its beginning, after the men of the Third began to die out. Till then, as said (*vide supra*, foot note) there had been no regular death, but only a transformation, for *men had no personality* as yet. They had monads—breaths of the One Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless.* Therefore, as there was no Kamaloka—least of all Nirvana or even Devachan—for the "souls" of men who had no personal *Egos*, there could be no intermediate periods between the incarnations. Like the Phœnix, primordial man resurrected out of his old into a new body. Each time, and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature.* Death came with the complete physical organism, and with it—moral decay.

This explanation shows one more old religion agreeing in its symbology with the universal Doctrine.

Elsewhere the oldest Persian traditions, the relics of Mazdeism of the still older Magians, are given, and some of them explained. Mankind did not issue from one solitary couple. Nor was there ever a first man—whether Adam or Yima—but a first mankind.

It may, or may not be, "mitigated polygenism." Once that both creation *ex-nihilo*—an absurdity—and a superhuman Creator or creators —a fact—are made away with by science, polygenism presents no more difficulties or inconveniences (rather fewer from a scientific point of view) than monogenism does.

Nevertheless, it is as scientific as any other claim. For in his Introduction to Nott's and Gliddon's "*Types of Mankind*," Agassiz declares

his belief in an indefinite number of "*primordial races of men created separately*"; and remarks that, "whilst in every zoological province animals are of *different species, man, in spite of the diversity of his races, always forms one and the same human being.*"

Occultism defines and limits the number of primordial races to seven, because of the "seven progenitors," or *prajâpatis*, the evolvers of beings. These are neither gods, nor supernatural Beings, but advanced Spirits from another and lower planet, reborn on this one, and giving birth in their turn in the present Round to present Humanity. This doctrine is again corroborated by one of its echoes—the Gnostic. In their Anthropology and Genesis of man they taught that "a certain company of *Seven* angels," formed the first men, who were no better than senseless, gigantic, shadowy forms—"a mere wriggling worm" (!) writes Irenæus (I., 24, 1), who takes, as usual, the metaphor for reality.

D.

The Septenary in the Exoteric Works.

We may now examine other ancient Scriptures and see whether they contain the septenary classification, and, if so, to what degree.

As much, if not much more, even than in the Jewish Bible, scattered about in the thousands of Sanskrit texts, some still unopened, others yet unknown, as well as in all the Purânas, the numbers seven and forty-nine (7 × 7) play a most prominent part. They are found from the Seven creations in Chapter I., down to the seven rays of the Sun at the final Pralaya, which expand into Seven Suns and absorb the material of the whole Universe. Thus the *Matsya* Purâna has: "For the sake of promulgating the Vedas, Vishnu, in the beginning of a Kalpa, related to Manu the story of Narasimha and the events of *seven* Kalpas." Then again the same Purâna shows that "in all the Manvantaras, classes of Rishis* appear by seven and *seven*, and having established a code of law and morality depart to felicity"—the Rishis representing many other things besides living Sages.

In Hymn xix., 53, of *Atharva Veda* (Dr. Muir's translation) one reads:—

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* "These are the seven persons by whom in the several Manvantaras" — says Parasâra — "created beings have been protected. Because the whole world has been pervaded by the energy of the deity, he is entitled Vishnu, from the root *Vis* 'to enter' or 'pervade,' for all the gods, the Manus, the Seven Rishis, the Sons of the Manu, the Indras, all are but the impersonated potencies *(Vibhutayah)* of Vishnu" (Vish. Purâna). Vishnu is the Universe; and the Universe itself is divided in the *Rig Veda* into *seven* regions—which ought to be sufficient authority, for the Brahmins, at all events.

"1. Time carries (us) forward, a steed, with *seven rays*, a thousand eyes, undecaying, full of fecundity. On him intelligent sages mount; his wheels are all the worlds."

"2. Thus Time moves on *seven wheels;* he has *seven* naves; immortality is his axle. He is at present *all these worlds.* Time hastens onward the first God."

"3. A full jar is contained in Time. We behold him existing in many forms. He is all these worlds in the future. They call him 'Time in the highest Heaven'" . . . .

Now add to this the following verse from the Esoteric volumes:—

"Space and Time are one. Space and Time are nameless, for they are the incognizable THAT, which can be sensed *only through its seven rays* —which are the *Seven Creations*, the *Seven Worlds*, *the Seven Laws*," etc., etc., etc. . . .

Remembering that the Purânas insist on the identity of Vishnu with Time and Space;* and that even the Rabbinical symbol for God is MAQOM, "Space," it becomes clear why, for purposes of a manifesting Deity—Space, Matter, and Spirit—the one central point became the Triangle and Quaternary (the perfect Cube), hence *Seven.* Even the *Pravaha* wind (the mystic and occult Force that gives the impulse to, and regulates the course of the stars and planets) is septenary. The Kurma and Linga Purânas enumerate seven principal winds of that name, which winds are the principles of Cosmic Space. They are intimately connected with *Dhruva*† (now Alpha), the Pole-Star, which is connected in its turn with the production of various phenomena through cosmic forces.

Thus, from the Seven Creations, seven Rishis, Zones, Continents, Principles, etc., etc. in the Aryan Scriptures, the number has passed through Indian, Egyptian, Chaldaic, Greek, Jewish, Roman, and finally Christian mystic thought, until it landed in and remained impressed indelibly on every exoteric theology. The seven old books stolen out of Noah's ark by Ham, and given to Cush, his son, and the seven Brazen columns of Ham and Cheiron, are a reflection and a remem-

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* Vishnu is *all*—the worlds, the stars, the seas, etc., etc. "Vishnu is all that is, all that is not . . . . but is not *Vastubhûta*," "a substance" (Vishnu Purâna, Book II. ch. xii). "That which people call the highest God is not a substance *but the cause of it;* not one that is here, there, or elsewhere, *not what we see*, but that in which all is—SPACE."

† Therefore it is said in the Purânas that the view of Dhruva (the polar star) at night, and of the celestial porpoise (Sisumâra, a constellation) "expiates whatever sin has been committed during the day." The fact is that the rays of the four stars in the circle of perpetual apparition—the Agni, Mahendra, Kasyapa, and Dhruva, placed in the tail of *Ursa Minor* (Sisumâra)—focussed in a certain way and on a certain object produce extraordinary results. The *astro-magians* of India will understand what is meant.

brance of the Seven primordial mysteries instituted according to the "Seven secret emanations," the "Seven Sounds," and seven rays—the spiritual and sidereal models of the seven thousand times seven copies of them in later æons.

The mysterious number is once more prominent in the no less mysterious Maruts. The Vayu Purâna shows, and Harivansa corroborates, that the Maruts—the oldest as the most incomprehensible of all the secondary or lower gods in the Rig Veda—"are *born in every manvantara* (Round) *seven times seven* (or 49); that in each Manvantara, *four times seven* (or twenty-eight) they obtain emancipation, but their places are *filled up by persons reborn in that character.*" What are the *Maruts* in their esoteric meaning, and who *those persons* "reborn in that character"? In the Rig and other Vedas, the Maruts are represented as the storm gods and the *friends and allies* of Indra; they are the "Sons of heaven and of earth." This led to an allegory that makes them the children of Siva, the great patron of the Yogis, "the MAHA-YOGI, the great *ascetic*, in whom is centred the highest perfection of austere penance and abstract meditation, *by which the most unlimited powers are obtained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained.*" In the Rig Veda the name Siva is unknown, but the god is called Rudra, which is a word used for *Agni*, the fire god, the Maruts being called therein his sons. In the *Ramayana* and the Purânas, their mother, Diti —the sister, or complement of, and a form of Aditi—anxious to obtain a son who would destroy Indra, is told by Kasyapa the Sage, that "if, with thoughts wholly pious and person entirely pure, she carrys the babe in her womb for a hundred years" she will get such a son. But Indra foils her in the design. With his thunderbolt he *divides the embryo in her womb into seven portions*, and then divides every such portion *into seven pieces again*, which become the swift-moving deities, the Maruts.* These deities are only another *aspect*, or a development of the Kumâras, who are *Rudras* in their patronymic, like many others.†

Diti, being Aditi, unless the contrary is proven to us, Aditi, we say, or Akâsa in her highest form, is *the Egyptian seven-fold heaven.* Every true Occultist will understand what this means. Diti, we repeat, is the sixth

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* In the Ramayana it is Bala-Rama, Krishna's elder brother, who does it.

† With regard to the origin of Rudra, it is stated in several *Purânas* that his (spiritual) progeny, *created in him by Brahmâ*, was not confined to either the *seven* Kumâras or the *eleven* Rudras, etc., but "comprehends infinite numbers of beings *in person and equipments like their* (virgin) father. Alarmed at their fierceness, numbers, and *immortality*, Brahmâ desires his son Rudra to form creatures of a different and mortal nature." Rudra *refusing to create*, desists, etc., hence *Rudra* is *the first rebel.* (*Linga*, *Vayu*, *Matsya*, and other Purânas.)

principle of *metaphysical* nature, the *Buddhi* of Akâsa. Diti, the mother of the Maruts, is one of her terrestrial forms, made to represent, at one and the same time, the divine Soul in the ascetic, and the divine aspirations of mystic Humanity toward deliverance from the webs of Maya, and final bliss in consequence. Indra, now degraded, because of the Kali Yuga, when such aspirations are no more general but have become abnormal through a general spread of *Ahamkara* (the feeling of Egotism, *Self*, or I-AM-NESS) and ignorance—was, in the beginning, one of the greatest gods of the Hindu Pantheon, as the Rig Veda shows. *Sura-dhipa*, "the chief of the gods," has fallen down from *Jishnu*, "the leader of the celestial host,"—the Hindu St. Michael—to an opponent of asceticism, the enemy of every holy aspiration. He is shown married to Aindrî (Indrani), the personification of *Aindri-yaka*, the evolution of the element of senses, whom he married "because of her *voluptuous attractions*"; after which he began sending celestial female demons to excite the passions of holy men, Yogis, and "to beguile them from the potent penances which he dreaded." Therefore, Indra, now characterized as "the god of the firmament, the personified atmosphere"—is in reality the cosmic principle *Mahat*, and the fifth human—*Manas* in its dual aspect: as connected with *Buddhi*; and as allowing himself to be dragged down by his *Kama*-principle (the body of passions and desires). This is demonstrated by Brahmâ telling the conquered god that his frequent defeats were due to *Karma*, and were a punishment for his licentiousness, and the seduction of various nymphs. It is in this latter character that he seeks, to save himself from destruction, to destroy the coming "babe" destined to conquer him:—the babe, of course, allegorizing the divine and steady will of the Yogi—determined to resist all such temptations, and thus destroy the passions within his earthly personality. Indra succeeds again, because flesh conquers spirit—(Diti is shown frustrated in the Dvâpara Yug, during that period when the Fourth Race was flourishing). He divides the "Embryo" (of new *divine* adeptship, begotten once more by the Ascetics of the Aryan Fifth Race), into *seven* portions—a reference not alone to the *seven* sub-races of the new Root-Race, in each of which there will be a "Manu,"* but also to the seven degrees of adeptship—and then each

* Notwithstanding the terrible, and evidently *purposed*, confusion of Manus, Rishis, and their progeny in the Purânas, one thing is made clear: there have been and there will be seven Rishis in every Root-Race (called also *Manvantara* in the sacred books) as there are fourteen Manus in every Round, the "presiding gods, the Rishis and Sons of the Manus" being identical. (See Book III. ch. I of *Vishnu Purâna*.) "Six" Manvantaras are given, the Seventh being our own in the Vishnu Purâna. The *Vayu* Purâna furnishes the nomenclature of the Sons of the fourteen Manus in every Manvantara, and the Sons of the seven Sages or Rishis. The latter are the progeny

portion into seven pieces—alluding to the Manu-Rishis of each Root-Race, and even sub-race.

It does not seem difficult to perceive what is meant by the Maruts obtaining "*four times seven*" emancipations in every "manvantara," and by those persons who, being *reborn* in that character (of the *Maruts* in their esoteric meaning), "fill up their places." The Maruts represent (*a*) the *passions* that storm and rage within every candidate's breast, when preparing for an ascetic life—this *mystically;* (*b*) the occult potencies concealed in the manifold aspects of *Akâsa's* lower principles—her body, or *sthula sarira*, representing the terrestrial, lower, atmosphere of every inhabited globe—this mystically and sidereally; (*c*) actual conscious Existences, Beings of a cosmic and psychic nature.

At the same time, "Maruts" is, in occult parlance, one of the names given to those EGOS of great Adepts who have passed away, and who are known also as *Nirmanakayas;* of those Egos for whom—*since they are beyond illusion*—there is no Devachan, and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on earth. Therefore are the Maruts* shown firstly—as the sons of Siva-Rudra—the "Patron Yogi," whose "*third* eye," mystically, must be acquired by the ascetic before he becomes an adept; then, in their cosmic character, as the subordinates of Indra and his opponents—variously. The "four times seven" emancipations have a reference to the four Rounds, and the four Races that preceded ours, in each of which *Marut-Jivas* (monads) have been re-born, and have obtained final liberation, if they have only availed themselves of it. Instead of which, preferring the good of mankind, which would struggle still more hopelessly in the meshes of ignorance and misery, *were it not for this extraneous help*—they are re-born over and over again "in that character," and thus "fill up their own places." *Who* they are, "*on earth*"—every student of Occult science knows. And he also knows that the Maruts are *Rudras*, among whom also the family of Twashtri, a synonym of Visvakarman—the great patron of the Initiates—is included. This gives us an ample knowledge of their true nature.

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of the Progenitors of mankind. All the Purânas speak of the seven Prajâpatis of this period (Round).

* "Chakshuba was the Manu of the sixth period (Third Round and Third Race), in which Indra was Manojava" (*Mantradruma* in the *Bhagavata Purâna*). As there is a perfect analogy between the "great Round" (*Mahakalpa*), each of the seven Rounds, and each of the seven great Races in every one of the Rounds—therefore, Indra of the sixth period, or Third Round, corresponds to the close of the Third Race (at the time of the *Fall* or the separation of sexes). Rudra, as the father of the Maruts, has many points of contact with Indra, the Marutwân, or "lord of the Maruts." To receive a name Rudra is said to have wept for it. Brahmâ called him Rudra; but *he wept seven times more and so obtained seven other names*—of which he uses one during *each* "period."

The same for the Septenary Division of Kosmos and human principles. The Purânas, along with other sacred texts, teem with allusions to this. First of all, the mundane Egg which contained Brahmâ, or the Universe, "was externally invested with *seven* natural elements, at first loosely enumerated as Water, Air, Fire, Ether, and *three secret* elements" (Book I.); then the "World" is said to be "encompassed on every side" by seven elements, also *within* the egg—as explained, "the universe is encompassed on every side, above and below by the *Andakat'âha*—the shell of the egg of Brahmâ." . . . Around the shell flows water, which is surrounded with fire; fire by air; air by ether; ether by the origin of the elements (Ahamkara); the latter by Universal Mind ("Intellect" in the Texts) (Book II., ch. VII. *Vishnu Purâna*). It relates to spheres of being as much as to principles. *Prithivi* is not our Earth, but the World, the Solar system, and means the *broad*, the *Wide*. In the *Vedas*—the greatest of all authorities, though needing the key to read it correctly—three terrestrial and three celestial earths are mentioned as having been called into existence simultaneously with *Bhûmi*—our earth. We have often been told that six, not *seven*, appears to be the number of spheres, principles, etc. We answer that there are, in fact, only six principles in man; since his body is *no principle*, but the covering, the shell thereof. So with the *planetary chain*; speaking of which, esoterically, the Earth (as well as the seventh, or rather *fourth* plane, one that stands as the seventh if we count from the first triple kingdom of the Elementals that begin the formation) may be left out of consideration, being (to us) the only distinct body of the seven. The language of occultism is varied. But supposing that *three* earths only, instead of seven, are meant in the Vedas, what are those three, since we still know of but one? Evidently there *must be* an occult meaning in the statement under consideration. Let us see. The "Earth that floats" on the Universal Ocean (of Space), which Brahmâ divides in the Purânas into seven zones, is *Prithivi*, the world divided into seven *principles*; a cosmic division looking metaphysical enough, but, in reality, *physical* in its occult effects. Many Kalpas later, our Earth is mentioned, and, in its turn, is divided into seven zones* on that same law of analogy that guided ancient philosophers. After which one finds on it seven continents, seven isles, seven oceans, seven seas and rivers, seven mountains, and seven climates, etc., etc., etc.†

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* See the Purânas.

† In *Vishnu Purâna*, Book II., chap. iv., it is stated that the EARTH, "with its continents, mountains, oceans, and exterior shell, is *fifty crores* (500 millions) of yojanas in extent," to which the commentator remarks that "*this comprises the planetary spheres*; for the diameter of the seven zones and oceans—each ocean being of the same diameter as the continent it encloses, and each successive continent being twice the

Furthermore, it is not only in the Hindu Scriptures and philosophy that one finds references to the *Seven Earths*, but in the Persian, Phœnician, Chaldean, and Egyptian Cosmogonies, and even in Rabbinical literature. The Phœnix*—called by the Hebrews Onech ענך (from *Phenoch*, Enoch, symbol of a secret cycle and initiation), and by the Turks, *Kerkes*—lives a thousand years, after which, kindling a flame, it is self-consumed; and then, reborn from itself—it lives another thousand years, up to *seven times seven:* (See "Book of Ali"—Russian transl.), when comes the day of Judgment. The "seven times seven," 49, are a transparent allegory, and an allusion to the forty-nine "Manus," the Seven Rounds, and the seven times seven human cycles in each Round on each globe. The *Kerkes* and the *Onech* stand for a race cycle, and the mystical tree Ababel—the "*Father Tree*" in the Kûran—shoots out new branches and vegetation at every resurrection of the Kerkes or Phœnix; the "Day of Judgment" meaning a "minor *Pralaya*" (See "*Esoteric Buddhism*"). The author of the "Book of God" and the "Apocalypse" believes that "the Phœnix is very plainly the same as the *Simorgh*, the Persian *roc*, and the account which is given us of this last bird, yet more decisively establishes the opinion that the death and revival of the Phœnix exhibit the successive destruction and reproduction of the world, which many believed to be effected by the agency of a fiery deluge"—(p. 175); and a watery one in turn. "When the Simorgh was asked her age, she informed Caherman that this world is very ancient, for it has been already *seven times replenished* with beings different from men, and *seven times depopulated;*† that the age of the human race, in which we now are, is to endure *seven thousand numbers*, and that she herself had seen *twelve* of these revolutions, and knew not how many more she had to see." (*Oriental* Collections, ii., 119.)

The above, however, is no new statement. From Bailly, in the last century, down to Dr. Kenealy, in this one, these facts have been noticed by several writers, but now a connection can be established between

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diameter of that which precedes it—amounts to but two crores or fifty-four lakhs etc. . . . Whenever any contradictions in different Purânas occur, they have to be ascribed . . . to differences of Kalpas and *the like*." "The like" ought to read "Occult meaning," which explanation is withheld by the commentator, who wrote for *exoteric, sectarian* purposes, and was misunderstood by the translator for various other reasons, the least of which is—ignorance of the esoteric philosophy.

* The *Phœnix*, connected with the Solar Cycle of 600 years (with ciphers taken out or with more added according to which cycle is meant), the Western cycle of the Greeks and other nations—is a generic symbol for several kinds of cycles. Fuller details will be given in the section on "Kalpas and Cycles."

† The tense is the "past" because the book is allegorical, and has to veil the truths contained.

the Persian oracle and the Nazarene prophet. Says the author of the "Book of God":—

"The Simorgh is in reality the same as the winged *Singh* of the Hindus, and the Sphinx of the Egyptians. It is said that the former will appear at the end of the world . . . . as a monstrous lion-bird. From these the Rabbins have borrowed their mythos of an enormous Bird, sometimes standing on the Earth, sometimes walking in the ocean . . . while its head props the sky; and with the symbol, they have also adopted the doctrine to which it relates. They teach *that there are to be seven successive renewals of the globe*, that each reproduced system *will last seven thousand years; (?)* and that the *total duration of the universe will be* 49,000 *years*. This opinion, which involves the doctrine of the pre-existence of each renewed creature, they may either have learned during their Babylonian captivity, or *it may have been part of the primeval* religion which their priests had preserved from remote times" (p. 176). It shows rather that the initiated Jews *borrowed*, and their non-initiated successors, the Talmudists, lost the sense, and applied the Seven Rounds, and the forty-nine races, etc., to the wrong end.

Not only "*their* priests," but those of every other country. The Gnostics, whose various teachings are the many echoes of the one primitive and universal doctrine, put the same numbers, under another form, in the mouth of Jesus in the very occult *Pistis Sophia*. We say more: even the Christian editor or author of *Revelation* has preserved this tradition and speaks of the Seven RACES, four of which, with part of the fifth, are gone, and two have to come. It is stated as plainly as could be stated in chapter xvii., verses 9 and 10. Thus saith the angel: "And here *is* the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are SEVEN Kings, *five* are fallen, and one *is*, and the other is not yet come . . . ." Who, acquainted in the least with the symbolical language of old, will fail to discern in the *five* Kings that have fallen, the four Root-Races that were, and part of the fifth, the one that *is*; and in the *other*, that "*is not yet come*," the sixth and seventh coming root races, as also the sub-races of this, our present race? Another still more forcible allusion to the Seven Rounds and the forty-nine root-races in *Leviticus*, will be found elsewhere in the Addenda, Part III.

E.

SEVEN IN ASTRONOMY, SCIENCE, AND MAGIC.

Again, number seven is closely connected with the occult significance of the Pleiades, those seven daughters of Atlas, "the six present, the

seventh *hidden*." In India they are connected with their nursling, the war god, Karttikeya. It is the *Pleiades* (in Sanskrit, *Krittika*) who gave the god their name, for Karttikeya is the planet Mars, *astronomically* As a god he is the son of Rudra, born without the intervention of a woman. He is a *Kumâra*, a "virgin youth" again, generated in the fire from the Seed of Siva—the *holy spirit*—hence called Agni-bhû. The late Dr. Kenealy believed that, in India, Karttikeya is the secret symbol of the cycle of Naros, composed of 600, 666, and 777 years, according to whether it is solar or lunar, divine or mortal, years that are counted; and the six visible, or the seven actual sisters, the Pleiades, are needed for the completion of this most secret and mysterious of all the astronomical and religious symbols. Therefore, when made to commemorate one particular event, Karttikeya appeared, of old, as a *Kumâra*, an ascetic, with *six heads*—one for each century of the Naros. When the symbolism was needed for another event, then, in conjunction with the seven sidereal sisters, Karttikeya is seen accompanied by Kaumâra (or Senâ) his female aspect. He is then riding on a peacock—the bird of Wisdom and Occult Knowledge, and the Hindu Phœnix, whose Greek relation with the 600 years of Naros is well-known. A six-rayed star (double triangle) a Swastica, a six and occasionally seven-pointed crown is on his brow; the peacock's tail represents the sidereal heavens; and the twelve signs of the Zodiac *are hidden on his body;* for which he is also called Dwâdasa Kara," ("the twelve-handed"), and Dwâdasâksha, "twelve-eyed." It is as Sakti-dhara, however, the "Spear-holder," and the conqueror of Târaka, "Taraka-jit," that he is shown most famous.

The years of the Naros, being (in India) counted in two ways—either "100 years of the gods," (*divine* years)—or 100 *mortal years*—one can see the tremendous difficulty for the non-initiated in comprehending correctly this cycle, which plays such an important part in St. John's Revelation. It is the truly apocalyptic Cycle; yet in none of the numerous speculations about it have we found anything but *a few approximate* truths, because of its being of various lengths and relating to various pre-historic events.

It has been urged against the duration claimed by the Babylonians for their divine ages, that Suidas shows the ancients counting, in their chronological computations, days for years. Dr. Sepp in his ingenious plagiarism—exposed elsewhere—of the Hindu 432 in thousands and millions of years (the duration of the Yugas) which he dwarfed to 4,320 *lunar* years before the "birth of Christ"—as "foreordained" in the sidereal (besides the invisible) heavens, and proved "by the apparition of the Star of Bethlehem"—appeals to Suidas and his authority. But Suidas had no other warrant for it than his own speculations, and he

was no Initiate. He cites, as a proof, Vulcan, in showing him as having, according to chronological claim, reigned 4,477 years, *i.e.*, 4,477 *days*, as he thinks, or rendered in years, 12 years, 3 months, and 7 days; he has 5 days in his original—thus committing an error even in such an easy calculation. (See Suidas, art. Ἥλιος.) True, there are other ancient writers guilty of like fallacious speculations—Calisthenes, for instance, who assigns to the astronomical observations of the Chaldeans only 1,903 years, whereas Epigenes recognises 720,000 years *(Pliny. Histor. Natur. Lib. VII. c.* 56.*)* The whole of these hypotheses made by profane writers are based upon and due to a misunderstanding. The chronology of all the Western peoples, ancient Greeks and Romans, was borrowed from India. Now, it is said in the Tamil edition of *Bagavadam* that 15 solar days make a *Paccham ;* two *paccham* (or 30 days) are a month of the mortals, adding that such a month is only one day of the *Pitar Devata (Pitris).* Again, two of these months constitute a *roodoo*, three *roodoo* make an *ayanam*, and two *ayanams* a year—which year of the mortals is *but a day of the gods.* It is on such misunderstood teachings that some Greeks have imagined that all the initiated priests had transformed days into years!

This mistake of the ancient Greek and Latin writers became pregnant with results in Europe. At the close of the past and the beginning of this century, relying upon the purposely mutilated accounts of Hindu chronology, brought from India by certain too zealous and as unscrupulous missionaries, Bailly, Dupuis, and others built quite a fantastic theory upon the subject. Because the Hindus had made half a revolution of the moon, a measure of time; and because a month composed of only fifteen days—of which Quint. Curtius speaks (*Menses in quinos dies descriperunt dies.* Quint. Curt. LVIII., c. 9)—is found mentioned in Hindu literature, therefore, it is a verified fact that their *year* was only half a year, when it was *not called a day.* The Chinese, too, divided their Zodiac into twenty-four parts, hence their year into twenty-four fortnights, but such computation did not, nor does it prevent their having an astronomical year just the same as ours. And they have a period of sixty days—the Southern Indian *Roodoo*, to this day in some provinces. Moreover, Diodorus Siculus (Lib. I. § 26, p. 30) calls "*thirty days* an Egyptian year," or that period during which the moon performs a complete revolution. Pliny and Plutarch both speak of it (*Hist. Nat.* Lib. VII., c. 48, Vol. III., p. 185, and *Life of Numa*, § 16); but does it stand to reason that the Egyptians, who knew astronomy as well as any other people did, made the *lunar* month consist of thirty days, when it is only twenty-eight days with fractions? This lunary period had *an occult meaning* surely as much as the *Ayanam* and the *roodoo* of the Hindus had. The year of two months' duration, and the period of sixty days also,

was a universal measure of time in antiquity, as Bailly himself shows in his *Traité de l'Astronomie Orientale*. The Chinamen, according to their own books, divided their year into two parts, from one equinox to the other (*Mem. Acad. Ins.* T. XVI., c. 48, *Tom.* III., p. 183); the Arabs anciently divided the year into six seasons, each composed of two months; in the Chinese astronomical work called *Kioo-tche*, it is said that two moons make a measure of time, and six measures a year; and to this day the aborigines of Kamschatka have their years of six months, as they had when visited by Abbé Chappe (Voyage to Siberia, Vol. III., p. 19). But is all this a reason to say that when the Hindu Purânas say "a *solar year*" they mean *one solar* day! It is the knowledge of the natural laws that make of seven the root nature-number, so to say, in the manifested world—at any rate in our present terrestrial life-cycle—and the wonderful comprehension of its workings, that unveiled to the ancients so many of the mysteries of nature. It is these laws, again, and their processes on the sidereal, terrestrial, and moral planes, which enabled the old astronomers to calculate correctly the duration of the cycles and their respective effects on the march of events; to record beforehand (prophecy, it is called) the influence which they will have on the course and development of the human races. The Sun, Moon, and planets being the never-erring time measurers, whose potency and periodicity were well known, became thus the great Ruler and rulers of our little system in all its *seven domains*, or "spheres of action." *

This has been so evident and remarkable, that even many of the modern men of Science, Materialists as well as Mystics, had their attention called to this law. Physicians and theologians, mathematicians and psychologists have drawn the attention of the world repeatedly to this fact of periodicity in the behaviour of "Nature." These numbers are explained in the "Commentaries" in these words.

THE CIRCLE IS NOT THE "ONE" BUT THE ALL.

IN THE HIGHER [*heaven*] THE IMPENETRABLE RAJAH ["*ad bhutam*," *see Atharva-Veda*" *X.*, 105], IT [*the Circle*] BECOMES ONE, BECAUSE [*it is*] THE INDIVISIBLE, AND THERE CAN BE NO TAU IN IT.

IN THE SECOND [*of the three "Râjamsi" (triteye), or the three "Worlds"*] THE ONE BECOMES TWO [*male and female*]; AND THREE [*add the Son or logos*]; AND THE SACRED FOUR ["*tetractis*," *or the "Tetragrammaton.*"]

IN THE THIRD [*the lower world or our earth*] THE NUMBER BECOMES FOUR, AND THREE, AND TWO. TAKE THE FIRST TWO, AND THOU WILT

* The spheres of action of the combined Forces of Evolution and Karma are (1) the Super-spiritual or *noumenal*; (2) the Spiritual; (3) the Psychic; (4) the Astro-ethereal; (5) the Sub-astral; (6) the Vital; and (7) the purely *physical* spheres.

OBTAIN SEVEN, THE SACRED NUMBER OF LIFE; BLEND [*the latter*] WITH THE MIDDLE RÂJAH, AND THOU WILT HAVE NINE, THE SACRED NUMBER OF BEING AND BECOMING."*

When the Western Orientalists have mastered the real meaning of the Rig Vedic divisions of the World—the two-fold, three-fold, six and seven-fold, and especially the nine-fold division, the mystery of the cyclic divisions applied to heaven and earth, gods and men, will become clearer to them than it is now. For—

"THERE IS A HARMONY OF NUMBERS IN ALL NATURE; *in the force of gravity, in the planetary movements, in the laws of heat, light, electricity, and chemical affinity, in the forms of animals and plants, in the perception of the mind.* The direction, indeed, of modern natural and physical science, is towards a generalization which shall express the fundamental laws of all, by one simple numerical ratio. We would refer to Professor Whewell's 'Philosophy of the Inductive Sciences,' and to Mr. Hay's researches into the laws of harmonious colouring and form. *From these it appears that the number seven is distinguished in the laws regulating the harmonious perception of forms, colours, and sounds,* and probably of taste also, if we could analyse our sensations of this kind with mathematical accuracy." ("*Medical Review*," July, 1844).

So much so, indeed, that more than one physician has stood aghast at the periodical *septenary* return of the cycles in the rise and fall of various complaints, and naturalists have felt themselves at an utter loss to explain this law. "The birth, growth, maturity, vital functions . . . . change, diseases, decay and death, of insects, reptiles, fishes, birds, mammals, and even of man, are more or less controlled by a law of completion in *weeks*," or seven days.† Dr. Laycock (*Lancet*, 1842-3), writing on the Periodicity of Vital Phenomena, records a "most remarkable illustration and confirmation of the law in insects."‡

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* In Hinduism, as understood by the Orientalists from the *Atharvaveda*, the three râjamsi refer to the three strides of Vishnu; his ascending higher step, being taken in the highest world (A. V., VII., 99, 1, cf. I 155, 5). It is the *divo râjah*, or the "sky," as they take it. But it is something besides this in Occultism. The sentence *pâréshu, gûhyeshu, vrateshu*, cf. 1, 155, 3, and IX., 75, 2; or again, verse X., 114, in Atharvaveda—has yet to be explained.

† H. Grattan Guinness, F.R.G.S., in his "Approaching End of the Age."

‡ Having given a number of illustrations from natural history, the doctor adds: "The facts I have briefly glanced at are general facts, *and cannot happen day after day in so many millions of animals of every kind*, FROM THE LARVA OR OVUM OF A MINUTE INSECT UP TO MAN, *at definite periods*, from a mere *chance or coincidence* . . . I think it impossible to come to any less general conclusion than this, that *in animals, changes occur* every *three and a half, seven, fourteen, twenty-one*, or *twenty-eight days*, or at some *definite number of weeks*" or septenary cycles. Again, the same Dr. Laycock states that:—"Whatever type the fever may exhibit, *there will be a paroxysm on the seventh day* . . . the *fourteenth will be remarkable as a day of amendment* . . ." (either cure or death taking place). "If the fourth (paroxysm) be severe, and the fifth less so, the disease will end at the *seventh* paroxysm, and . . . change for the better . . . will be seen on the *fourteenth day*,

To all of which Mr. Grattan Guinness, the author of "The Approaching End of the Age," says very pertinently, as he defends Biblical Chronology, "And man's life . . . is *a week*, a *week of decades*. 'The days of our years are threescore years and ten.' Combining the testimony of all these facts, we are bound to admit that *there prevails in organic nature a law of septiform periodicity, a law of completion in weeks*" (p. 269). Without accepting the conclusions, and especially the premises of the learned Founder of "the East London Institute for Home and Foreign Missions," the writer accepts and welcomes his researches in the occult chronology of the Bible. Just as, while rejecting the theories and hypotheses of modern Science and its generalizations, we bow before its great achievements in the world of the physical, or in all the minor details of material nature.

There is most assuredly an occult "chronological system in Hebrew Scripture"—the *Kabala* being its warrant; there is in it "a system of

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namely, about three or four o'clock a.m., when the system is most languid." (See "Approaching End of the Age," by Grattan Guinness, pp. 258 to 269, wherein this is quoted.

This is pure "sooth-saying" by *cyclic* calculations, and it is connected with Chaldean astrolatry and astrology. Thus materialistic Science—medicine, *the most materialistic of all*—applies our occult laws to diseases, studies natural history with its help, recognizes its presence as a fact in nature, and yet must needs pooh-pooh the same archaic knowledge when claimed by the Occultists. For if the mysterious Septenary Cycle is a law in nature, *and it is one*, as proven; if it is found controlling the evolution and *involution* (or death) in the realms of entomology, icthyology and ornithology, as in the Kingdom of the Animal, mammalia and man—why cannot it be present and acting in Kosmos, in general, in its natural (though occult) divisions of time, races, and *mental* development? And why, furthermore, should not the most ancient adepts have studied and thoroughly mastered these cyclic laws under all their aspects? Indeed, Dr. Stratton states as a physiological and pathological fact, that "in health the human pulse is more frequent *in the morning than in the evening for six days out of seven;* and that on the *seventh day it is slower.*" (*Ibid. Edinb. Med. and Surg. Journal*, Jan. 1843.) Why, then, should not an Occultist show the same in cosmic and terrestrial life in the pulse of the planet and races? Dr. Laycock divides life by *three great septenary periods;* the first and last, each stretching over 21 years, and the central period or prime of life lasting 28 years, or four times seven. He subdivides the first into *seven distinct stages*, and the other two into *three* minor periods, and says that "The fundamental unit of the greater periods is *one week of seven days, each day being twelve hours*"; and that "single and compound *multiples* of this unit, determine the length of these periods by the same ratio, as multiples of the unit of twelve hours determine the lesser periods. *This law binds all periodic vital phenomena together, and links the periods observed in the lowest annulose animals, with those of man himself, the highest of the vertebrata.*" If *Science* does this, why should the latter scorn the Occult information, namely, that (speaking Dr. Laycock's language) "*one week* of the manvantaric (*lunar*) fortnight, of fourteen days (or seven manus), that fortnight of twelve hours in a day representing seven periods or seven races—is now passed?" This language of science fits our doctrine admirably. We (mankind) *have* lived over "*a week of seven days*, each day being *twelve hours*," since three and a half races are now gone for ever, the fourth is submerged, and we are now in the Fifth Race.

weeks"—which is based on the archaic Indian system, which may still be found in the old Jyotisha.* And there are in it cycles of "the *week* of days," of the "*week* of months," of years, of centuries, and even of millenniums, decamillenniums, and more, or "the week of years of years."† But all this can be found in the archaic doctrine. And if this common source of the chronology in every Scripture, however *veiled*, is denied in the case of the Bible, then the six days, and a Sabbath, the seventh, can hardly disconnect *Genesis* from the Purânic Cosmogonies. For the first "Week of Creation" shows the septiformity of its chronology and thus connects it with Brahmâ's "Seven Creations." The able volume from the pen of Mr. Grattan Guinness, in which he has collected on some 760 pages every proof of that septiform calculation, is good evidence. For if the Bible chronology is, as he says, "regulated by the law of weeks," and if it is septenary, whatever the measures of the creation week and the length of its days; and if, finally, "the Bible system includes weeks on a great variety of scales," then this system is shown to be identical with all the pagan systems. Moreover, the attempt to show that 4,320 years (in lunar months) elapsed between "Creation" and the Nativity, is a clear and unmistakable connection with the 4,320,000 of the Hindu Yugas. Otherwise, why make such efforts to prove that these figures, which are pre-eminently Chaldean and Indo-Aryan, play such a part in the New Testament? We shall prove it now still more forcibly.

Let the impartial critic compare the two accounts—the Vishnu Purâna and the Bible—and he will find that the "seven creations" of Brahmâ are at the foundation of the "week" of creation in *Genesis* i. The two allegories are different, but the systems are all built on the same foundation-stone. The Bible can be understood *only by the light of the Kabala*. Take the *Zohar*, the "Book of Concealed Mystery," however now disfigured, and compare. The seven Rishis and the fourteen Manus of the seven Manvantaras—issue from Brahmâ's head; they are his "mind-born sons," and it is with them that begins the division of mankind and its races from the Heavenly man, "the Logos" (the manifested), who is Brahmâ Prajâpati. Says (V. 70 in) the "Ha Idra Rabba Qadisha" (the Greater Holy Assembly) of the skull (head)

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* See for the length of such cycles or *Yugas* in Vriddha Garga and other ancient astronomical Sections (Jyotisha). They vary from the cycle of five years—which Colebrooke calls "the cycle of the Vedas," specified in the institutes of Parasâra, "and the basis of calculation for larger cycles" (*Miscell. Essays*, Vol, I., pp. 106 and 108)—up to the Mahayuga or the famous cycle of 4,320,000 years.

† The Hebrew word for "week" is *Seven*; and any length of time divided by *Seven* would have been a "week" in their day, even 49,000,000 years, as it is seven times seven millions. But their calculation is throughout septiform.

of Macroprosopus, the ancient One* (*Sanat*, an appellation of Brahmâ), that in every one of his hairs is a "hidden fountain issuing from the concealed brain." "And it shineth and goeth forth through that hair unto the hair of Microprosopus, and from it (which is the manifest QUATERNARY, the *Tetragrammaton*) his brain is formed; and thence that brain goeth into THIRTY and TWO paths" (or the *triad* and the *duad*, or again 432). And again: (V. 80) "Thirteen curls of hair exist on the one side and on the other of the skull"—*i.e.*, six on one and six on the other, the thirteenth being also the fourteenth, as it is male-female, "and through them commenceth the division of the hair" (the division of things, Mankind and Races).

"We *six* are lights which shine forth from a *seventh* (light)," saith Rabbi Abba; "*thou art the seventh light*" (the synthesis of us all, he adds, speaking of *Tetragrammaton* and his seven "companions," whom he calls "the eyes of Tetragrammaton.")

TETRAGRAMMATON is Brahmâ Prajâpati, who assumed *four* forms, in order to create four kinds of *supernal* creatures, *i.e.*, made himself *four-fold*, or the manifest *Quaternary* (see Vishnu Purâna, Book I. ch. V.); and who, after that, is re-born in the *seven* Rishis, his *Manasaputras*, "mind-born sons," who became later, 9, 21 and so on, who are all said to be born from various parts of Brahmâ.†

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* Brahmâ creates in the first Kalpa (day one) various "sacrificial animals" *pasu*—or the celestial bodies and the Zodiacal signs, and plants *which* he uses *in sacrifices* at the opening of *Treta* Yuga. The esoteric meaning of it shows him proceeding cyclically and creating astral prototypes on the *descending spiritual arc* and then on the *ascending* physical arc. The latter is the sub-division of a *two-fold* creation, subdivided again into seven descending and seven ascending degrees of spirit falling, and of matter ascending—the inverse of what takes place (as in a mirror which reflects the right on the left side) in this manvantara of ours. It is the same, *esoterically*, in the Elohistic Genesis (chap. i.), and in the Jehovistic copy, as in Hindu cosmogony.

† It is very surprising to see theologians and Oriental scholars express indignation at the "*depraved* taste of the Hindu mystics" who, not content with having *invented* the "Mind-born" Sons of Brahmâ, make the Rishis, Manus, and Prajâpatis of every kind *spring from various parts of the body of their primal Progenitor*—Brahmâ (see Wilson's foot-note in his *Vishnu Purâna*, Vol. I., p. 102). Because the average public is unacquainted with the Kabala, the key to, and glossary of, the much veiled Mosaic Books, therefore, the clergy imagines the truth will never out. Let any one turn to the English, Hebrew, or Latin texts of the Kabala, now so ably translated by several scholars, and he will find that the Tetragrammaton, which is the Hebrew IHVH, is also both the "Sephirothal Tree"—*i.e.*, it contains all the Sephiroth except Kether, the crown—and the united *body* of the "Heavenly man" (Adam Kadmon) from whose limbs emanate the Universe and everything in it. Furthermore, he will find that the idea in the Kabalistic Books (the chief of which in the *Zohar* are the "Books of Concealed Mystery," of the "Greater," and the "Lesser Holy Assembly") is entirely phallic and far more crudely expressed than is the four-fold Brahmâ in any of the Purânas. (See "*Kabala Unveiled*," by Mr. S. L. Mathers, Chap. xxii., concerning the remaining members of Microprosopus).

There are two *Tetragrammatons:* the Macro and the Microprosopus. The first is the *absolute* perfect Square, or the TETRACTIS within the Circle, both abstract conceptions, and is therefore called AIN—the Non-being, *i.e.*, illimitable or absolute *Be-ness.* But when viewed as Microprosopus, or the "Heavenly man," the manifested Logos, he is the *triangle in the square*—the *sevenfold cube* not the fourfold, or the plane Square. For it is written in the same "Greater Holy Asssembly"—(83). "And concerning this, the children of Israel wished to know in their minds, like as it is written (*Exod.* xvii. 7.): 'Is the Tetragrammaton in the midst of us, or the Negatively Existent One?'* (*Where did they distinguish* between Microprosopus, who is called Tetragrammaton, and between Macroprosopus, who is called AIN, *Ain* the negatively existent?)"†

Therefore, Tetragrammaton is the THREE *made* four and the FOUR made three, and is represented on this Earth by his seven "companions," or "Eyes"—the "Seven eyes of the Lord." Microprosopus is, at best, only a *secondary* manifested Deity. For, verse 1,152 of the "Greater Holy Assembly" (Kabala) says—

"We have learned that there *were ten* (companions) who entered into the *Sod*, ('mysterious assembly or mystery'), and that *seven only* came forth"‡ (*i.e.*, 10 for the unmanifested, 7 for the manifested Universe.)

1,158. "And when Rabbi Shimeon revealed the *Arcana* there were found none present there save those (seven companions). . . . 1,159. And Rabbi Shimeon called them the seven eyes of Tetragrammaton, like as it is written, Zach. iii., 9, 'These are the seven eyes (or principles) of Tetragrammaton,'"—*i.e.*, the four-fold Heavenly man, or pure spirit, is resolved into Septenary man, pure matter and Spirit.

Thus the Tetrad is *Microprosopus*, and the latter is the male-female Chochmah-Binah, the 2d and 3d Sephiroth. The Tetragrammaton is the very essence of number Seven, in its terrestrial significance. Seven stands between four and nine—the basis and foundation (astrally) of our physical world and man, in the kingdom of Malkuth.

For Christians and believers, this reference to Zaccharias and

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For, this "Tree of Life" is also the "tree of knowledge of good and evil," whose chief mystery is that of human procreation. It is a mistake to regard the Kabala as *explaining* the mysteries of Kosmos or Nature; it explains and unveils only a few allegories in the Bible, and *is more esoteric* than is the latter.

* Simplified in the English Bible to: "Is the Lord (!!) among us, or not?" (See *Exodus* xvii. 7.)

† See *Kabala Denudata*, by S. Liddell MacGregor Mathers, F.T.S., p. 121.

‡ Translators often render the word "companion" (angel, also adept) by "*Rabbi*," as the Rishis are called *gurus*. The "Zohar" is, if possible, more occult than the Books of Moses; to read the "Book of Concealed Mystery" one requires the keys furnished by the genuine "Chaldean Book of Numbers," which is not extant.

especially to the Epistle of Peter (1 P. ii. 2-5) ought to be conclusive. In the old symbolism, man, chiefly the *inner* Spiritual man is called "a stone." Christ is the corner-stone, and Peter refers to all men as "lively" (living) stones. Therefore a "stone with seven eyes" on it can only mean what we say, *i.e.*, a man whose constitution or ("principles,") is septenary.

To demonstrate more clearly the seven in Nature, it may be added that not only does the number seven govern the periodicity of the phenomena of life, but that it is also found dominating the series of chemical elements, and equally paramount in the world of sound and in that of colour as revealed to us by the spectroscope. This number is the factor, *sine quâ non*, in the production of occult astral phenomena.

Thus, if the chemical elements are arranged in groups according to their atomic weights, they will be found to constitute a series of groups of seven; the first, second, etc., members of each group bearing a close analogy in *all* their properties to the corresponding members of the next group. The following table, copied from Hellenbach's *Magie der Zahlen*, exhibits this law and fully warrants the conclusion he draws in the following words: "We thus see that chemical variety, so far as we can grasp its inner nature, depends upon numerical relations, and we have further found in this variety a ruling law for which we can assign no cause; we find a law of periodicity governed by the number *seven*."

Row	Group I.	Group II.	Group III.	Group IV.	Group V.	Group VI.	Group VII.	Group VIII.
	H_1							
1	L 7	Be 9·3	B 11	C 12	N 14	O 16	Pl 19	—
2	Na 23	Mg 24	Ai 27·3	Si 28	P 31	S 32	Cl 35·4	
3	K 39	Ca 40	— 44	Ti 48	V 51	Cr 52·4	Mn 54·8	Fe 56. Co 58·6 Ni 58. Cu 63·3
4	Cu 63·3	Zn 65	Ga 68²	— 72	As 75	Se 78	Br 79·5	—
5	Rb 85·2	Sr 87·2	Y 89·5	Zr 90	Nb 94	Mo 96	— 100	Ru 103 Rh 104 Pd 106 Ag 107·6
6	Ag 107·6	Cd 111·6	In 113·4	Sn 118	Sb 122	Te 125	J 126·5	—
7	Cs 132·5	Ba 136·8	La 139	Ce 140	Di 144	—	—	—
8	—	—	—	—	—	—	—	—
9	—	—	Er. 178	—	Ta 182	W 184	—	Os 196. Jr 196·7 Pr 196·7. Au 197
10	Au 197	Hg 200	Tl 204	Pb 206	Bi 210	—	—	

The eighth column in this list is, as it were, the *octave* of the first, containing elements almost identical in chemical and other properties with those in the first; a phenomenon which accentuates the septenary law of periodicity. For further details the reader is referred to Hellenbach's

work, where it is also shown that this classification is confirmed by the spectroscopic peculiarities of the elements.

It is needless to refer in detail to the number of vibrations constituting the notes of the musical scale; they are strictly analogous to the scale of chemical elements, and also to the scale of colour as unfolded by the spectroscope, although in the latter case we deal with only *one* octave, while both in music and chemistry we find a series of *seven* octaves represented theoretically, of which *six* are fairly complete and in ordinary use in both sciences. Thus, to quote Hellenbach :—

"It has been established that, from the standpoint of phenomenal law, upon which all our knowledge rests, the vibrations of sound and light increase regularly, that they divide themselves into *seven* columns, and that the successive numbers in each column are closely allied; *i.e.*, that they exhibit a close relationship which not only is expressed in the figures themselves, but also is practically confirmed in chemistry as in music, in the latter of which the ear confirms the verdict of the figures. . . . . The fact that this periodicity and variety is governed by the number *seven* is undeniable, and it far surpasses the limits of mere chance, and must be assumed to have an adequate cause, which cause must be discovered."

Verily, then, as Rabbi Abbas said: "We are six lights which shine forth from a seventh (*light*); thou (Tetragrammaton) art the seventh light (the origin) of us all;" (V. 1,160) and—"For assuredly there is no stability in those six, save what they derive from the seventh. For ALL THINGS DEPEND FROM THE SEVENTH." (V. 1,161. Kabala, "The Greater Holy Assembly.")

The (ancient and modern) Western American Zuñi Indians seem to have entertained similar views. Their present-day customs, their traditions and records, all point to the fact that, from time immemorial, their institutions—political, social and religious—were (and still are) shaped according to the septenary principle. Thus all their ancient towns and villages were built in clusters of six, around a seventh. It is always a group of seven, or of thirteen, and always the six surround the seventh. Again, their sacerdotal hierarchy is composed of six "Priests of the House" seemingly synthesized in the seventh, who is a woman, the "PRIESTESS MOTHER." Compare this with the "seven great officiating priests" spoken of in *Anugîtâ*, the name given to the "seven senses," exoterically, and to the seven human principles, *esoterically*. Whence this identity of symbolism? Shall we still doubt the fact of Arjuna going over to Pâtâla (the Antipodes, America) and there marrying Ulûpi, the daughter of the Nâga (or rather *Nargal*) King? But to the Zuñi priests.

These receive an annual tribute, to this day, of corn of seven colours. Undistinguished from other Indians during the whole year, on a certain day, they come out (the six priests and one priestess) arrayed in their

priestly robes, each of a colour sacred to the particular God whom the priest serves and personifies; each of them representing one of the seven regions, and each receiving corn of the colour corresponding to that region. Thus, the white represents the East, because from the East comes the first Sun-light; the yellow, corresponds to the North, from the colour of the flames produced by the *aurora borealis;* the red, the South, as from that quarter comes the heat; the blue stands for the West, the colour of the Pacific Ocean, which lies to the West; black is the colour of the nether underground region—darkness; corn with grains of all colours on one ear represents the colours of the upper region—of the firmament, with its rosy and yellow clouds, shining stars, etc. The "speckled" corn—each grain containing all the colours—is that of the "Priestess-Mother": woman containing in herself the seeds of all races past, present and future; Eve being the mother of all living.

Apart from these was the Sun—the Great Deity—whose priest was the spiritual head of the nation. These facts were ascertained by Mr. F. Hamilton Cushing, who, as many are aware, became an Indian Zuñi, lived with them, was initiated into their religious mysteries, and has learned more about them than any other man now living.

Seven is also the great magic number. In the occult records the weapon mentioned in the Purânas and the *Mahabhârata*—the *Agneyâstra* or "fiery weapon" bestowed by Aurva upon his chela Sagara—is said to be built of seven elements. This weapon—supposed by some ingenious Orientalists to have been a "rocket" (!)—is one of the many thorns in the side of our modern Sanskritists. Wilson exercises his penetration over it, on several pages in his *Specimens of the Hindu Theatre*, and finally fails to explain it. He can make nothing out of the *Agneyâstra*.

"These weapons," he argues, "are of a very unintelligible character. Some of them are wielded as missiles; but, in general, they *appear to be mystical powers exercised by the individual*—such as those of paralysing an enemy, or *locking his senses fast in sleep*, or bringing down storm, and rain, and fire, from heaven. (*Vide supra*, pp. 427 and 428.) . . . . They assume celestial shapes, endowed with human faculties. . . . . The *Râmâyana* calls them the Sons of Krisâswa" (p. 297).

The Sastra-devatâs, "gods of the divine weapons," are no more Agneyâstra, the weapon, than the gunners of modern artillery are the cannon they direct. But this simple solution did not seem to strike the eminent Sanskritist. Nevertheless, as he himself says of the armiform progeny of Krisâswa, "the allegorical origin of the (Agneyâstra) weapons is, undoubtedly, the more ancient."* It is the fiery javelin of Brahmâ.

* It is. But *Agneyâstra* are fiery "missile weapons," not "edged" weapons, as there is some difference between *Sastra* and *Astra* in Sanskrit.

The seven-fold Agneyâstra, like the *seven* senses and the "seven principles," symbolized by the seven priests, are of untold antiquity. How old is the doctrine believed in by Theosophists, the following section will tell.

F.

The Seven Souls of the Egyptologists.

If one turns to those wells of information, "*The Natural Genesis*" and the *Lectures* of Mr. Gerald Massey, the proofs of the antiquity of the doctrine under analysis become positively overwhelming. That the belief of the author differs from ours can hardly invalidate the facts. He views the symbol from a purely natural standpoint, one perhaps a trifle too materialistic, because too much that of an ardent Evolutionist and follower of the modern Darwinian dogmas. Thus he shows that "the student of Böhme's books finds much in them concerning these Seven Fountain Spirits and primary powers, treated as seven properties of nature in the alchemistic and astrological phase of the mediæval mysteries;"* and adds—

"The followers of Böhme look on such matter as divine revelation of his inspired Seership. They know nothing of the natural genesis, the history and persistence of the Wisdom † of the past (or of the broken links), and are unable to recognise the physical features of the ancient Seven Spirits beneath their modern metaphysical or alchemist mask. A second connecting link between the Theosophy of Böhme and the physical origins of Egyptian thought, is extant in the fragments of *Hermes Trismegistus*.‡ No matter whether these teachings are called Illuminatist, Buddhist, Kabalist, Gnostic, Masonic, or Christian, the elemental types can only be truly known in their beginnings.§ When the prophets or visionary showmen of cloudland come to us claiming original inspiration, and utter something new, we judge of its value by what it is in itself. But if we find they bring us the ancient matter which they cannot account for, and we can, it is natural that we should judge it by the primary significations rather than the latest pretensions.|| It is useless for us to read our

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* The Natural Genesis, Vol. I. pp, 318-319.

† Yet there are some, who may know something of these, even outside the author's lines, wide as they undeniably are.

‡ This connecting link, like others, was pointed out by the present writer nine years before the appearance of the work from which the above is quoted, namely in *Isis Unveiled*, a work full of such guiding links between ancient, mediæval, and modern thought, but, unfortunately, too loosely edited.

§ Ay; but how can the learned writer prove that these "beginnings" were precisely in Egypt, and nowhere else; and only 50,000 years ago?

|| Precisely: and this is just what the Theosophists do. They have never claimed "original inspiration," not even as mediums, but have always pointed, and do now point to the "primary signification" of the symbols, which they trace to other

later thought into the earliest types of expression, and then say the ancients meant that.* Subtilized interpretations which have become doctrines and dogmas in theosophy have now to be tested by their genesis in physical phenomena, in order that we may explode their false pretensions to supernatural origin or supernatural knowledge.†

But the able author of the "Book of the Beginnings" and of "*The Natural Genesis*" does—very fortunately, for us—quite the reverse. He demonstrates most triumphantly our Esoteric (Buddhist) teachings, by showing them identical with those of Egypt. Let the reader judge from his learned lecture on "The Seven Souls of Man."‡ Says the author :—

"The first form of the mystical SEVEN was seen to be figured in heaven by the Seven large stars of the *great Bear*, the constellation assigned by the Egyptians to the Mother of Time, and of the Seven Elemental Powers."

Just so, for the Hindus place in the *great Bear* their seven primitive Rishis and call this constellation the abode of the *Saptarishi*, *Riksha* and *Chitra-Sikhandinas*. But whether it is only an astronomical myth or a primordial mystery, having a deeper meaning than it bears on its surface, is what their adepts claim to know. We are also told that "the Egytians divided the face of the sky by night into seven parts. The primary Heaven was seven-fold." So it was with the Aryans. One has but read the Purânas about the beginnings of Brahmâ, and his "Egg" to see it. Have the Aryans taken the idea from the Egyptians ?—

"The earliest forces," proceeds the lecturer, "recognized in nature were reckoned as seven in number. These became seven elementals, devils (?) or later, divinities. Seven properties were assigned to nature, as

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countries, older even than Egypt ; *significations*, moreover, which emanate from a hierarchy (or hierarchies, if preferred) of *living wise men*, mortals, notwithstanding that Wisdom, who reject every approach to *supernaturalism*.

* But where is the proof that the ancients did not mean precisely that which the theosophists claim ? Records exist for what they say, just as other records exist for what Mr. G. Massey says. His interpretations are very correct, but equally one-sided. Surely nature has more than one *physical aspect* ; for astronomy, astrology, and so on, are all on the physical, not the spiritual plane.

† It is to be feared that Mr. Massey has not succeeded. We have our followers as he has his followers, and materialistic Science steps in and takes little account of both his and our speculations!

The fact that this learned Egyptologist does not recognise in the doctrine of the "Seven Souls," as he terms our *principles*, or "metaphysical concepts," but "the primitive biology or physiology of the Soul," does not invalidate our argument. The lecturer touches on only two keys, those that unlock the astronomical and the physiological mysteries of esotericism, and leaves out the other five. Otherwise he would have promptly understood that what he calls the *physiological* divisions of the living Soul of man, are regarded by theosophists as also psychological and spiritual.

matter, cohesion, fluxion, coagulation, accumulation, station, and division—and *seven elements or souls to man.*"

All this was taught in the esoteric doctrine, but it was interpreted and its mysteries unlocked, as already stated, with *seven*, not two, or at the utmost, three keys; hence the causes and their effects worked in invisible or mystic as well as psychic nature, and were made referable to metaphysics and psychology as much as to physiology. "The principle of *sevening*"—as the author says—"was introduced, and the number seven supplied a sacred type *that could be used for manifold purposes*"; and it was so used. For "the seven Souls of the Pharaoh are often mentioned in the Egyptian texts. . . . *Seven Souls or principles in man were identified by our British Druids.* . . . . The Rabbins also ran the number of souls up to seven; so, likewise, do the Karens of India. . . ."

And then, the author tabulates the two teachings—the Esoteric and the Egyptian,—and shows that the latter had the same series and in the same order.

(Esoteric) Indian.	Egyptian.
1. Rupa, body or element of form.	1. Kha, body.
2. Prana, the breath of life.	2. Ba, the Soul of Breath.
3. Astral body.	3. Khaba, the shade.
4. *Manas*—or Intelligence.*	4. *Akhu*, Intelligence or Perception.
5. *Kama*—rupa, or animal soul.	5. *Seb*, ancestral Soul.
6. *Buddhi*, Spiritual Soul.	6. *Putah*, the first intellectual father.
7. *Atma*, pure spirit. . . .	7. *Atmu*, a divine or eternal soul.

Further on, the lecturer formulates these seven (Egyptian) souls, as (1) The Soul of Blood—the *formative*; (2) The Soul of Breath—"that *breathes*"; (3) The Shade or Covering Soul—"that *envelopes*"; (4) The Soul of Perception—"that *perceives*;" (5) The Soul of Pubescence—"that *procreates*"; (6) The Intellectual Soul—"that *reproduces intellectually*"; and (7) The Spiritual Soul—"that is *perpetuated permanently.*"

From the exoteric and physiological standpoint this may be very correct; it becomes less so from the esoteric point of view. To maintain this, does not at all mean that the "Esoteric Buddhists" *resolve men into a number of elementary Spirits*, as Mr. G. Massey, in the same lecture, accuses them of maintaining. No "Esoteric Buddhist" has ever been guilty of any such absurdity. Nor has it been ever imagined that these shadows "become spiritual beings in another world," or "seven potential spirits or elementaries of another life." What is maintained is simply that every time the immortal *Ego* incarnates it becomes, as a total, a com-

* This is a great mistake made in the Esoteric enumeration. Manas is the fifth, not the fourth; and *Manas* corresponds precisely with *Seb*, the Egyptian fifth principle, for that portion of Manas, which follows the two higher principles, is the ancestral soul, indeed, the bright, immortal thread of the higher Ego, to which clings the Spiritual aroma of all the lives or births.

pound unit of Matter and Spirit, which together act on seven different planes of being and consciousness. Elsewhere, Mr. G. Massey adds:—"The seven souls (our "Principles") are often mentioned in the Egyptian texts. The moon god, Taht-Esmun, or the later sun god, expressed the seven nature-powers that were prior to himself, and were summed up in him as his seven souls (we say "principles") . . . . The seven stars in the hand of Christ in the Revelation, have the same significance," etc.

And a still greater one, as these stars represent also the *seven keys* of the Seven Churches or the SODALIAN MYSTERIES, cabalistically. However, we will not stop to discuss, but add that other Egyptologists have also found out that the septenary constitution of man was a cardinal doctrine with the old Egyptians. In a series of remarkable articles in the "Sphinx" (Munich) Herr Franz Lambert gives incontrovertible proof of his conclusions from the "Book of the Dead" and other Egyptian records. For details the reader must be referred to the articles themselves, but the following diagram, summing up the author's conclusions, is demonstrative evidence of the identity of Egyptian psychology with the septenary division in "Esoteric Buddhism."

On the left hand side the Kabalistic names of the corresponding human principles are placed, and on the right the hieroglyphic names with their renderings as in the diagram of F. Lambert.

Kabala.			*Hieroglyphics.*
Upper circle: Tzelem of Neschamah.	Jeshida	VII	Chu—Divine Spirit.
	Chayah	VI	Cheybi—Spiritual Soul.
	Neschamah	V	Bai {Intellectual Soul, the intelligence.
Middle circle: Tzelem of Ruach.	Ruach*	IV	Ab Hati {The Heart: Feeling: Animal Soul.
Lower circle: Tzelem of Nephesch.	Nephesch	III	Ka {The Astral Body: Evestrum: Sidereal man.
	Coach ha Guf.	II	Anch {Vital Force: Archæus: Mumia.
	Guf.	I	Chat—The Elementary Body.

* There seems a confusion—lasting for many centuries—in the minds of Western Kabalists. They call *Ruach* (Spirit) what we call *Kama*-rupa; whereas, with us Ruach would be the "Spiritual Soul" *Buddhi*, and *Nephesh* the 4th principle, the Vital, Animal Soul. Eliphas Lévi falls into the same error.

This is a very fair representation of the number of the "principles" of Occultism, but much confused; and this is what we call the 7 principles in man, and what Mr. Massey calls "Souls," giving the same name to the Ego or the *Monad* which reincarnates and *resurrects*, so to speak, at each rebirth, as the Egyptians did, namely—"the Renewed." But how can Ruach (Spirit) be lodged in Kama-rupa? What does Böhme, the Prince of all the mediæval Seers, say?

"We find Seven especial properties in nature whereby this only Mother works all things" (which he calls—fire, light, sound (the upper three) and *desire*, *bitterness*, *anguish*, and *substantiality*, thus analysing the lower in his own mystic way) . . . "whatever the six forms are spiritually, that the seventh, the body (or substantiality), is essentially." These are the seven forms of the Mother of all Beings from whence all that is in this world is generated,* and again in *Aurora xxiv. p.* 27 (quoted in *Natural Genesis*)—"The Creator hath in the body of this world generated himself as it were *creaturely* in his qualifying Fountain Spirits, and all the stars are . . . God's powers, and the whole body of the world consisteth in the seven qualifying or Fountain Spirits."

This is rendering in mystical language our theosophical doctrine. . . But how can we agree with Mr. G. Massey when he states that—

"The Seven *Races* of men that have been sublimated and made Planetary (?) by Esoteric Buddhism,† may be met with in the Bundahish as (1) the earth-men; (2) water-men; (3) breast-eared men; (4) breast-eyed men; (5) one-legged men; (6) bat-winged men; (7) men with tails." . . . Each of these descriptions, allegorical and even perverted in their later form—is, nevertheless, an echo of the Secret Doctrine teaching. They all refer to the pre-Human evolution of the water-men "terrible and bad" by *unaided* Nature through millions of years, as previously described. But we deny point blank the assertion made that "these were never real races," and point to the Archaic Stanzas for our answer. It is easy to infer and to say that our "instructors have mistaken these shadows of the Past, for things human and spiritual"; but that "they are neither, and never were either," it is less easy to prove. The assertion must ever remain on a par with the Darwinian claim that man and the ape had a common pithecoid ancestor. What the Lecturer takes for a "mode of expression" and nothing more, in the Egyptian Ritual, we take as having quite another and an important meaning. Here is one instance. Says the Ritual, the "Book of the Dead"—

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* *Signatura rerum* xiv. ps. 10, 15 *et seq.*

† This is indeed news! It makes us fear that the Lecturer had never read "Esoteric Buddhism" before criticising it, as there are too many such misconceptions in his notices of it.

"I am the mouse." "I am the hawk." "I am the ape." . . . "*I am the crocodile whose soul comes* FROM MEN." "*I am the Soul of the Gods.*" Of these last two sentences, one: "whose soul comes from men"—is explained by the Lecturer, who says parenthetically, "*that is, as a type of intelligence,*" and the other: "*I am the Soul of the Gods,*" as meaning, "the Horus, or Christ, as the outcome of all."

The occult teaching answers: "It means far more." . . .

It gives first of all a corroboration of the teaching that, while the human monad has passed on globe *A* and others, in the First Round, through all the three kingdoms—the mineral, the vegetable, and the animal—in this our Fourth Round, every mammal has sprung from Man if the semi-ethereal, many-shaped creature with the *human* Monad in it, of the first two races, can be regarded as Man. But it must be so called; for, in the esoteric language, it is not the form of flesh, blood, and bones, now referred to as Man, which is in any way the MAN, but the inner divine MONAD with its manifold principles or aspects.

The lecture referred to, however, much as it opposes "Esoteric Buddhism" and its teachings, is an eloquent answer to those who have tried to represent the whole as a new-fangled doctrine. And there are many such, in Europe, America, and even India. Yet, between the esotericism of the old Arhats, and that which has now survived in India among the few Brahmins who have seriously studied their Secret Philosophy, the difference does not appear so very great. It seems centred in, and limited to, the question of the order of the evolution of cosmic and other principles, more than anything else. At all events it is no greater divergence than the everlasting question of the *filioque* dogma, which since the XIIth. century has separated the Roman Catholic from the older Greek Eastern Church. Yet, whatever the differences in the forms in which the septenary dogma is presented, the substance is there, and its presence and importance in the Brahminical system may be judged by what one of India's learned metaphysicians and Vedantic scholars says of it:—

"The real esoteric seven-fold classification is one of the most important, if not the most important classification, which has received its arrangement from the mysterious constitution of this eternal type. I may also mention in this connection that the. four-fold classification claims the same origin. The light of life, as it were, seems to be refracted by the treble-faced prism of Prakriti, having the three Gunams for its three faces, and divided into seven rays, which develop in course of time the seven principles of this classification. The progress of development presents some points of similarity to the gradual development of the rays of the spectrum. While the four-fold classification is amply

sufficient for all practical purposes, this real seven-fold classification is of great theoretical and scientific importance. It will be necessary to adopt it to explain certain classes of phenomena noticed by occultists; and it is perhaps better fitted to be the basis of a perfect system of psychology. It is not the peculiar property of 'the trans-Himalayan esoteric doctrine.' In fact, it has a closer connection with the Brahminical Logos than with the Buddhist Logos. In order to make my meaning clear I may point out here that the Logos has seven forms. In other words, there are seven kinds of Logoi in the Cosmos. Each of these has become the central figure of one of the seven main branches of the ancient Wisdom-religion. This classification is not the seven-fold classification we have adopted. I make this assertion without the slightest fear of contradiction. The real classification has all the requisites of a scientific classification. It has seven distinct principles, which correspond with seven distinct states of Pragna or consciousness. It bridges the gulf between the objective and subjective, and indicates the mysterious circuit through which ideation passes. The seven principles are allied to seven states of matter, and to seven forms of force. These principles are harmoniously arranged between two poles, which define the limits of *human* consciousness."*

The above is perfectly correct, save, perhaps, one point. The "sevenfold classification" in the esoteric system has never been claimed (to the writer's knowledge) by any one belonging to it, as "the peculiar property of the Trans-Himalayan esoteric doctrine"; but only as having survived in that old school alone. It is no more the property of the *trans*, than it is of the *cis*-Himalayan esoteric doctrine, but is simply the common inheritance of all such schools, left to the sages of the Fifth Root Race by the great Siddhas† of the Fourth. Let us remember that the Atlanteans became the terrible sorcerers, now celebrated in so many of the oldest MSS. of India, only toward their fall, the submersion of their continent having been brought on by it. What is claimed is simply the fact that the wisdom imparted by the "Divine Ones"—born through the *Kriyasakti powers* of the Third Race before its Fall and Separation into sexes—to the adepts of the early Fourth Race, has remained in all its pristine purity in a certain Brotherhood. The said

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* The *Theosophist*, 1887 (Madras).

† According to *Svetâsvatara-Upanishad* (357) the Siddhas are those who are possessed from birth of *superhuman* powers, as also of "knowledge and indifference to the world." According to the Occult teachings, however, Siddhas are the *Nirmanakayas* or the "spirits" (in the sense of an individual, or *conscious* spirit) of great sages from spheres on a higher plane than our own, who voluntarily incarnate in mortal bodies in order to help the human race in its upward progress. Hence their innate knowledge, wisdom and powers.

School or Fraternity being closely connected with a certain island of an inland sea, believed in by both Hindus and Buddhists, but called "mythical" by geographers and Orientalists, the less one talks of it, the wiser he will be. Nor can one accept the said "sevenfold classification" as having "a closer connection with the Brahminical Logos than with the Buddhist Logos," since both are identical, whether the one "Logos" is called *Eswara* or *Avalôkitêswara*, Brahmâ or Padmapani. These are, however, very small differences, more fanciful than real, in fact. Brahmanism and Buddhism, both viewed from their orthodox aspects, are as inimical and as irreconcilable as water and oil. Each of these great bodies, however, has a vulnerable place in its constitution. While even in their esoteric interpretation both can agree but to disagree, once that their respective vulnerable points are confronted, every disagreement must fall, for the two will find themselves on common ground. The "heel of Achilles" of orthodox Brahmanism is the Adwaita philosophy, whose followers are called by the pious "Buddhists in disguise"; as that of orthodox Buddhism is Northern mysticism, as represented by the disciples of the philosophies of Aryâsanga (the Yogâchârya School) and Mahâyâna, who are twitted in their turn by their correligionists as "Vedantins in disguise." The esoteric philosophy of both these can be but one if carefully analysed and compared, as Gautama Buddha and Sankarachârya are most closely connected, if one believes tradition and certain esoteric teachings. Thus every difference between the two will be found one of form rather than of substance.

A most mystic discourse, full of septenary symbology, may be found in the *Anugîtâ*.* There the Brâhmana narrates the bliss of having crossed beyond the regions of illusion, "in which fancies are the gadflies and mosquitoes, in which grief and joy are cold and heat, in which delusion is the blinding darkness, avarice, the beasts of prey and reptiles, and desire and anger are the obstructors." . . . . The sage describes the entrance into and exit from the forest (a symbol for man's life-time) and also that forest itself: †

"In that forest are seven large trees (the Senses, Mind and Understanding, or Manas and Buddhi included), seven fruits and seven guests; seven hermitages, seven (forms of) concentration, and seven (forms of) initiation. This is the description of the forest. That forest is filled with trees producing splendid flowers and fruits of five colours."

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* "The Sacred Books of the East," vol. viii. *Anugîtâ*, p. 284, *et seq.*

† I propose to follow here the text and the editor's commentaries, who accepts Arjuna Misra and Nilakantha's *dead-letter explanations*. Our Orientalists never trouble to think that if a native commentator is a non-initiate, he could not explain correctly, and if *an Initiate*, would not.

"The senses," says the commentator, "are called trees, as being producers of the fruits . . . . pleasures and pains; the *guests* are the powers of each sense personified—they receive the fruits above described; the hermitages are the trees, in which the guests take shelter. The seven forms of concentration are the exclusion from the self of the seven functions of the seven senses, etc., already referred to; the seven forms of initiation refer to the initiation into the higher life . . . by repudiating as not one's own the actions of each member out of the group of seven." (See Khândagya, p. 219, and Com.)

The explanation is harmless, if unsatisfactory.

Says the Brâhmana continuing his description :—

"That forest is filled with trees producing flowers and fruits of four colours. That forest is filled with trees producing flowers and fruits of three colours. and mixed. That forest is filled with trees producing flowers and fruits of two colours, and of beautiful colours. That forest is filled with trees producing flowers and fruits of one colour and fragrant. That forest is filled (instead of seven) with two large trees producing numerous flowers and fruits of undistinguished colours *(mind and understanding—the two higher senses*, or theosophically, 'Manas-Buddhi'). Here is one Fire (Self) here connected with the Brahman* and having a good mind (or *true knowledge*, according to Arjuna Misra). And there is fuel here, namely, the five senses (or human passions). The Seven *(forms of)* emancipation from them are the Seven *(forms of)* initiation. The qualities are the fruits. . . . There, the great Sages receive hospitality. And when they have been worshipped and have disappeared, another forest shines forth, in which *intelligence is the tree*, and emancipation the fruit, and which possesses shade *(in the form of)* tranquillity, which depends on Knowledge, which has contentment for its water, and the KSHETRAGNA (*the "Supreme* SELF," says Krishna, in the Bhagavad Gîtâ, p. 102 *seq.*) within for the Sun."

Now, all the above is very plain, and no theosophist, even among the least learned, could fail to understand the allegory. And yet, we see great Orientalists making a perfect mess of it in their explanations. The "great sages" who "receive hospitality" are explained as meaning *the senses*, "which, having worked *as unconnected with the self* are finally absorbed into it." But one fails to understand, if the senses are "unconnected" with the "Higher Self," in what manner can they be

* The English editor explains here, saying, "I presume devoted to the Brâhman." This would be a very poor devotion, indeed, in the accomplishment of the gradually emancipating process of Yoga. We venture to say that the "Fire" or Self is the higher real SELF "connected with," that is to say *one with Brahma*, the One Deity. The "Self" separates itself no longer from the universal Spirit.

"absorbed into it." One would think, on the contrary, that just because the personal senses gravitate and strive to be connected with the *impersonal* Self, that the latter, which is FIRE, burns the lower five and purifies thereby the higher two, "mind and understanding" or the higher aspects of *Manas** and *Buddhi*. This is quite apparent from the text. The "great sages" *disappear* after having "been worshipped." Worshipped by whom if they (the presumed senses) are "unconnected with the self"? By MIND, of course; by Manas (in this case merged in the *sixth sense*) which is not, and cannot be, the Brahman, the SELF, or Kshetragna—the soul's spiritual sun. Into the latter, in time, Manas itself must be absorbed. It has worshipped "great sages" and given hospitality to *terrestrial* wisdom: but once that "another forest shone forth" upon it, it is Intelligence (Buddhi, the 7th sense, but 6th principle) which is transformed into *the* tree—that tree whose fruit is emancipation—which finally destroys the very roots of the Aswattha tree, the symbol of *life* and of its illusive joys and pleasures. And therefore, those who attain to that state of emancipation have, in the words of the above-cited sage, "no fear afterwards." In this state "the end cannot be perceived because it extends on all sides."

"There always dwell seven females there," he goes on to say, carrying out the imagery. These females, who, according to Arjuna Misra, are the Mahat, Ahamkara and five Tanm âtras, have always their faces turned downwards, as they are obstacles in the way of spiritual ascension.

". . . . In that same (Brahman, the 'Self') the Seven perfect Sages, together with their chiefs, abide and again emerge from the same. Glory, brilliance and greatness, enlightenment, victory, perfection and power—these seven rays follow after this same Sun (Kshetragna, the Higher Self). . . . Those whose wishes are reduced (unselfish). . . . whose sins (passions) are burnt up by restraint, merging the Self in the Self,† devote themselves to Brahman. Those people who understand the forest of Knowledge (Brahman, or SELF) praise tranquillity. And aspiring to that forest, they are (re-) born so as not to lose courage.

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* As Mahat (universal intelligence) is first born, or manifests, as Vishnu, and then, when it falls into matter and develops self-consciousness, it becomes Egoism, Selfishness, so *Manas* is of a dual nature. It is respectively under the sun and moon, for as Sankarachârya says "The moon is the mind, and the sun the understanding." The sun and moon are the deities of our planetary Macrocosmos, and therefore Sankara adds that "the mind and the understanding are the respective deities of the (human) organs" (*vide* Brihadâranyaka, pp. 521, *seq.*) This is perhaps why Arjuna Misra says that the moon and the *Fire* (the self, the sun) constitute the universe.

† "The body in the Soul," as Arjuna Misra is credited with saying, or rather the "Soul in the Spirit," and on a still higher plane of development: "the SELF or Atman in the Universal Self."

Such indeed, is this holy forest . . . . and understanding it, they (the Sages) act accordingly, being directed by the KSHETRAGNA. . . . "

No translator among the Western Orientalists has yet perceived in the foregoing allegory anything higher than mysteries connected with sacrificial ritualism, penance, or ascetic ceremonies, and *Hatha Yoga*. But he who understands symbolical imagery, and hears the voice of SELF WITHIN SELF, will see in this something far higher than mere ritualism, however often he may err in minor details of the philosophy.

And here, we must be allowed a last remark. No true theosophist, from the most ignorant up to the most learned, ought to claim infallibility for anything he may say or write upon occult matters. The chief point is to admit that, in many a way, in the classification of either cosmic or human principles, in addition to mistakes in the order of evolution, and especially on metaphysical questions, those of us who pretend to teach others more ignorant than ourselves—are all liable to err. Thus mistakes have been made in "Isis Unveiled," in "Esoteric Buddhism," in "Man," in "Magic: White and Black," etc., etc.; and more than one mistake is likely to be found in the present work. This cannot be helped. For a large or even a small work on such abstruse subjects to be entirely exempt from error and blunder, it would have to be written from its first to its last page by a great adept, if not by an Avatar. Then only should we say, "This is verily a work without sin or blemish in it!" But, so long as the artist is imperfect, how can his work be perfect? "Endless is the search for truth!" Let us love it and aspire to it for its own sake, and not for the glory or benefit a minute portion of its revelation may confer on us. For who of us can presume to have the *whole* truth at his fingers' ends, even upon one minor teaching of Occultism?

Our chief point in the present subject, however, was to show that the Septenary doctrine, or division of the constitution of man, was a very ancient one, and was not invented by us. This has been successfully done, for we are supported in this, consciously and unconsciously, by a number of ancient, mediæval, and modern writers. What the former said, was well said; what the latter repeated, was generally distorted. An instance: Read the "Pythagorean Fragments," and compare the Septenary man as given by the Rev. G. Oliver, the learned mason, in his "Pythagorean Triangle" (ch. on "*Science of Numbers*," p. 179).

He speaks as follows:—

"The Theosophic Philosophy counted SEVEN *properties* (or principles), in Man, viz.:—

(1.) The divine golden Man;

(2.) The inward holy body from fire and light, like pure silver;

(3.) The elemental man;
(4.) The mercurial paradisiacal man;
(5.) The martial Soul-like man;
(6.) The passionate man of desires;
(7.) The Solar man; a witness to and inspector of the wonders of the Universe. They had also *seven fountain* Spirits, or Powers of Nature."

Compare this jumbled account and distribution of Western theosophic philosophy with the latest theosophic explanations by the Eastern School of Theosophy, and then decide which is the more correct. Verily:—

> "Wisdom hath builded her house,
> She hath hewn out her *seven pillars*."—(*Prov. ix.* 1.)

As to the charge that our School has not adopted the Seven-fold classification of the Brahmins, but has confused it, it is quite unjust. To begin with, the "School" is one thing, its exponents (*to Europeans*) quite another. The latter have first to learn the A B C of practical Eastern Occultism, before they can be made to understand correctly the tremendously abstruse classification based on the seven distinct states of *Pragna* (consciousness); and, above all, to realize thoroughly *what Pragna is*, in the Eastern metaphysics. To give a Western student that classification is to try to make him suppose that he can account for the origin of consciousness, by accounting for the process by which a certain knowledge, through *only one of the states* of that consciousness, came to him; in other words, it is to make him account for something he knows on *this* plane, by something he knows nothing about on the other planes; *i.e.*, to lead him from the spiritual and the psychological, direct to the ontological. This is why the primary, old, classification was adopted by the Theosophists, of which classifications there are many.

To busy oneself, after such a tremendous number of independent witnesses and proofs have been brought before the public, with an additional enumeration from theological sources, would be quite useless. The seven capital sins and seven virtues of the Christian scheme are far less philosophical than even the Seven Liberal and the Seven Accursed Sciences—or the Seven Arts of enchantment of the Gnostics. For one of the latter is now before the public, pregnant with danger in the present as for the future. The modern name for it is HYPNOTISM. In the ignorance of the seven principles, and used by scientific and ignorant materialists, it will soon become SATANISM in the full acceptation of the term.

BOOK II.—PART III.

ADDENDA.

SCIENCE AND THE SECRET DOCTRINE CONTRASTED.

"The knowledge of this nether world—
Say, friend, what is it, false or true?
The false, what mortal cares to know?
The true, what mortal ever knew?"

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ADDENDA TO BOOK II.

§ I.

ARCHAIC, OR MODERN ANTHROPOLOGY?

WHENEVER the question of the origin of man is offered seriously to an unbiassed, honest, and earnest man of science, the answer comes invariably:—"WE DO NOT KNOW." De Quatrefages, in his agnostic attitude, is one of such anthropologists.

This does not imply that the rest of the men of science are neither fair-minded nor honest, as in such case our remark would be questionably discreet. But, it is estimated that 75 per cent. of European Scientists are Evolutionists. Are these representatives of modern thought all guilty of flagrant misrepresentation of the facts? No one says this—but there are a few very exceptional cases. However, the Scientists in their anti-clerical enthusiasm and despair of any alternative theory to Darwinism, except that of "special creation," are unconsciously insincere in "forcing" a hypothesis the elasticity of which is inadequate, and which resents the severe strain to which it is now subjected. Insincerity on the same subject is, however, patent in ecclesiastical circles. Bishop Temple has come forward as a thoroughgoing supporter of Darwinism in his "Religion and Science." This clerical writer goes so far as to regard *Matter*—after receiving its "primal impress"—as the unaided evolver of all cosmic phenomena. This view only differs from that of Hæckel, in postulating a hypothetical deity at "the back of beyont," a deity which stands entirely aloof from the interplay of forces. Such a metaphysical entity is no more the Theological God than that of Kant. Bishop Temple's truce with Materialistic Science is, in our opinion, impolitic—apart from the fact that it involves a total rejection of the Biblical cosmogony. In the presence of this display of flunkeyism before the materialism of our "learned" age, we Occultists can but smile. But how about loyalty to the Masters such theological truants profess to serve, Christ, and Christendom at large?

However, we have no desire, for the present, to throw down the gauntlet to the clergy, our business being now with materialistic Science alone. The latter answers to our question, in the person of its best representatives "We do not know;"—yet the majority of these act as though Omniscience was their heirloom, and they knew all things.

For, indeed, this negative reply has not prevented the majority of Scientists from speculating on that question, each seeking to have his

own special theory accepted to the exclusion of all others. Thus, from Maillet in 1748 down to Hæckel in 1870, theories on the origin of the human Race have differed as much as the personalities of their inventors themselves. Buffon, Bory de St. Vincent, Lamarck, E. G. St. Hilaire, Gaudry, Naudin, Wallace, Darwin, Owen, Hæckel, Filippi, Vogt, Huxley, Agassiz, etc., etc., each evolved a more or less scientific hypothesis of genesis. De Quatrefages arranges them in two principal groups—one holding to a *rapid*, and the other to a very *gradual transmutation;* the former, favouring a new type (man) produced by a being entirely different; the latter teaching the evolution of man by progressive differentiation.

Strangely enough, it is from the most scientific of these authorities that the most unscientific of all the theories upon the subject of the origin of man has hitherto emanated. This is so evident, that the hour is rapidly approaching when the current teaching about the descent of man from an Ape-like mammal will be regarded with less respect than the formation of Adam out of clay, and of Eve out of Adam's rib. For—

"It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendant of another whose development is in an inverse order to his own. . . . Consequently, in accordance with these principles *man cannot be considered as the descendant of any simian type whatever.*"*

Lucae's argument *versus* the Ape-theory, based on the different flexures of the bones constituting the axis of the skull in the cases of Man and the Anthropoids, is fairly discussed by Schmidt ("*Doctrine of Descent and Darwinism,*" p. 290). He admits that "*the ape as he grows becomes more bestial; man . . . more human,*" and seems, indeed, to hesitate a moment before he passes on: *e.g.*, "This flexure of the cranial axis may, therefore, still be emphasized as a human character, in contradistinction to the apes; the peculiar characteristic of an order can *scarcely* be elicited from it; and especially as to the doctrine of descent, this circumstance *seems* in no way decisive." The writer evidently is not a little disquieted at the argument. He assures us that it upsets any possibility of the present apes having been the progenitors of mankind. But does it not also negative the bare possibility of the man and anthropoid having had a common—though, so far, an absolutely theoretical—ancestor.

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* "*The Human Species,*" p. 111, by de Quatrefages. The respective developments of the human and Simian brains are referred to. "In the ape the temporo-spheroidal convolutions, which form the middle lobe, make their appearance and are completed before the anterior convolutions which form the frontal lobe. In man, the frontal convolutions are, on the contrary, the first to appear, and those of the middle lobe are formed later." (*Ibid.*)

Even "Natural Selection" itself is with every day more threatened. The deserters from the Darwinian camp are many, and those who were at one time its most ardent disciples are, owing to new discoveries, slowly but steadily preparing to turn over a new leaf. In the "Journal of the Royal Microscopical Society" for October, 1886, one can read as follows :—

"PHYSIOLOGICAL SELECTION.—Mr. G. J. Romanes finds certain difficulties in regarding natural selection as a theory for the origin of adaptive structures. He proposes to replace it by what he calls physiological selection, or the segregation of the fit. His view is based on the extreme sensitiveness of the reproductive system to small changes in the conditions of life, and he thinks that variations in the direction of greater or less sterility must frequently occur in wild species. If the variation be such that the reproductive system, while showing some degree of sterility with the parent form, continues to be fertile within the limits of the varietal form, the variation would neither be swamped by intercrossing nor die out on account of sterility. When a variation of this kind occurs, the physiological barrier must divide the species into two parts. . . . . The author, in fine, regards mutual sterility, not as one of the effects of specific differentiation, but as the cause of it."*

An attempt is made to show the above to be a complement of, and sequence to, the Darwinian theory. This is a *clumsy* attempt at best. The public will soon be made to believe that Mr. C. Dixon's "*Evolution without Natural Selection*" is also Darwinism—expanded, as the author certainly claims it to be!

But it is like splitting the body of a man into three pieces or various portions of man, and then maintaining that each portion is the identical man as he was before; only—expanded. Yet the author states on p. 79 :—"Let it be clearly understood that not one single syllable in the foregoing pages has been written antagonistic to Darwin's theory of Natural Selection. All I have done is to explain *certain* phenomena . . . . the more one studies Darwin's works, the more one is convinced of the truth of his hypothesis." (! !)

And before this, on p. 48, he alludes to :—"the overwhelming array of facts which Darwin gave in support of his hypothesis, and which triumphantly carried the theory of Natural Selection over all obstacles and objections."

This does not prevent the learned author, however, from upsetting this theory as "triumphantly," and from even openly calling his work

* To this an editorial remark adds that an "F.J.B.," in the *Athenæum*—(No. 3069, Aug, 21, 1886, pp. 242-3) points out that naturalists have long recognised that there are "morphological" and "physiological" species. The former have their origin in men's minds, the latter in a series of changes sufficient to affect the internal as well as the external organs of a group of allied individuals. The "physiological selection" of morphological species is a confusion of ideas; that of physiological species "a redundancy of terms."

"Evolution *without* a Natural Selection," or, in so many words, with Darwin's fundamental idea knocked to atoms in it.

As to Natural Selection itself, the utmost misconception prevails among many present-day thinkers who tacitly accept the conclusions of Darwinism. It is, for instance, a mere device of rhetoric to credit "Natural Selection" with the power of *originating* species. "Natural Selection" is no Entity; but a convenient phrase for describing the mode in which the survival of the fit and the elimination of the unfit among organisms is brought about in the struggle for existence. Every group of organisms tends to multiply beyond the means of subsistence; the constant battle for life—the "struggle to obtain enough to eat and to escape being eaten" added to the environmental conditions—necessitating a perpetual weeding out of the unfit. The *élite* of any stock thus sorted out, propagate the species and transmit their organic characteristics to their descendants. All useful variations are thus perpetuated, and a progressive improvement is effected. But Natural Selection, in the writer's humble opinion, "Selection, *as a Power*," is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. Of itself, "it" *can produce nothing*, and only operates on the rough material presented to "it." The real question at issue is: what CAUSE—combined with other secondary causes—produces the "variations" in the organisms themselves. Many of these secondary causes are purely physical, climatic, dietary, etc., etc. Very well. But beyond the secondary aspects of organic evolution, a deeper principle has to be sought for. The materialist's "spontaneous variations," and "*accidental* divergencies" are self-contradictory terms in a universe of "Matter, Force and NECESSITY." Mere variability of type, apart from the supervisory presence of a quasi-intelligent impulse, is powerless to account for the stupendous complexities and marvels of the human body for instance. The insufficiency of the Darwinists' mechanical theory has been exposed at length by Dr. Von Hartmann among other purely negative thinkers. It is an abuse of the reader's intelligence to write, as does Hæckel, of *blind* indifferent cells, "arranging themselves into organs." The esoteric solution of the origin of animal species is given elsewhere.

Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the

differentiating "causes" known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral.* Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a sub-conscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom.* A not altogether dissimilar conclusion has been arrived at by so well known a thinker as Ed. von Hartmann, who, despairing of the efficacy of *unaided* Natural Selection, regards evolution as intelligently guided by the UNCONSCIOUS (the Cosmic *Logos* of Occultism). But the latter acts only mediately through FOHAT, or Dhyan-Chohanic energy, and not quite in the direct manner which the great pessimist describes.

It is this divergence among men of Science, their mutual, and often their *self*-contradictions, that gave the writer of the present volumes the courage to bring to light other and older teachings—if only as hypotheses for *future* scientific appreciation. Though not in any way very learned in modern sciences, so evident, even to the humble recorder of this archaic clearing, are the said scientific fallacies and gaps, that she determined to touch upon all these, in order to place the two teachings on parallel lines. For Occultism, it is a question of self-defence, and nothing more.

So far, the "Secret Doctrine" has concerned itself with metaphysics, pure and simple. It has now landed on Earth, and finds itself within the domain of physical science and practical anthropology, or those branches of study which materialistic Naturalists claim as their rightful domain, coolly asserting, furthermore, that the higher and more perfect the working of the Soul, the more amenable it is to the analysis and explanations *of the zoologist and the physiologist alone.* (*Hæckel on "Cell-Souls and Soul-Cells."*) This stupendous pretension comes from one, who, to prove his pithecoid descent, has not hesitated to include among the ancestors of man the *Lemuridæ*; which have been promoted by him to the rank of *Prosimiæ*, *indeciduate mammals*, to which he very incorrectly attributes a *decidua*

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* The "*principle of perfectibility*" of Nägeli; von de Baer's "*striving towards the purpose*"; Braun's "*Divine breath* as the inward impulse in the evolutionary history of Nature"; Professor Owen's "*tendency to perfectibility*, etc.," are all veiled manifestations of the universal guiding FOHAT, rich with the Divine and Dhyan-Chohanic thought.

and a discoidal placenta.* For this Hæckel was taken severely to task by de Quatrefages, and criticised by his own brother materialists and agnostics, as great, if not greater, authorities than himself, namely, by Virchow and du Bois-Reymond.†

Such opposition notwithstanding, Hæckel's wild theories are, to this day, called scientific and logical by some. The mysterious nature of Consciousness, of Soul, Spirit in Man being now explained as a mere advance on the functions of the protoplasmic molecules of the lively *Protista*, and the gradual evolution and growth of human mind and "social instincts" toward civilization having to be traced back to their origin in the civilization of ants, bees, and other creatures, the chances left for an impartial hearing of the doctrines of archaic Wisdom, are few indeed. The *educated* profane is told that "the social instincts of the lower animals have, of late, been regarded *as being clearly the origin of morals*, even of those of man" (!) and that our divine consciousness, our soul, intellect, and aspirations have "worked their way up from the lower stages of the simple cell-soul" of the gelatinous Bathybius—*(See Hæckel's "Present Position of Evolution" Notes)*,—and he seems to believe it. For such men, the metaphysics of Occultism must produce the effect that our grandest orchestral and vocal oratorios produce on the Chinaman: a sound that jars upon their nerves.

Yet, are our esoteric teachings about "angels," the first three *pre*-animal human Races, and the downfall of the Fourth, *on a lower level of fiction and self-delusion* than the Hæckelian "plastidular," or the inorganic "molecular Souls of the *Protista*"? Between the evolution of the spiritual nature of man from the above Amœbian Souls, and the alleged development of his physical frame from the protoplastic dweller in the Ocean slime, there is an abyss which will not be easily crossed by any man in the *full* possession of his intellectual faculties. Physical evolution, as modern Science teaches it, is a subject for open controversy; spiritual and moral development on the same lines is the insane dream of a crass materialism.

Furthermore, past as well as present daily experience teaches that no truth has ever been accepted by the learned bodies unless it dovetailed

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* *Vide infra*, M. de Quatrefages' *exposé* of Hæckel, in § ii., "The Ancestors Mankind is offered by Science."

† Strictly speaking du Bois-Reymond is an *agnostic*, and not a materialist. He has protested most vehemently against the materialistic doctrine, which affirms mental phenomena to be merely the product of molecular motion. The most accurate *physiological* knowledge of the structure of the brain leaves us "nothing but matter in motion," he asserts; "*we must go further*, and admit the utterly incomprehensible nature of the psychical principle which it is *impossible to regard* as a mere outcome of material causes."

with the habitual preconceived ideas of their professors. "The crown of the innovator is a crown of thorns":—said G. St. Hilaire. It is only that which fits in with popular hobbies and accepted notions that as a general rule gains ground. Hence the triumph of the Hæckelian ideas, notwithstanding their being proclaimed by Virchow, du Bois Reymond, and others as the "*testimonium paupertatis* of natural Science."

Diametrically opposed as may be the materialism of the German Evolutionists to the spiritual conceptions of Esoteric philosophy, radically inconsistent as is their accepted anthropological system with the real facts of nature,—the pseudo-idealistic bias now colouring English thought is almost more pernicious. The pure materialistic doctrine admits of a direct refutation and appeal to the logic of facts. The idealism of the present day, not only contrives to absorb, on the one hand, the basic negations of Atheism, but lands its votaries in a tangle of *unreality*, which culminates in a practical Nihilism. Argument with such writers is almost out of the question. Idealists, therefore, will be still more antagonistic to the Occult teachings now given than even the Materialists. But as no worse fate can befall the exponents of Esoteric Anthropo-*Genesis* than being openly called by their foes by their old and time-honoured names of "lunatics" and "ignoramuses," the present archaic theories may be safely added to the many modern speculations, and bide their time for their full or even partial recognition. Only, as the existence itself of these "archaic theories" will probably be denied, we have to give our best proofs and stand by them to the bitter end.

In our race and generation the one "temple in the Universe" is in rare cases—*within* us; but our body and mind have been too defiled by both Sin and Science to be outwardly *now* anything better than a fane of iniquity and error. And here our mutual position—that of Occultism and Modern Science—ought to be once for all defined.

We, Theosophists, would willingly bow before such men of learning as the late Prof. Balfour Stewart, Messrs. Crookes, Quatrefages, Wallace, Agassiz, Butlerof, and several others, though we may not agree, from the stand-point of esoteric philosophy, with all they say. But nothing could make us consent to even a show of respect for the opinions of other men of science, such as Hæckel, Carl Vogt, or Ludwig Büchner, in Germany; or even of Mr. Huxley and his co-thinkers in materialism in England—the colossal erudition of the first named, notwithstanding. Such men are simply the intellectual and moral murderers of future generations; especially Hæckel, whose crass materialism often rises to the height of idiotic *naivetés* in his reasonings. One has but to read his "Pedigree of Man, and Other Essays" (*Aveling's transl.*) to feel a desire, in the words of Job, that his

remembrance should perish from the earth, and that he "shall have no name in the streets." Hear him deriding the idea of the origin of the human race "as a supernatural (?) phenomenon," as one "that could not result from *simple mechanical causes*, from *physical and chemical forces*, but requires the direct intervention of a creative personality. . . ."

. . . . "Now the central point of Darwin's teaching," . . goes on the creator of the mythical *Sozura*, "lies in this, that it demonstrates the simplest mechanical causes, purely physico-chemical phenomena of nature, as wholly sufficient to explain the highest and most difficult problems. Darwin puts in the place of *a conscious creative force*, building and arranging the organic bodies of animals and plants on a designed plan, *a series of natural forces working blindly (or we say) without aim, without design.* In place of an arbitrary act of operation, we have a necessary law of Evolution . . . ." (So had Manu and Kapila, and, at the same time, guiding, conscious and intelligent Powers). . . "Darwin had very wisely . . . put on one side the question as to the first appearance of life. But very soon that consequence, so full of meaning, so wide reaching, was openly discussed by able and brave scientific men, such as Huxley, Carl Vogt, Ludwig Büchner. *A mechanical origin of the earliest living form*, was held as the necessary sequence to Darwin's teaching . . and we are at present concerned with a single consequence of the theory, *the natural* origin of the human race through ALMIGHTY EVOLUTION" (pp. 34, 37).

To which, unabashed by this scientific farrago, Occultism replies: In the course of Evolution, when the physical triumphed over, and nearly crushed under its weight, spiritual and mental evolutions, the great gift of *Kriyasakti* * remained the heirloom of only a few elect men in every age . . . . Spirit strove vainly to *manifest itself in its fulness in purely organic forms* (as has been explained in Part I. of this Volume), and the faculty, which had been a natural attribute in the early humanity of the Third Race, became one of the class regarded as simply phenomenal by the Spiritualists and Occultists, and as *scientifically impossible* by the materialists.

In our modern day the mere assertion that there exists a power which can create human forms—ready-made *sheaths* for the "*conscious* monads" or Nirmanakayas of past Manvantaras to incarnate within—is, of course, absurd, ridiculous! That which is regarded as quite natural, on the other hand, is the production of a Frankenstein's monster, *plus* moral consciousness, religious aspirations, genius, and a feeling of one's own immortal nature within one's self—by "physico-chemical forces, guided by blind Almighty Evolution" ("Pedigree of Man").

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* For explanation of the term *Kriyasakti*, see Com. 2 in Stanza 26.

As to the origin of that man, not *ex-nihilo*, cemented by a little red clay, but from a living divine Entity consolidating the astral body with surrounding materials—this conception is too absurd even to be mentioned in the opinion of the materialists. Nevertheless, Occultists and Theosophists are ready to have their claims and theories—however unscientific and superstitious at first glance—compared as to their intrinsic value and probability, with those of the modern evolutionists. Hence the esoteric teaching is absolutely opposed to the Darwinian evolution, as *applied to man, and partially* so with regard to other species.

It would be interesting to obtain a glimpse of the mental representation of *Evolution* in the Scientific brain of a materialist. What *is* EVOLUTION? If asked to define the full and *complete* meaning of the term, neither Huxley nor Hæckel will be able to do it any better than Webster does: "the act of unfolding; the process of growth, development; as the evolution of a flower from a bud, or an animal from the egg." Yet the bud must be traced through its parent-plant to the seed, and the egg to the animal or bird that laid it; or at any rate to the speck of protoplasm from which it expanded and grew. And both the *seed* and the *speck* must have the latent potentialities in them for the reproduction and gradual development, the unfolding of the thousand and one forms or phases of evolution, through which they must pass before the flower or the animal are fully developed? Hence, the future plan, if not a DESIGN, *must be there*. Moreover, that *seed has to be traced*, and its nature ascertained. Have the Darwinists been successful in this? Or will the Moneron be cast in our teeth? But this atom of the Watery Abysses is *not* homogeneous matter; and there must be something or somebody that had moulded and cast it into being.

Here Science is once more silent. But since there is no self-consciousness as yet in either speck, seed, or germ, according to both Materialists and Psychologists of the modern school—Occultists agreeing in this for once with their natural enemies—what is it that guides the force or forces so unerringly in this process of evolution? *Blind* force? As well call *blind* the brain which evolved in Hæckel his "Pedigree of Man" and other lucubrations. We can easily conceive that the said brain lacks an important centre or two. For, whoever knows anything of the anatomy of the human, or even of any animal, body, and is still an *atheist* and a *materialist*, must be "hopelessly insane," according to Lord Herbert, who rightly sees in the frame of man's body and the coherence of its parts, something so strange and paradoxical that he holds it "to be the greatest miracle of nature." *Blind* forces, "and *no* design" in anything under the Sun; when no *sane* man of Science would hesitate to say that, even from the little he knows and has hitherto discovered of the forces at work in Kosmos, he sees very plainly

that every part, every speck and atom are in harmony with their fellow atoms, and these with the whole, each having its distinct mission throughout the life-cycle. But, fortunately, the greatest, the most eminent thinkers and Scientists of the day are now beginning to rise against this "Pedigree," and even Darwin's *natural selection* theory, though its author had never, probably, contemplated such widely stretched conclusions. The remarkable work of the Russian Scientist N. T. Danilevsky—"Darwinism, a Critical Investigation of the Theory"—upsets it completely and without appeal, and so does de Quatrefages in his last work. Our readers are recommended to examine the learned paper by Dr. Bourges—read by its author, a member of the Paris Anthropological Society at a recent official meeting of the latter—called "*Evolutionary Psychology*; *the Evolution of Spirit, etc.*" in which he reconciles entirely the two teachings—namely, those of the physical and spiritual evolutions. He explains the origin of the variety of organic forms, made to fit their environments with such evident intelligent design, by the existence and the mutual help and *interaction* of two principles in (manifest) nature, the inner Conscious Principle adapting itself to physical nature and the innate potentialities in the latter. Thus the French Scientist has to return to our old friend—*Archæus*, or the life-Principle—without naming it, as Dr. Richardson has done in England in his "Nerve-Force," etc. The same idea was recently developed in Germany by Baron Hellenbach, in his remarkable work, "Individuality in the light of Biology and modern Philosophy."

We find the same conclusions arrived at in still another excellent volume of another Russian deep thinker, N. N. Strachof—who says in his "Fundamental Conceptions of Psychology and Physiology:—"The most clear, as the most familiar, type of development may be found in our own mental or physical evolution, which has served others as a model to follow . . . . If organisms are *entities* . . . then it is only just to conclude and assert that the organic life strives to beget psychic life; but it would be still more correct and in accordance with the spirit of these two categories of evolution to say, that *the true cause of organic life is the tendency of spirit to manifest in substantial forms, to clothe itself in substantial reality. It is the highest form which contains the complete explanation of the lowest, never the reverse.*" This is admitting, as Bourges does in the *Mémoire* above quoted, the identity of this mysterious, integrally acting and organizing Principle with the Self-Conscious and Inner Subject, which we call the EGO and the world at large—the Soul. Thus, gradually, all the best Scientists and Thinkers are approaching the Occultists in their general conclusions.

But such metaphysically inclined men of Science are out of court and will hardly be listened to. Schiller, in his magnificent poem on

the Veil of Isis, makes the mortal youth who dared to lift the impenetrable covering fall down dead after beholding naked Truth in the face of the stern goddess. Have some of our Darwinians, so tenderly united in natural selection and affinity, also gazed at the Saitic Mother bereft of her veils? One might almost suspect it after reading their theories. Their great intellects must have collapsed while gauging too closely the uncovered face of Nature, leaving only the grey matter and ganglia in their brain, to respond to *blind* physico-chemical forces. At any rate Shakespeare's lines apply admirably to our modern Evolutionist who symbolizes that "proud man," who—

> "*Dress'd in a little brief authority;*
> *Most ignorant of what he's most assured,*
> His glassy essence—like an angry ape,
> Plays such fantastic tricks before high heaven,
> As make the Angels weep! . . . ."

These have nought to do with the "angels." Their only concern is the human ancestor, the pithecoid Noah who gave birth to three sons—the tailed Cynocephalus, the tailless Ape, and the "arboreal" Palæolithic man. On this point, they will not be contradicted. Every doubt expressed is immediately set down as an attempt to cripple scientific inquiry. The insuperable difficulty at the very foundation of the evolution theory, namely, that no Darwinian is able to give even an approximate definition of the period *at* which, and the form *in* which, the first man appeared, is smoothed down to a trifling impediment, which is "really of no account." Every branch of knowledge is in the same predicament, we are informed. The chemist bases his most abstruse calculations simply "upon a hypothesis of atoms and molecules, of which not one has ever been seen isolated, weighed, or defined. The electrician speaks of magnetic fluids which have never tangibly revealed themselves. No definite origin can be assigned either to molecules or magnetism. Science cannot and does not pretend to any knowledge of the beginnings of law, matter or life, . . ." etc., etc. (*Knowledge*, January, 1882.)

And, withal, to reject a *scientific hypothesis*, however absurd, is to commit the one unpardonable sin! We risk it.

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§ II.

THE ANCESTORS MANKIND IS OFFERED BY SCIENCE.

"The question of questions for mankind—the problem which underlies all others, and is more deeply interesting than any other—is the ascertainment of the place which man occupies in Nature, and of his relations to the Universe of things."—HUXLEY.

THE world stands divided this day, and hesitates between *divine* progenitors—be they Adam and Eve or the lunar Pitris—and *Bathybius Hæckelii*, the gelatinous hermit of the briny deep. Having explained the occult theory, it may now be compared with that of the modern Materialism. The reader is invited to choose between the two after having judged them on their respective merits.

We may derive some consolation for the rejection of our divine ancestors, in finding that the Hæckelian speculations receive no better treatment at the hands of strictly *exact* Science than do our own. Hæckel's *phylogenesis* is no less laughed at by the foes of his fantastic evolution, by other and greater Scientists, than our primeval races will be. As du Bois-Reymond puts it, we may believe him easily when he says that "ancestral trees of our race sketched in the 'Schöpfungsgeschichte' are of about as much value as are the pedigrees of the Homeric heroes in the eyes of the historical critic."

This settled, everyone will see that one hypothesis is as good as another. And as we find that German naturalist (Hæckel) himself confessing that neither geology (in its history of the past) nor the ancestral history of organisms will ever "rise to the position of a real exact Science,"* a large margin is thus left to Occult Science to make its annotations and lodge its protests. The world is left to choose between the teachings of Paracelsus, the "Father of Modern Chemistry," and those of Hæckel, the Father of the mythical *Sozura*. We demand no more.

Without presuming to take part in the quarrel of such very learned naturalists as du Bois-Reymond and Hæckel *à propos* of our blood relationship to "those ancestors (of ours) which have led up from the unicellular classes, Vermes, Acrania, Pisces, Amphibia, Reptilia to the Aves"—one may put in a few words, a question or two, for the information of our readers. Availing ourselves of the opportunity, and bearing

* "Pedigree of Man."—"*The Proofs of Evolution*," *p.* 273.

in mind Darwin's theories of natural selection, etc., we would ask Science—with regard to the origin of the human and animal species—which theory of evolution of the two herewith described is the more scientific, or the more *unscientific*, if so preferred.

(1). Is it that of an Evolution which starts from the beginning with sexual propagation ?

(2). Or that teaching which shows the gradual development of organs ; their solidification, and the procreation of each species, at first by simple easy separation from one into two or even several individuals. Then follows a fresh development—the first step to a species of separate distinct sexes—the hermaphrodite condition ; then again, a kind of Parthenogenesis, "virginal reproduction," when the egg-cells are formed within the body, issuing from it in atomic emanations and becoming matured outside of it ; until, finally, after a definite separation into sexes, the human beings begin procreating through sexual connection ?

Of these two, the former "theory,"—rather, a "*revealed* fact"—is enunciated by all the *exoteric* Bibles (except the Purânas), pre-eminently by the Jewish Cosmogony. The last one, is that which is taught by the Occult philosophy, as explained all along.

An answer is found to our question in a volume just published by Mr. S. Laing—the best lay exponent of Modern Science.* In chapter viii. of his latest work, "A Modern Zoroastrian," the author begins by twitting "all ancient religions and philosophies" for "assuming a male and female principle for their gods." At first sight, he says "the distinction of sex appears as fundamental as that of plant and animal." . . . . "The Spirit of god brooding over Chaos and producing the world," he goes on to complain, "is only a later edition, revised according to monotheistic ideas, of the far older Chaldean legend which describes the creation of Kosmos out of Chaos by the co-operations of great gods, male and female . ." Thus, in the orthodox Christian creed we are taught to repeat "begotten, not made," a phrase which is absolute nonsense, an instance of using words like counterfeit notes, which have no solid value of an idea behind them. For "begotten" is a very definite term which "implies the conjunction of two opposite sexes to produce a new individual."

However we may agree with the learned author as to the inadvisability of using wrong words, and the terrible anthropomorphic and *phallic* element in the old Scriptures—especially in the orthodox Christian Bible—nevertheless, there may be two extenuating circumstances in the case. Firstly, all these "ancient philosophies" and "modern

* Author of "Modern Science and Modern Thought."

religions" are—as sufficiently shown in these two volumes—an exoteric veil thrown over the face of esoteric truth; and—as the direct result of this—they are allegorical, *i.e.*, mythological in form; but still they are immensely more philosophical in essence than any of the new *scientific* theories, so-called. Secondly, from the Orphic theogony down to Ezra's last remodelling of the Pentateuch, every old Scripture having in its origin borrowed its facts from the East, it has been subjected to constant alterations by friend and foe, until of the original version there remained but the name, a dead shell from which the Spirit had been gradually eliminated.

This alone ought to show that no religious work now extant can be understood without the help of the Archaic wisdom, the primitive foundation on which they were all built.

But to return to the direct answer expected from Science to *our* direct question. It is given by the same author, when, following his train of thought on the unscientific euhemerization of the powers of Nature in ancient creeds, he pronounces a condemnatory verdict upon them in the following terms:—

"Science, however, makes sad havoc with this impression *of sexual generation being the original and only mode of reproduction*,* and the microscope and dissecting knife of the naturalist introduce us to new and altogether unsuspected (?) worlds of life. . . ."

So little "*unsuspected*," indeed, that the *original a*-sexual "modes of reproduction" must have been known—to the ancient Hindus, at any rate—Mr. Laing's assertion to the contrary, notwithstanding. In view of the statement in the Vishnu Purâna, quoted by us elsewhere, that Daksha "established sexual intercourse as the means of multiplication," only after a series of other "modes," which are all enumerated therein, (*Vol. II., p.* 12, *Wilson's Transl.*), it becomes difficult to deny the fact. This assertion, moreover, is found, note well, in an EXOTERIC work. Then, Mr. S. Laing goes on to tell us that:—

. . . . "By far the larger proportion of living forms, in number . . . . have come into existence, *without the aid of sexual* propagation." He then instances Hæckel's monera . . . . "*multiplying by self-division.*" The next stage the author shows in the nucleated cell, "which does exactly the same thing." The following stage is that in "which the organism does not divide into two equal parts, but a *small portion of it swells out* . . . . *and finally parts company* and starts on separate existence, which grows to the size of the parent by its inherent faculty of manufacturing fresh protoplasm from surrounding inorganic materials." †

* Vide Part I. of this volume, page 183, Stanza VIII.

† In this, as shown in Part I., Modern Science was again anticipated, far beyond its own speculations in this direction, by *Archaic* Science.

This is followed by a many-celled organism which is formed by "*germ-buds reduced to spores, or single cells, which are emitted from the parent*" . . . . when "we are at the threshold of that system of sexual propagation, which has (now) become the rule in all the higher families of animals" . . . . It is when an "organism, having advantages in the struggle for life, established itself permanently" . . . . that special organs developed to meet the altered condition . . . . . when a distinction "would be firmly established of a female organ or ovary containing the egg or primitive cell from which the new being was to be developed." . . . . "This is confirmed by a study of embryology, *which shows that in the* HUMAN and higher animal species *the distinction of sex is not developed* until a considerable progress has been made in the growth of the embryo . . . ." In the great majority of plants, and in some lower families of animals . . . the male and female organs are developed within the same being . . . . . a hermaphrodite. Moreover, in the "virginal reproduction--germ-cells apparently similar in all respects to egg-cells, develop themselves into new individuals *without any fructifying element*," etc., etc. (pp. 103—107).

Of all which we are as perfectly well aware as of this—that the above was never applied by the very learned English popularizer of Huxleyo-Hæckelian theories to the genus *homo*. He limits this to specks of protoplasm, plants, bees, snails, and so on. But if he would be true to the theory of descent, he must be as true to ontogenesis, in which the fundamental biogenetic law, we are told, runs as follows: "the development of the embryo (ontogeny) is a condensed and abbreviated repetition *of the evolution of the race* (phylogeny). This repetition is the more complete, the more the true original order of evolution (palingenesis) has been retained by continual heredity. On the other hand, this repetition is the less complete, the more by varying adaptations the later spurious development (cænogenesis) has obtained." (*Anthrop. 3rd edition, p.* 11.)

This shows to us that every living creature and thing on earth, including man, evolved from *one common primal form*. Physical man must have passed through the same stages of the evolutionary process in the various modes of procreation as other animals have: he must have *divided* himself; then, hermaphrodite, have given birth *parthenogenetically* (on the immaculate principle) to his young ones; the next stage would be the *oviparous*—at first "without any fructifying element," then "with the help of the fertilitary spore"; and only after the final and definite evolution of both sexes, would he become a distinct "male and female," when reproduction through sexual union would grow into universal law. So far, all this is scientifically proven. There remains but one thing to be ascertained: the plain and comprehensively described

processes of such *ante*-sexual reproduction. This is done in the Occult books, a slight outline of which was attempted by the writer in Part I. of this Volume.

Either this, or—man is a distinct being. Occult philosophy may call him that, because of his distinctly *dual* nature. Science cannot do so, once that it rejects every interference save *mechanical laws, and* admits of no principle outside matter. The former—the archaic Science — allows the human physical frame to have passed through every form, from the lowest to the very highest, its present one, or from the simple to the complex—to use the accepted terms. But it claims that in this cycle (the fourth), the frame having already existed among the types and models of nature from the preceding Rounds—that it was quite ready for man from the beginning of *this Round.** The Monad had but to step into the astral body of the progenitors, in order that the work of physical consolidation should begin around the shadowy prototype.†

What would Science say to this? It would answer, of course, that as man appeared on earth as the latest of the mammalians, he had no need, no more than those mammals, to pass through the primitive stages of procreation as above described. His mode of procreation was already established on Earth when he appeared. In this case, we may reply: since to this day not the remotest sign of a link between man and the animal has yet been found, then (if the Occultist doctrine is to be repudiated) he must have sprung *miraculously* in nature, like a fully armed Minerva from Jupiter's brain. And in such case the Bible is right, along with other national "revelations." Hence the scientific scorn, so freely lavished by the author of "A Modern

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* Theosophists will remember that, according to Occult teaching, Cyclic pralayas so-called are but *obscurations*, during which periods Nature, *i.e.*, everything visible and *invisible* on a resting planet—remains *in statu quo*. Nature rests and slumbers, no work of destruction going on on the globe even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The "night" of a planet has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new day—a very short one indeed in comparison to the "Day of Brahmâ."

† This will be pooh-poohed, because it will not be understood by our modern men of science; but every Occultist and theosophist will easily realize the process. There *can be no objective* form on Earth (nor in the Universe either), without its astral prototype being first formed in Space. From Phidias down to the humblest workman in the ceramic art—a sculptor has had to create first of all a model in his mind, then sketch it in one and two dimensional lines, and then only can he reproduce it in a three dimensional or objective figure. And if human mind is a living demonstration of such successive stages in the process of evolution—how can it be otherwise when NATURE'S MIND and creative powers are concerned?

Zoroastrian" upon ancient philosophies and *exoteric* creeds, becomes premature and uncalled for. Nor would the sudden discovery of a "missing-link"-like fossil mend matters at all. For neither one such solitary specimen nor the *scientific conclusions* thereupon, could insure its being the long-sought-for relic, *i.e.*, that of an undeveloped, still a once *speaking* MAN. Something more would be required as a final proof (*vide infra, Note*). Besides which, even *Genesis* takes up man, her Adam of dust, only where the Secret Doctrine leaves her "Sons of God and Wisdom" and picks up the physical man of the THIRD Race. Eve *not*si "begotten," but is extracted out of Adam on the manner of "Amœba A," contracting in the middle and splitting into Amœba B—by division. (*See* p. 103, in "*The Modern Zoroastrian.*") Nor has human speech developed from the various animal sounds.

Hæckel's theory that "speech arose gradually from a few simple, crude animal sounds . . . ." as such "speech still remains amongst a few races of lower rank" (*Darwinian theory in "Pedigree of Man,"* p. 22) is altogether unsound, as argued by Professor Max Müller, among others. He contends that no plausible explanation has yet been given as to how the "roots" of language came into existence. A *human* brain is necessary for *human* speech. And figures relating to the size of the respective brains of man and ape show how deep is the gulf which separates the two. Vogt says that the brain of the largest ape, the gorilla, measures no more than 30·51 cubic inches; while the average brains of the flat-headed Australian natives—the lowest now in the human races—amount to 99·35 cubic inches! Figures are awkward witnesses and cannot lie. Therefore, as truly observed by Dr. F. Pfaff, whose premises are as sound and correct as his biblical conclusions are silly:—"The brain of the apes most like man, does not amount to quite a third of the brain of the lowest races *of men: it is not half the size of the brain of a new-born child.*" ("*The Age and Origin of Man.*") From the foregoing it is thus very easy to perceive that in order to prove the Huxley-Hæckelian theories of the descent of man, it is not *one*, but a great number of "*missing links*"—a true ladder of progressive evolutionary steps—that would have to be first found and then presented by Science to thinking and reasoning humanity, before it would abandon belief in gods and the immortal Soul for the worship of Quadrumanic ancestors. Mere myths are now greeted as "axiomatic truths." Even Alfred Russel Wallace maintains with Hæckel that primitive man was a speechless ape-creature. To this Joly answers:—"Man never was, in my opinion, this *pithecanthropus alalus* whose portrait Hæckel has drawn *as if he had seen and known him*, whose *singular* and *completely hypothetical* genealogy he has even given, from the mere mass of living protoplasm to the man endowed with speech and a civilization analo-

gous to that of the Australians and Papuans." ("Man before Metals," p. 320, N. Joly. *Inter. Scient. Series.*)

Hæckel, among other things, often comes into direct conflict with the Science of languages. In the course of his attack on Evolutionism (1873, "Mr. Darwin's Philosophy of Language"), Prof. Max Müller stigmatized the Darwinian theory as "vulnerable at the beginning and at the end." The fact is, that only the partial truth of many of the *secondary* "laws" of Darwinism is beyond question—M. de Quatrefages evidently accepting "Natural Selection," the "struggle for existence" and transformation within species, as proven not once and for ever, but *pro. tem.* But it may not be amiss, perhaps, to condense the linguistic case against the "Ape ancestor" theory:—

Languages have their phases of growth, etc., like all else in nature. It is almost certain that the great linguistic families pass through three stages.

(1) All words are roots and merely placed in juxtaposition (Radical languages).

(2) One root defines the other, and becomes merely a determinative element (Agglutinative).

(3) The determinative element (the determinating meaning of which has longed lapsed) unites into a whole with the formative element (Inflected).

The problem then is: Whence these ROOTS? Max Müller argues that the existence of these *ready-made materials of speech* is a proof that man cannot be the crown of a long organic series. This *potentiality of forming roots* is the great crux which materialists almost invariably avoid.

Von Hartmann explains it as a manifestation of the "Unconscious," and admits its cogency *versus* mechanical Atheism. Hartmann is a fair representative of the Metaphysician and Idealist of the present age.

The argument has never been met by the non-pantheistic Evolutionists. To say with Schmidt: "Forsooth are we to halt before the origin of language?" is an avowal of dogmatism and of speedy defeat. (Cf. his "*Doctrine of Descent and Darwinism*," p. 304.)

We respect those men of science who, wise in their generation, say: "Prehistoric Past being utterly beyond our powers of direct observation, we are too honest, too devoted to the truth—or what we regard as truth—to speculate upon the unknown, giving out our unproven theories along with facts absolutely established in modern Science." . . . . "The borderland of (metaphysical) knowledge is best left to time, which is the best test as to truth" (*A Modern Zoroastrian, p.* 136).

This is a wise and an honest sentence in the mouth of a materialist. But when a Hæckel, after just saying that "*historical* events of

past time . ." having "occurred many *millions of years ago*,* . . . are for ever removed from direct observation," and that neither geology nor phylogeny† can or will "rise to the position of a real *exact* science," then *insists* on the development of *all* organisms —"from the lowest vertebrate to the highest, from Amphioxus to man" —we ask for a weightier proof than he can give. Mere "*empirical* sources of knowledge," so extolled by the author of "*Anthropogeny*"—when he has to be satisfied with the qualification for his own views—are not competent to settle problems lying beyond their domain; nor is it the province of exact science to place any reliance on them.‡ If "empirical"—and Hæckel declares so himself repeatedly—then they are no better, nor any more reliable, in the sight of *exact* research, when extended into the remote past, than our Occult teachings of the East, both having to be placed on quite the same level. Nor are his *phylogenetic* and *palingenetic* speculations treated in any better way by the real scientists, than are our cyclic repetitions of the evolution of the Great in the minor races, and the original order of evolutions. For the province of exact, real Science, materialistic though it be, is to carefully avoid anything like guess-work, speculation which *cannot be* verified; in short, all *suppressio veri* and all *suggestio falsi*. The business of the man of exact Science is to observe, each in his chosen department, the phenomena of nature; to record, tabulate, compare and classify the facts, down to the smallest minutiæ which *are presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy*. All that he has a legitimate right to do, is to correct by the assistance of physical instruments the

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* It thus appears that in its anxiety to prove our noble descent from the catarrhine "baboon," Hæckel's school has pushed the times of pre-historic man millions of years back. (*See* "*Pedigree of Man*," p. 273.) Occultists, render thanks to science for such corroboration of our claims!

† This seems a poor compliment to pay Geology, which is not a speculative but as exact a science as astronomy—save, perhaps its too risky chronological speculations. It is mainly a "Descriptive" as opposed to an "Abstract" Science.

‡ Such newly-coined words as "*perigenesis of plastids*," "plastidule Souls" (!), and others less comely, invented by Hæckel, may be very learned and correct in so far as they may express very graphically the ideas in his own vivid fancy. As a *fact*, however, they remain for his less imaginative colleagues painfully *cœnogenetic*—to use his own terminology; *i.e.*, for *true* Science they are *spurious* speculations so long as they are derived from "empirical sources." Therefore, when he seeks to prove that "the origin of man from other mammals, and most directly from the catarrhine ape, is a *deductive law* that follows necessarily from *the inductive* law of the theory of descent" ("*Anthropogeny*," p. 392)—his no less learned foes (du Bois Reymond—for one) have a right to see in this sentence a *mere jugglery of words; a* "*testimonium paupertatis* of natural science"—as he himself complains, calling them, in return, *ignoramuses* (see "Pedigree of Man," Notes).

defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of metaphysics and psychology. His duty is to verify and to rectify all the facts that *fall under his direct* observation; to profit by the experiences and mistakes of the Past in endeavouring to trace the working of a certain concatenation of cause and effects, which, but only by its constant and unvarying repetition, may be called A LAW. This it is which a man of science is expected to do, if he would become a teacher of men and remain true to his original programme of natural or physical sciences. Any sideway path from this royal road becomes *speculation*.

Instead of keeping to this, what does many a so-called man of science do in these days? He rushes into the domains of pure metaphysics, while deriding it. He delights in rash conclusions and calls it "a *deductive* law from the *inductive* law" of a theory based upon and drawn out of the depths of his own consciousness: that consciousness being perverted by, and honeycombed with, one-sided materialism. He attempts to explain the "origin" of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition. He suggests theories of the Universe, a Cosmogony developed by blind, mechanical forces of nature alone, far more *miraculous and impossible* than even one based upon the assumption of *fiat lux* out of *nihil*—and tries to astonish the world by such a wild theory; which, being known to emanate from a scientific brain, is taken on *blind faith* as very scientific and the outcome of SCIENCE.

Are those the opponents Occultism would dread? Most decidedly not. For such theories are no better treated by *real* (not empirical) Science than our own. Hæckel, hurt in his vanity by du Bois Reymond, never tires of complaining publicly of the latter's onslaught on his fantastic theory of descent. Rhapsodizing on "the exceedingly rich storehouse of empirical evidence," he calls those "recognised physiologists" who oppose every speculation of his drawn from the said "storehouse"—*ignorant* men. "If many men," he declares—"and among them even some scientists of repute—hold that the whole of phylogeny is a castle in the air, and genealogical trees (from monkeys?) are empty plays of phantasy, they only in speaking thus demonstrate their ignorance of that wealth of *empirical sources of knowledge* to which reference has already been made" ("Pedigree of Man," p. 273).

We open Webster's Dictionary and read the definitions of the word "empirical": "Depending upon experience or observation alone, *without due regard to modern science and theory*." This applies to the Occultists, Spiritualists, Mystics, etc., etc. Again, "an *Empiric*—One who confines himself to applying the results of his own observations" (only)

(which is Hæckel's case); "one *wanting Science* . . . . an ignorant and unlicensed practitioner; a quack; a CHARLATAN."

No Occultist or "magician," has ever been treated to any worse epithets. Yet the Occultist remains on his own metaphysical grounds, and does not endeavour to rank *his knowledge*, the fruits of *his* personal observation and experience, among the *exact* sciences of modern learning. He keeps within his legitimate sphere, where he is master. But what is one to think of a rank materialist, whose duty is clearly traced before him, who uses such an expression as this:—

"The origin of man from other mammals, and most directly from the catarrhine ape, *is a deductive law, that follows necessarily from the inductive law of the* THEORY OF DESCENT." ("*Anthropogeny*," *p.* 392).

A "theory" is simply a hypothesis, a speculation, *and no law*. To say otherwise is only one of the many liberties taken now-a-days by scientists. They enunciate an absurdity, and then hide it behind the shield of Science. Any deduction from theoretical speculation is no better than *a speculation on a speculation*. Now Sir W. Hamilton has already shown that the word theory is now used "in a very loose and improper sense" . . . . "that it is convertible into *hypothesis*, and *hypothesis* is commonly used as another term for *conjecture*, whereas the terms 'theory' and 'theoretical' are properly used in opposition to the term *practice* and *practical*."

But modern Science puts an extinguisher on the latter statement, and mocks at the idea. Materialistic philosophers and Idealists of Europe and America may be agreed with the Evolutionists as to the physical origin of man—yet it will never become a general truth with the true metaphysician, and the latter defies the materialists to make good their arbitrary assumptions. That the ape-theory theme* of Vogt and Darwin, on which the Huxley-Hæckelians have composed of late such extraordinary variations, is far less scientific—because clashing with the fundamental laws of that theme itself—than ours can ever be

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* The *mental* barrier between man and ape, characterized by Huxley as an "*enormous gap*, a distance *practically immeasurable*" *!!* is, indeed, in itself conclusive. Certainly it constitutes a standing puzzle to the materialist, who relies on the frail reed of "natural selection." The physiological differences between Man and the Apes are in reality—despite a curious community of certain features—equally striking. Says Dr. Schweinfurth, one of the most cautious and experienced of naturalists:—

"In modern times there are no animals in creation that have attracted more attention from the scientific student than the great quadrumana (the anthropoids), bearing such a striking resemblance to the human form as to have justified the epithet of anthropomorphic being conferred on them. . . . But *all investigation at present only leads human intelligence to a confession of its insufficiency*; and nowhere is caution more to be advocated, *nowhere is premature judgment more to be deprecated than in the attempt to bridge over the* MYSTERIOUS CHASM *which separates man and beast*." "*Heart of Africa*" i., 520.

shown to be, is very easy of demonstration. Let the reader only turn to the excellent work on "Human Species" by the great French naturalist de Quatrefages, and our statement will at once be verified.

Moreover, between the esoteric teaching concerning the origin of man and Darwin's speculations, no man, unless he is a rank materialist, will hesitate. This is the description given by Mr. Darwin of "the earliest ancestors of man."

"They were without doubt once covered with hair; both sexes having beards; their ears were pointed and capable of movement; *and their bodies were provided with a tail*, having the proper muscles. Their limbs and bodies were acted on by many muscles which now only occasionally reappear in man, but which are still normally present in the quadrumana. . . . The foot, judging from the condition of the great toe in the fœtus, was then prehensile, and our progenitors, no doubt, were *arboreal in their habits*, frequenting some warm forest-clad land, and the males were provided with canine teeth which served as formidable weapons. . . ."*

Darwin connects him with the type of the tailed catarrhines, "and consequently removes him a stage backward in the scale of evolution. The English naturalist is not satisfied to take his stand upon the ground of his own doctrines, and, like Hæckel, *on this point places himself in direct variance with one of the fundamental laws* which constitute the principal charm of Darwinism . . ." And then the learned French naturalist proceeds to show how this fundamental law is broken. "In fact," he says, "in the theory of Darwin, transmutations do not take place, either by chance or in every direction. They are ruled by certain laws which are due to the organization itself. If an organism is once modified in a given direction, it can undergo secondary or tertiary transmutations, but will still preserve the impress of the original. It is the law of *permanent characterization, which alone* permits Darwin to explain the filiation of groups, their characteristics, and their numerous relations. It is by virtue of this law that *all* the descendants of the first mollusc have been molluscs; *all* the descendants of the first vertebrate have been vertebrates. It is clear that this constitutes one of the foundations of the doctrine. . . . It follows that two beings belonging to two distinct types can be referred to *a common ancestor*, but the one cannot be the descendant of the other"; (*p.* 106).

"Now man and ape present a very striking contrast in *respect to type*. Their organs . . . correspond almost exactly term for term: but these

* A ridiculous instance of evolutionist contradictions is afforded by Schmidt ("*Doctrine of Descent and Darwinism*," on page 292). He says, "Man's kinship with the apes is *not impugned* by the *bestial strength* of the teeth of the male orang or gorilla." Mr. Darwin, on the contrary, endows this fabulous being with teeth used as weapons!

organs are arranged after a very different plan. In man they are so arranged that he is essentially a *walker*, while in apes they necessitate his being a *climber*. . . . There is here an anatomical and mechanical distinction. . . . A glance at the page where Huxley has figured side by side a human skeleton and the skeletons of the most highly developed apes is a sufficiently convincing proof."

The consequence of these facts, from the point of view of the logical application of the law of *permanent characterizations*, is that man cannot be descended from an ancestor who is already characterized as an ape, any more than a catarrhine tailless ape can be descended from a tailed catarrhine. A *walking animal* cannot be descended from a *climbing* one.

"Vogt, in placing man among the *primates*, declares without hesitation that *the lowest class of apes have passed the landmark* (the common ancestor), from which the different types of this family have originated and diverged." (This ancestor of the apes, occult science sees in the lowest human group during the Atlantean period, as shown before.) . . . "We must, then, place the origin of man beyond the last apes," goes on de Quatrefages, thus corroborating our Doctrine, "if we would adhere to one of the laws most emphatically necessary to the Darwinian theory. We then come to the prosimiæ of Hæckel, the loris, indris, etc. But those animals also are climbers; we must go further, therefore, in search of our first direct ancestor. But the genealogy by Hæckel brings us from the latter to the marsupials. . . . From men to the Kangaroo the distance is certainly great. Now neither living nor extinct fauna show the intermediate types which ought to serve as landmarks. This difficulty causes but slight embarrassment to Darwin.* We know that he considers the *want of information* upon similar questions *as a proof in his favour*. Hæckel doubtless is as little embarrassed. He admits the existence of an absolutely *theoretical pithecoid man*."

"Thus, since it has been proved that, according to Darwinism itself, the origin of man must be placed beyond the eighteenth stage, and since it becomes, in consequence, *necessary* to fill up the gap between marsupials and man, will Hæckel admit the existence *of four unknown intermediate groups* instead of one?" asks de Quatrefages. "Will he complete his genealogy in this manner? It is not for me to answer." ("*The Human Species*," *p.* 107-108.)

But see Hæckel's famous genealogy, in "The Pedigree of Man," called by him "Ancestral Series of Man." In the "Second Division"

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* According even to a *fellow-thinker*, Professor Schmidt, Darwin has evolved "a certainly not flattering, and perhaps in *many points an incorrect*, portrait of our presumptive ancestors in the dawn of humanity." ("*Doctrine of Descent and Darwinism*," p. 284.)

(Eighteenth Stage) he describes "Prosimiæ, allied to the Loris (Stenops) and Makis (Lemur) as without marsupial bones and cloaca, but *with placenta*." And now turn to de Quatrefages' "*The Human Species*," *pp.* 109, 110, and see his proofs, based on the latest discoveries, to show that "the prosimiae of Hæckel have no *decidua* and a diffuse placenta." They cannot be the ancestors of the apes even, let alone man, according to a fundamental law of Darwin himself, as the great French Naturalist shows. But this does not dismay the "animal theorists" in the least, for self-contradiction and paradoxes are the very soul of modern Darwinism. Witness—Mr. Huxley. Having himself shown, with regard to fossil man and the "missing link," that "neither in quaternary ages nor at the present time *does any intermediary being fill the gap* which separates man from the Troglodyte"; and that to "deny the existence of this gap *would be as reprehensible as absurd*," the great man of Science denies his own words *in actu* by supporting with all the weight of his scientific authority that *most* "absurd" of all theories—the *descent of man from an ape!*

"This genealogy," says de Quatrefages, "*is wrong throughout*, and is founded on a material error." Indeed, Hæckel bases his descent of man on the 17th and 18th stages (*See Aveling's "Pedigree of Man," p.* 77), the marsupialia and prosimiæ—(genus Hæckelii ?). Applying the latter term to the *Lemuridæ*—hence making of them animals with a *placenta—he commits* a zoological blunder. For after having himself divided mammals according to their anatomical differences into two groups: the *indeciduata*, which have *no decidua* (or special membrane uniting the placentæ), and the *deciduata*, those who possess it: he includes the *prosimiæ* in the latter group. Now we have shown elsewhere what other men of science had to say to this. As de Quatrefages says, "The anatomical investigations of . . . Milne Edwards and Grandidier upon these animals . . . place it beyond all doubt that the prosimiæ of Hæckel have no decidua and a diffuse placenta. They are *indeciduata*. Far from any possibility of their being the ancestors of the apes, according to the principles laid down by Hæckel himself, *they cannot be regarded even as the ancestors of the zonoplacental mammals* . . . and ought to be connected with the pachydermata, the edentata, and the cetacea"; (*p.* 110). And yet Hæckel's inventions pass off with some as *exact science!*

The above mistake, if indeed, one, is not even hinted at in Hæckel's "Pedigree of Man," translated by Aveling. If the excuse may stand good that at the time the famous "genealogies" were made, "the embryogenesis of the prosimiæ was not known," it is familiar now. We shall see whether the next edition of Aveling's translation will have this important error rectified, or if the 17th and 18th stages remain

as they are to blind the profane, as one of the *real* intermediate links. But, as the French naturalist observes—"their (Darwin's and Hæckel's) process is always the same, considering the *unknown* as a proof in favour of their theory." (*Ibid.*)

It comes to this. Grant to man an immortal Spirit and Soul; endow the whole animate and inanimate creation with the monadic principle gradually evolving from the latent and passive into active and positive polarity—and Hæckel will not have a leg to stand upon, whatever his admirers may say.

But there are important divergences even between Darwin and Hæckel. While the former makes us proceed from the *tailed* catarrhine, Hæckel traces our hypothetical ancestor to the *tailless* ape, though, at the same time, he places him in a hypothetical "stage" immediately preceding this: "*Menocerca with tails*" (19th stage).

Nevertheless, we have one thing in common with the Darwinian school: it is the law of gradual and extremely slow evolution, embracing many million years. The chief quarrel, it appears, is with regard to the nature of the primitive "Ancestor." We shall be told that the Dhyan Chohan, or the "progenitor" of Manu, is a hypothetical being unknown on *the physical plane*. We reply that it was believed in by the whole of antiquity, and by nine-tenths of the present humanity; whereas not only is the *pithecoid man*, or "ape-man," a purely hypothetical creature of Hæckel's creation, unknown and untraceable on this earth, but further its genealogy—as invented by him—clashes with scientific facts and all the known data of modern discovery in Zoology, It is simply absurd, even as a fiction. As de Quatrefages demonstrates in a few words, Hæckel "admits the existence of an *absolutely theoretical pithecoid man*"—a hundred times more difficult to accept than any Deva ancestor. And it is not the only instance in which he proceeds in a similar manner in order to complete his genealogical table; and he admits very *naively* his inventions himself. Does he not confess the non-existence of his *sozura* (14th stage)—a creature entirely *unknown to science*—by confessing over his own signature, that—"The proof of its existence arises from the necessity of an intermediate type between the 13th and the 14th stages"!

If so, we might maintain with as much scientific right, that the proof of the existence of our three ethereal races, and the three-eyed men of the Third and Fourth Root-Races "arises also from the necessity of an intermediate type" between the *animal* and the gods. What reason would the Hæckelians have to protest in this special case?

Of course there is a ready answer: "Because we do not grant the presence of the monadic essence." The manifestation of the Logos as individual *consciousness* in the animal and human creation is not accepted

by exact science, nor does it cover the whole ground, of course. But the failures of science and its arbitrary assumptions are far greater on the whole than * any "extravagant" esoteric doctrine can ever furnish. Even thinkers of the school of Von Hartmann have become tainted with the general epidemic. They accept the Darwinian Anthropology (more or less), though they also postulate the individual Ego as a manifestation of the Unconscious (the Western presentation of the Logos or Primeval Divine Thought). They say the evolution of the physical man is from the animal, but that mind in its various phases is altogether a thing apart from material facts, though organism (as an *upadhi*) is necessary for ITS manifestation.

Plastidular Souls, and Conscious Nerve-cells.

But one can never see the end of such wonders with Hæckel and his school, whom the Occultists and Theosophists have every right to consider as materialistic tramps *trespassing* on private metaphysical grounds. Not satisfied with the paternity of *Bathybius* (Hæckelii), "plastidule souls," † and "atom-souls" are now invented by them, on the basis of purely blind *mechanical* forces of matter. We are informed that "the study of the evolution of soul-life shows that this has worked its way up from the lower stages of the simple *cell-soul*, through an astonishing series of gradual stages in evolution, up *to the soul of man.*" ("*Present Position of Evolution*," p. 266.)

"Astonishing"—truly, based as this wild speculation is on the *Consciousness* of the "nerve cells." For as he tells us, "Little as we are in a position, at the present time, to explain fully the nature of consciousness, ‡ yet the comparative and genetic observation of it clearly shows that it is only a higher and more complex *function of the nerve cells.*" (Ibid, note 22.)

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* Of course the Esoteric system of Fourth Round Evolution is much more complex than the paragraph and quotations referred to categorically assert. It is practically a *reversal*—both in embryological inference and succession in time of species—of the current Western conception.

† According to Hæckel, there are also *cell-souls*; "an inorganic *molecular soul*" without, and a "plastidular soul with (or possessing) memory". What are our esoteric teachings to this? The *divine and human* soul of the seven principles in man must, of course, pale and give away before such a stupendous revelation!

‡ A valuable confession, this. Only it makes the attempt to trace the *descent* of Consciousness in man as well as of his physical body from *Bathybius Hæckelii* still more humorous and *empirical*, in the sense of Webster's second definition.

Mr. Herbert Spencer's song on Consciousness—is sung, it seems, and may henceforth be safely stored up in the lumber room of obsolete speculations. Where, however, do Hæckel's "complex functions" of *his* scientific "nerve-cells" land him? Once more right into the Occult and mystic teachings of the Kabala about the descent of souls as conscious and unconscious atoms; among the Pythagorean MONAD and the *monads* of Leibnitz—and the "gods, monads, and atoms" of our esoteric teaching;* into the *dead letter* of Occult teachings, left to the *amateur* Kabalists and professors of ceremonial magic. For this is what he says, while explaining his newly-coined terminology:—

"Plastidule-Souls; the plastidules or protoplasmic molecules, the smallest, homogeneous parts of the protoplasm are, on our plastic theory, to be regarded as the active factors of all life-functions. The plastidular soul differs from the inorganic molecular soul *in that it possesses memory*." ("*Pedigree of Man*," *Note*, *p.* 296.)

This he develops in his mirific lecture on the "*Perigenesis of the Plastidule*, or the wave-motions of living particles." It is an improvement on Darwin's theory of "Pangenesis," and a further approach, a cautious move towards "magic." The former is a conjecture that certain of the actual and identical atoms which had belonged to ancestral bodies "are thus transmitted through their descendants for generation after generation, so that we are literally 'flesh of the flesh' of the primeval creature who has developed into man in the later . . . period"—explains the author of "The Modern Zoroastrian" (*in* "*Primitive Polarities*," etc.). The latter (Occultism) teaches that—(*a*) the life-atoms of our (*Prâna*) life-principle are never entirely lost when a man dies. That the atoms best impregnated with the life-principle (an independent, eternal, conscious factor) are partially transmitted from father to son by heredity, and partially are drawn once more together and become the animating principle of the new body in every new incarnation of

* Those who take the opposite view and look upon the existence of the human soul, —"as a supernatural, a spiritual phenomenon, conditioned by forces altogether different from *ordinary physical* forces," . . . "mock," he thinks, "in consequence, all explanation that is simply scientific." They have no right it seems, to assert that "psychology is, in part, or in whole, a spiritual science, not a physical one." . . . The new discovery by Hæckel (one taught for thousands of years in all the Eastern religions, however), that the animals have souls, will, and sensation, hence soul-functions, leads him to make of psychology the science of the zoologists. The archaic teaching that the "Soul" (the animal and human souls, or Kama and *Manas*) "has its developmental history"—is claimed by Hæckel as his own discovery and innovation on an "untrodden (?) path"! He (Hæckel) will work out the comparative evolution of the soul in man and in other animals. . . . "The comparative morphology of the soul-organs, and the comparative physiology of the soul-functions, both founded on Evolution, thus become the psychological (really materialistic) problem of the scientific man." (*Cell-souls and Soul-cells*, p. 137, "*Pedigree of Man*.")

the Monads. Because (*b*), as the *individual* Soul is ever the same, so are the atoms of the lower principles (body, its astral, or *life double*, etc.), drawn as they are by affinity and Karmic law always to the same individuality in a series of various bodies, etc., etc.*

To be just, and, to say the least, *logical*, our modern Hæckelians ought to pass a resolution that henceforth the "Perigenesis of the Plastidule," and like lectures, should be bound up with those on "Esoteric Buddhism," and "The Seven Principles in Man." Thus the public will have a chance, at any rate, of judging after comparison which of the two teachings is the *most* or the *least* ABSURD, even from the standpoint of *materialistic* and *exact* Science!

Now the Occultists, who trace every atom in the universe, whether an aggregate or single, to One Unity, or Universal *Life;* who do not recognize that anything in Nature can be *inorganic;* who know of no such thing as *dead* matter—the Occultists are consistent with their doctrine of Spirit and Soul when speaking of *memory* in every atom, of *will and sensation.* But what can a materialist mean by the qualification? The law of *biogenesis*, in the sense applied to it by the Hæckelians—"is the result of the ignorance on the part of the man of science of *occult* physics." We know and speak of "life-atoms"—and of "sleeping-atoms"—because we regard these two forms of energy—the kinetic and the potential—as produced by one and the same force or the ONE LIFE, and regard the latter as the source and mover of all. But what *is it* that furnished with energy, and especially with *memory*, the "plastidular souls" of Hæckel? The "wave motion of living particles" becomes comprehensible on the theory of a Spiritual ONE LIFE, of a universal Vital principle independent of *our* matter, and manifesting as *atomic energy* only on *our* plane of consciousness. It is that which, individualized in the human cycle, is transmitted from father to son.

Now Hæckel, modifying Darwin's theory, suggests "most plausibly," as the author of the "*Modern Zoroastrian*" thinks, "that not the identical atoms, but their peculiar motions and mode of aggregation have been thus transmitted" (by heredity).

If Hæckel, or any other Scientist, knew more than any of them does of the nature of the atom, he would not have improved the occasion in this way. For he only states, in a more *metaphysical language* than Darwin, one and the same thing. The life-principle, or *life energy*,

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* (*See "Transmigration of the Life Atoms," "Five years of Theosophy," p.* 533-539). The collective aggregation of these atoms forms thus the *Anima Mundi* of our Solar system, the *soul* of our little universe, each atom of which is of course a *soul*, a monad, a little universe endowed with consciousness, hence with *memory* (*Vol. I., Part III., "Gods, Monads and Atoms."*)

which is omnipresent, eternal, indestructible, is a *force* and a PRINCIPLE as *noumenon*, atoms, *as phenomenon*. It is one and the same thing, and cannot be considered as separate except in materialism.*

Further, Hæckel enunciates concerning the Atom Souls that which, at first sight, appears as occult as a Monad of Leibnitz. "The recent contest as to the nature of atoms, which we must regard as in some form or other the ultimate factors in all physical and chemical processes," he tells us—"seems to be capable of the easiest settlement, by the conception that these very minute masses possess, as centres of force, *a persistent soul, that every atom has sensation* and the power of movement."

He does not say a word concerning the fact that this is Leibnitz's theory, and one pre-eminently occult. Nor does he understand the term "Soul" as we do; for, with Hæckel it is simply, along with consciousness, the production of the grey matter of the brain, a thing which, as the "cell-soul, is as indissolubly bound up with the protoplasmic body as is the *human soul with the brain and spinal cord*." (*Ibid.*) He rejects the conclusions of Kant, Herbert Spencer, of du Bois-Reymond and Tyndall. The latter expresses the opinion of all the great men of science, as of the greatest thinkers of this and the past ages, in saying that "the passage from the physics of the brain *to the corresponding facts of Consciousness is unthinkable.* Were our minds and senses so . . . illuminated as to enable us to see and feel the very molecules of the brain; were we capable of following all their motions, all their groupings . . . electric discharges . . . we should be as far as ever from the solution of the problem . . . *The chasm between the two classes of phenomena would still remain intellectually impassable.*" But the complex function of the nerve-cells of the great German EMPIRIC, or, in other words, his Consciousness, will not permit him to follow the conclusions of the greatest thinkers of our globe. *He is greater than they.* He asserts this, and *protests* against all. "No one has the right

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* In "*The transmigration of the Life-Atoms*," we say, to explain better a position which is but too often misunderstood:—"It is *omnipresent* . . . . though (on this plane of manifestation) often in a dormant state—as in stone. The definition which states that when this indestructible force is disconnected with one set of atoms (*molecules ought to* have been said) it becomes immediately attracted by others, does not imply that it entirely abandons the first set (because the atoms themselves would then disappear), but only that it transfers its *vis viva*, or life power—the energy of motion, to another set. But because it manifests itself in the next set as what is called Kinetic energy, it does not follow that the first set is deprived of it altogether; for it is still in it, as potential energy or life latent," etc., etc. Now what can Hæckel mean by his "not identical atoms but their peculiar motion and mode of aggregation," if it is not the same *Kinetic* energy we have been explaining? He must have read Paracelsus and studied "Five Years of Theosophy," without properly digesting the teachings, before evolving such theories.

to hold that in the future *we* (Hæckel) shall not be able to pass beyond those limits of our knowledge that to day seem impassable"; and he quotes from Darwin's introduction to the "Descent of Man" these words, which he modestly applies to his scientific opponents and himself: "It is always those *who know little*, and not those who *know much*, that positively affirm that this or that problem will never be solved by Science."

The world may rest satisfied. That day is not far off when the "thrice great" Hæckel will have shown (to his own satisfaction) that the consciousness of Sir I. Newton was, physiologically speaking, but the reflex action (or *minus* consciousness) caused by the *peri-genesis* of the plastidules of our common ancestor and old friend, the *Moneron Hæckelii*. The fact that the said "Bathybius" has been found out and *exposed* as a pretender simulating the organic substance *it was not;* and since, among the children of men, Lot's wife alone (and even this, only after her disagreeable metamorphosis into a salt pillar) could claim the pinch of salt *it is*, as her forefather—will not dismay him at all. He will go on asserting, as coolly as he has always done, that it was no more than the peculiar mode and motion of the ghost of the long-vanished atoms of our "Father Bathybius," which, transmitted across æons of time into the cell-tissue of the grey matter of the brains of every great man, caused Sophocles and Æschylus, as well as Shakespeare, to write their tragedies, Newton, his "Principia," Humboldt, his "Cosmos," etc. etc. It prompted Hæckel to invent Græco-Latin names three inches long, pretending to mean a good deal, and meaning—nothing.

Of course we are quite aware that the true, honest evolutionist agrees with us; and that he is the first to say that not only is the geological record imperfect, but that there are enormous gaps in the series of hitherto discovered fossils, which can never be filled. He will tell us, moreover, that "no evolutionist assumes that man is descended *from any existing ape or any extinct ape either*," but that man and apes originated *probably* æons back, in some common root stock. Still, as de Quatrefages points out, he will claim as an evidence corroborating his (the evolutionist's) claim, even this wealth of absent proofs, saying that "all living forms have not been preserved in the fossil series, the chances of preservation being few and far between," even primitive man "burying or *burning* his dead" (A. Wilson). This is just what we ourselves claim. It is just as *possible* that future should have in store for us the discovery of the giant skeleton of an Atlantean, 30ft. high, as the fossil of a pithecoid "missing link": only the former is more *probable*.

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§ III.

THE FOSSIL RELICS OF MAN AND THE ANTHROPOID APE.

A.

Geological Facts bearing on the Question of their Relationship.

The data derived from scientific research as to "primeval man" and the ape lend no countenance to theories deriving the former from the latter. "Where, then, must we look for primeval man?" still queries Mr. Huxley, after having vainly searched for him in the very depths of the quaternary strata. "Was the oldest *Homo sapiens* Pliocene or Miocene, or yet more ancient? In still older strata do the fossilized bones of *an ape more anthropoid*, or *a man more pithecoid* than any yet known, await the researches of some unborn palæontologist? Time will show . . . . " ("Man's Place in Nature," p. 159).

It will—undeniably—and thus vindicate the anthropology of the Occultists. Meanwhile, in his eagerness to vindicate Mr. Darwin's *Descent of Man*, Mr. Boyd Dawkins believes he has all but found the "missing link"—in theory. It was due to theologians more than to geologists that, till nearly 1860, man had been considered a relic no older than the Adamic orthodox 6,000 years. As Karma would have it though, it was left to a French Abbé—l'abbé Bourgeois—to give this easy-going theory even a worse blow than had been given to it by the discoveries of Boucher de Perthes. Everyone knows that the Abbé discovered and brought to light good evidence that man already existed during the Miocene period; for flints of undeniably human making were excavated from Miocene strata. In the words of the author of "Modern Science and Modern Thought":—

"They must either have been chipped by man, or, as Mr. Boyd Dawkins supposes, by the Dryopithecus or some other anthropoid ape which had a dose of intelligence so much superior to the gorilla, or chimpanzee, as to be able to fabricate tools. But in this case the problem would be solved and the missing link discovered, for such an ape might well have been the *ancestor* of Palæolithic man."

Or—*the descendant of Eocene Man*, which is a variant offered to the theory. Meanwhile, the Dryopithecus with such fine mental endowments is yet to be discovered. On the other hand, Neolithic and even Palæolithic man having become an absolute certainty,—and, as the same author justly observes: "If 100,000,000 years have elapsed since

the earth became sufficiently solidified to support vegetable and animal life, the Tertiary period may have lasted for 5,000,000; or for 10,000,000 years, if the life-sustaining order of things has lasted, as Lyell supposes, for at least 200,000,000 years"—why should not another theory be tried? Let us carry man, as an hypothesis, to the close of Mesozoic times—admitting *argumenti causâ* that the (much more recent) higher apes then existed! This would allow ample time to man and the modern apes to have diverged from the mythical "*ape more anthropoid*," and even for the latter to have degenerated into those that are found *mimicking* man in using "branches of trees as clubs, and cracking cocoa-nuts with hammer and stones."* Some savage tribes of hillmen in India build their abodes on trees, just as the gorillas build their dens. The question, which of the two, the beast or the man, has become the imitator of the other, is scarcely an open one, even granting Mr. Boyd Dawkins' theory. The fanciful character of his hypothesis, is, however, generally admitted. It is argued that while in the Pliocene and Miocene periods there were true apes and baboons, and man was undeniably contemporaneous with the former of those times—though as we see orthodox anthropology still hesitates in the teeth of facts to place him in the era of the Dryopithecus, which latter "has been considered by some anatomists as in some respects superior to the chimpanzee or the gorilla"—yet, in the Eocene there have been no other fossil *primates* unearthed and no pithecoid stocks found save a few extinct lemurian forms. And we find it also *hinted* that the Dryopithecus *may have been* the "missing link," though the brain of the creature no more warrants the theory than does the brain of the modern gorilla. (*Vide* also Gaudry's speculations.)

Now we would ask who among the Scientists is ready to prove that *there was no man* in existence in the early Tertiary period? What is it that prevented his presence? Hardly thirty years ago his existence any farther back than 6, or 7,000 years was indignantly denied. Now he is refused admission into the Eocene age. Next century it may become a question whether man was not contemporary with the "flying Dragons;" the pterodactyl, the plesiosaurus and iguanodon, etc., etc. Let us listen, however, to the echo of Science.

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* This the way *primitive man* must have acted? We do not know of men, not even of savages, in our age, who are known to have imitated the apes who live side by side with them in the forests of America and the islands. We do know of large apes who, tamed and living in houses, will mimic men to the length of donning hats and coats. The writer had personally a chimpanzee who, without being taught, opened a newspaper and pretended to read in it. It is the descending generations, the children, who mimic their parents—not the reverse.

"Now wherever anthropoid apes lived, it is clear that, whether as a question of anatomical structure, or of climate and surroundings, man, or *some creature which was the ancestor of man*, might have lived also. Anatomically speaking, apes and monkeys are as much special variations of the mammalian type as man, whom they resemble, bone for bone, and muscle for muscle, and the physical animal man is simply an instance of the quadrumanous type specialised for erect posture and a larger brain* . . . . If he could survive, as we know he did, the adverse conditions and extreme vicissitudes of the Glacial period, there is no reason why he might not have lived in the semi-tropical climate of the Miocene period, when a genial climate extended even to Greenland and Spitzbergen . . ." ("*Modern Science and Modern Thought*," p. 152.)

While most of the men of Science, who are uncompromising in their belief in the descent of man from an "extinct anthropoid mammal," will not accept even the bare tenability of any other theory than an ancestor common to man and the Dryopithecus, it is refreshing to find in a work of real scientific value such a margin for compromise. Indeed, it is as wide as it can be made under the circumstances, *i.e.*, without immediate danger of getting knocked off one's feet by the tidal wave of "science-adulation." Believing that the difficulty of accounting "for the development of *intellect* and *morality* by evolution is *not so great as that presented by the difference as to physical structure*† between man and the highest animal," the same author says:—

"But it is not so easy to see how this difference of physical structure arose, and how a being came into existence which had such a brain and hand, and such undeveloped capabilities for an almost unlimited progress. The difficulty is this: the difference in structure between the lowest existing race of man and the highest existing ape is too great to admit of the possibility of one being the direct descendant of the other. The negro in some respects makes a slight approximation towards the Simian type. His skull is narrower, his brain less capacious, his muzzle more projecting, his arm longer than those of the

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* It is asked, whether it would change one iota of the scientific truth and fact contained in the above sentence if it were to read: "the ape is simply an instance of the biped type specialized for going on all fours, generally, and a smaller brain." *Esoterically* speaking, this is the real truth, and not the reverse.

† We cannot follow Mr. Laing here. When avowed Darwinists like Huxley point to "the *great gulf* which intervenes between the lowest ape and the highest man in *intellectual* power," the "*enormous gulf* . . . between them," the "*immeasurable and practically infinite* divergence of the Human from the Simian stirps" (*Man's Place in Nature*, pp. 102-3); when even the physical basis of mind—the brain—so *vastly* exceeds in size that of the highest existing apes; when men like Wallace are forced to invoke the agency of extra-terrestrial intelligences in order to explain the rise of such a creature as the Pithecanthropus alalus, or speechless savage of Hæckel, to the level of the large-brained and *moral* man of to-day—it is idle to dismiss Evolutionist puzzles so lightly. If the *structural* evidence is so unconvincing and, taken as a whole, so hostile to Darwinism, the difficulties as to the "how" of the Evolution of the human *mind* by natural selection are tenfold greater.

average European man. Still he is essentially a man, and separated by a wide gulf from the chimpanzee or the gorilla. *Even the idiot or cretin*, whose brain is no larger and intelligence no greater than that of the chimpanzee, is *an arrested man, not an ape.*"

"If, therefore, the Darwinian theory holds good in the case of man and ape, we must go back to some common ancestor from whom both may have originated . . . . But to establish this as a *fact* and not a *theory* we require to find that ancestral form, or, at any rate, some intermediate forms tending towards it . . . . in other words . . . . the missing link! Now it must be admitted that, hitherto, not only have no such missing links been discovered, but the oldest known human sculls and skeletons which date from the Glacial period, and are probably at least 100,000 years old, show no very decided approximation towards any such pre-human type. On the contrary, *one of the oldest types*, that of the men of the sepulchral cave of Cro-Magnon, * *is that of a fine race, tall in stature, large in brain, and on the whole superior to many of the existing races of mankind.* The reply of course is that the time is insufficient, *and if man and the ape had a common ancestor*, that as a highly developed anthropoid ape, certainly, and man, probably, already existed in the Miocene period, such ancestor must be sought still further back at a distance compared with which the whole Quaternary period sinks into insignificance . . . . It may well make us hesitate before we admit that man . . . is alone an exception. . . . This is more difficult to believe, as the ape family which man (?) so closely resembles . . . . contains numerous branches which graduate into one another, but the extremes of which differ more widely than man does from the highest of the ape series. If a special creation is required for man, *must there not have been special creations for the chimpanzee, the gorilla, the orang*, and for at least 100 different species of ape and monkeys which are all built on the same lines?" (p. 182, "Modern Science, etc.")

There *was* a "special creation" for man, and a "special creation" for the ape, *his* progeny; only on other lines than ever bargained for by Science. Albert Gaudry and others give some weighty reasons why man cannot be regarded as the crown of an ape-stock. When one finds that not only was the "primeval savage" (?) a reality in the Miocene times, but that, as de Mortillet shows, the flint relics he has left behind him were splintered *by fire* in that remote epoch; when we learn that the Dryopithecus, *alone of the anthropoids*, appears in those strata, what is the natural inference? That the Darwinians are in a quandary. The very manlike Gibbon is *still in the same low grade of development, as it was when it co-existed with Man at the close of the Glacial Period.* It has not appreciably altered since the Pliocene times. Now there is little to choose between the Dryopithecus and the existing anthropoids—gibbon, gorilla, etc. If, then, the Darwinian theory is all-sufficient, how are we to "explain" the evolution of this

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* A race which MM. de Quatrefages and Hamy regard as a branch of the *same stock* whence the *Canary Island Guanches* sprung—offshoots of the Atlanteans, in short.

ape into Man during the first half of the Miocene? The time is far too short for such a theoretical transformation. The extreme slowness with which variation in species supervenes renders the thing inconceivable—more especially on the Natural Selection hypothesis. The enormous mental and structural gulf between a savage acquainted with fire and the mode of kindling it, and a brutal anthropoid, is too much to bridge even in idea, during so contracted a period. Let the Evolutionists push back the process into the preceding *Eocene*, if they prefer to do so; let them even trace both Man and Dryopithecus to a common ancestor; the unpleasant consideration has, nevertheless, to be faced that in Eocene strata the anthropoid fossils are as conspicuous by their absence, as is the fabulous *pithecanthropus* of Hæckel. Is an exit out of this *cul de sac* to be found by an appeal to the "unknown," and a reference with Darwin to the "imperfection of the geological record"? So be it; but the same right of appeal must be accorded equally to the Occultists, instead of remaining the monopoly of puzzled materialism. Physical man, we say, existed before the first bed of the Cretaceous rocks was deposited. In the early part of the Tertiary Age, the most brilliant civilization the world has ever known flourished at a period when the Hæckelian *man-ape* is conceived to have roamed through the primeval forests, and Mr. Grant Allen's putative ancestor to have swung himself from bough to bough with his hairy mates, the degenerated Liliths of the Third Race Adam. Yet there were no anthropoid apes in the brighter days of the civilization of the Fourth Race; but Karma is a mysterious law, and no respecter of persons. The monsters bred in sin and shame by the Atlantean giants, "*blurred copies*" of their bestial sires, and hence of modern man (Huxley), now mislead and overwhelm with error the speculative Anthropologist of European Science.

Where did the first men live? Some Darwinists say in Western Africa, some in Southern Asia, others, again, believe in an independent origin of human stocks in Asia and America from a Simian ancestry (Vogt). Hæckel, however, advances gaily to the charge. Starting from his "prosimiæ" . . . "the ancestor common to all other catarrhini, including man"—a "link" now, however, disposed of for good by recent anatomical discoveries!—he endeavours to find a habitat for the primeval Pithecanthropus alalus. "In all probability it (the transformation of animal into man) occurred in Southern Asia, in which region many evidences are forthcoming that here was the original home of the different species of men. Probably Southern Asia itself was not the earliest cradle of the human race, but LEMURIA, *a continent that lay to the south of Asia, and sank later on beneath the surface of the Indian Ocean.* (*Vide infra*, "Scientific and geological proofs of the former existence of several

submerged continents.") "The period during which the evolution of the anthropoid apes into apelike men took place was probably the last part of the tertiary period, the Pliocene Age, and perhaps the Miocene, its forerunner." (Pedigree of Man, p. 73.)

Of the above speculations, the only one of any worth is that referring to Lemuria, which *was* the cradle of mankind—of the physical sexual creature who materialized through long æons out of the ethereal hermaphrodites. Only, if it is proved that *Easter Island* is an actual relic of Lemuria, we must believe that according to Hæckel the "*dumb ape-men*," just removed from a brutal mammalian monster, built the gigantic portrait-statues, some of which are now in the British Museum. Critics are mistaken in terming Hæckelian doctrines "abominable, revolutionary, immoral"—though materialism is the legitimate outcome of the ape-ancestor myth—they are simply too absurd to demand disproof.

B.

Western Evolutionism: The Comparative Anatomy of Man and the Anthropoid in No Way a Confirmation of Darwinism.

We are told that while every other heresy against modern science may be disregarded, this, our denial of the Darwinian theory as applied to Man, will be the one "unpardonable" sin. The Evolutionists stand firm as rock on the evidence of similarity of structure between the ape and the man. The anatomical evidence, it is urged, is quite overpowering in this case; it is *bone for bone*, and *muscle for muscle*, even the brain conformation being very much the same.

Well, what of that? All this was known before King Herod; and the writers of the *Ramayana*, the poets who sang the prowess and valour of Hanuman, the monkey-God, "whose feats were great and Wisdom never rivalled," must have known as much about his anatomy and brain as does any Hæckel or Huxley in our modern day. Volumes upon volumes were written upon this similarity, in antiquity as in more modern times. Therefore, there is nothing new whatever given to the world or to philosophy, in such volumes as Mivart's "Man and Apes," or Messrs. Fiske and Huxley's defence of Darwinism. But what are those *crucial* proofs of man's descent from a pithecoid ancestor? If the Darwinian theory *is not the true one*—we are told—if man and ape do not descend from a common ancestor, then we are called upon to explain the reason of:—

(I.) The similarity of structure between the two; the fact that the

higher animal world—man and beast—is physically of one type or pattern.

(II.) The presence of *rudimentary organs* in man, *i.e.*, traces of former organs now atrophied by disuse. Some of these organs, it is asserted, could not have had any scope for employment, except for a semi-animal, semi-arboreal monster. Why, again, do we find in Man those "rudimentary" organs (as useless as its rudimentary wing is to the *Apteryx* of Australia), the vermiform appendix of the *cœcum*, the ear muscles,* the "rudimentary tail" (with which children are still sometimes born), etc., etc.?

Such is the war cry; and the cackle of the smaller fry among the Darwinians is louder, if possible, than even that of the scientific Evolutionists themselves!

Furthermore, the latter themselves—with their great leader Mr. Huxley, and such eminent zoologists as Mr. Romanes and others—while defending the Darwinian theory, are the first to confess the almost insuperable difficulties in the way of its final demonstration. And there are as great men of science as the above-named, who deny, most emphatically, the uncalled-for assumption, and loudly denounce the unwarrantable exaggerations on the question of this supposed similarity. It is sufficient to glance at the works of Broca, Gratiolet, of Owen, Pruner-Bey, and finally, at the last great work of de Quatrefages, "*Introduction à l'Etude des Races humaines, Questions générales*," to discover the fallacy of the Evolutionists. We may say more: the exaggerations concerning such similarity of structure between man and the anthropomorphous ape have become so glaring and absurd of late, that even Mr. Huxley found himself forced to protest against the too sanguine expectations. It was that great anatomist personally who called the "smaller fry" to order, by declaring in one of his articles that the differences in the structure of the human body and that of the highest anthropomorphous pithecoid, were not only *far from being trifling and unimportant*, but were, on the contrary, very great and suggestive: "each of the bones of the gorilla has its own specific impress on it that distinguishes it from a similar human bone." Among the existing creatures there is not one single intermediate form that could fill the gap between man and the ape. To ignore that gap, he added, "was *as uncalled-for as it was absurd*."†

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* Professor Owen believes that these muscles—the attollens, retrahens, and attrahens aurem—were actively functioning in men of the Stone Age. This may or may not be the case. The question falls under the ordinary "occult" explanation, and involves no postulate of an "animal progenitor" to solve it.

† Quoted in the Review of the "*Introduction à l'Etude des Races Humaines*," *by de Quatrefages*. We have not Mr. Huxley's work at hand to quote from. Or to cite another good authority:—"We find one of the most man-like apes (gibbon), in the

Finally, the absurdity of such an *unnatural* descent of man is so palpable in the face of all the proofs and evidence of the skull of the pithecoid as compared to that of man, that even de Quatrefages resorted unconsciously to our esoteric theory by saying *that it is rather the apes that can claim descent from man* than *vice versâ*. As proven by Gratiolet, with regard to the cavities of the brain of the anthropoids, in which species that organ develops in an inverse ratio to what would be the case were the corresponding organs in man really the product of the development of the said organs in the apes—the size of the human skull and its brain, as well as the cavities, increase with the individual development of man. His intellect develops and increases with age, while his facial bones and jaws diminish and straighten, thus being more and more spiritualized: whereas with the ape it is the reverse. In its youth the anthropoid is far more intelligent and good-natured, while with age it becomes duller; and, as its skull recedes and seems to diminish as it grows, its facial bones and jaws develop, the brain being finally crushed, and thrown entirely back, to make with every day more room for the animal type. The organ of thought—the brain—recedes and diminishes, entirely conquered and replaced by that of the wild beast—the jaw apparatus.

Thus, as wittily remarked in the French work, a gorilla would have a perfect right to address an Evolutionist, claiming its right of descent from himself. It would say to him, "We, anthropoid apes, form a retrogressive departure from the human type, and therefore our development and evolution are expressed by a transition from a human-like to an animal-like structure of organism; but in what way could *you*, men, descend from us—how can you form a continuation of our genus? For, to make this possible, your organization would have to differ still more than ours does from the human structure, it would have to approach still closer to that of the beast than ours does; and in such a case justice demands that you should give up to us your place in nature. You are lower than we are, once that you insist on tracing your genealogy from our kind; for the structure of our organization and its development are such that we are unable to generate forms of a higher organization than our own."

This is where the Occult Sciences agree entirely with de Quatre-

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tertiary period, and this species is *still in the same low grade*, and *side by side* with it at the end of the Ice-period, man is found in the same high grade as to-day, the ape not having approximated more nearly to the man, and modern man not having become further removed from the ape than the first (fossil) man. . . these facts contradict a theory of constant progressive development." (Pfaff.) When, according to Vogt, the average Australian brain = 99·35 cub. inches; that of the gorilla 30·51 cub. in., and that of the chimpanzee only 25·45, the *giant gap* to be bridged by the advocate of "Natural" Selection becomes apparent.

fages. Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. And this type is the "Heavenly man"—the Dhyan Chohans, or the *Pitris* so-called, as shown in the first Part of this volume. On the other hand, the pithecoids, the orang-outang, the gorilla, and the chimpanzee *can*, and, as the Occult Sciences teach, *do*, descend from the animalized Fourth human Root-Race, being the product of man and an extinct species of mammal—whose *remote* ancestors were themselves the product of Lemurian bestiality—which lived in the Miocene age. The ancestry of this semi-human monster is explained in the Stanzas as originating in the sin of the "Mind-less" races of the middle Third Race period.

When it is borne in mind that all forms which now people the earth, are so many variations on *basic types* originally thrown off by the MAN of the Third and Fourth Round, such an evolutionist argument as that insisting on the "unity of structural plan" characterising all vertebrates, loses its edge. The basic types referred to were very few in number in comparison with the multitude of organisms to which they ultimately gave rise; but a general unity of type has, nevertheless, been preserved throughout the ages. The economy of Nature does not sanction the co-existence of several utterly opposed "ground plans" of organic evolution on one planet. Once, however, that the general drift of the occult explanation is formulated, inference as to detail may well be left to the intuitive reader.

Similarly with the important question of the "rudimentary" organs discovered by anatomists in the human organism. Doubtless this line of argument, when wielded by Darwin and Hæckel against their European adversaries, proved of great weight. Anthropologists, who ventured to dispute the derivation of man from an animal ancestry, were sorely puzzled how to deal with the presence of gill-clefts, with the "tail" problem, and so on. Here again Occultism comes to our assistance with the necessary data.

The fact is that, as previously stated, the human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true "*Evolution*" or "*unfolding*"—a sense which cannot be said to belong to the mechanical theory of natural selection. Criticising Darwin's inference from "rudiments," an able writer remarks: "Why is it not just as probably a true hypothesis to suppose that Man was *created with the rudimentary sketches in his organization, and that they became useful appendages in the lower animals into which man degenerated*, as to suppose that these parts existed in full development in the lower animals out of which man was generated?" ("Creation or Evolution?" Geo. T. Curtis, p. 76.)

Read for "into which Man degenerated," "the prototypes which man *shed* in the course of his astral developments," and an aspect of the true esoteric solution is before us. But a wider generalization is now to be formulated.

So far as our present *Fourth Round* terrestrial period is concerned, the mammalian fauna are alone to be regarded as traceable to prototypes shed by Man. The amphibia, birds, reptiles, fishes, etc., are the resultants of the Third Round, astral fossil forms stored up in the auric envelope of the Earth and projected into physical objectivity subsequent to the deposition of the first Laurentian rocks. "Evolution" has to deal with the progressive modifications, which palæontology shows to have affected the lower animal and vegetable kingdoms in the course of geological time. It does not, and from the nature of things cannot, touch on the subject of the pre-physical types which served as the basis for future differentiation. Tabulate the general laws controlling the development of physical organisms it certainly may, and to a certain extent it has acquitted itself ably of the task.

To return to the immediate subject of discussion. The mammalia, whose first traces are discovered in the marsupials of the Triassic rocks of the Secondary Period, were evolved from *purely* astral progenitors contemporary with the Second Race. They are thus *post-Human*, and, consequently, it is easy to account for the general resemblance between their embryonic stages and those of Man, who necessarily embraces in himself and epitomizes in his development the features of the group he originated. This explanation disposes of a portion of the Darwinist brief. "But how to account for the presence of the gill-clefts in the human fœtus, which represent the stage through which the branchiæ of the fish are developed;* for the pulsating vessel corresponding to the heart of the lower fishes, which constitutes the fœtal heart; for the entire analogy presented by the segmentation of the human ovum, the formation of the blastoderm, and the appearance of the 'gastrula' stage, with corresponding stages in lower vertebrate life and even among the sponges; for the various types of lower animal life which the form of the future child shadows forth in the cycle of its growth?" "How comes it to pass that stages in the life of fishes, whose ancestors swam"—æons before the epoch of the First Root-Race,

* "At this period," writes Darwin, "the arteries run in arch-like branches, as if to carry the blood to branchiæ which are not present in the higher vertebrata, though the slits on the side of the neck still remain, marking their former (?) position."

It is noteworthy that, though gill-clefts are absolutely useless to all but amphibia and fishes, etc., their appearance is regularly noted in the fœtal development of vertebrates. Even children are occasionally born with an opening in the neck corresponding to one of the clefts.

—"in the seas of the Silurian period, as well as stages in that of the later amphibian, reptilian fauna, are mirrored in the 'epitomized history' of human fœtal development?"

This plausible objection is met by the reply that the *Third Round* terrestrial animal forms were just as much referable to types thrown off by Third Round man, as that new importation into our planet's area—the mammalian stock—is to the Fourth Round Humanity of the Second Root-race. The process of human fœtal growth epitomizes not only the general characteristics of the Fourth, but of the Third Round terrestrial life. The diapason of type is run through in brief. Occultists are thus at no loss to "account for" the birth of children with an actual caudal appendage, or for the fact that the tail in the human fœtus is, at one period, double the length of the nascent legs. The potentiality of every organ useful to animal life is locked up in Man—the microcosm of the Macrocosm—and abnormal conditions may not unfrequently result in the strange phenomena which Darwinists regard as "reversion to ancestral features."* Reversion, indeed, but scarcely in the sense contemplated by our present-day empiricists!

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Darwinism and the Antiquity of Man: The Anthropoids and their Ancestry.

The public has been notified by more than one eminent modern geologist and man of science, that "all estimate of geological duration is not merely *impossible*, but necessarily imperfect; for we are ignorant of the causes, though they must have existed, which quickened or retarded the progress of the sedimentary deposits."† And now another man of Science, as well known (Croll), calculating that the tertiary age began either 15 or 2½ million of years ago—the former being a more correct calculation, according to Esoteric doctrine, than the latter —there seems in this case, at least, no very great disagreement. Exact Science, refusing to see in man "a special creation" (to a certain degree the Secret Sciences do the same), is at liberty to ignore the first three, or rather two-and-a-half Races—*the Spiritual, the semi-astral, and the*

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* Those who with Hæckel regard the gill-clefts with their attendant phenomena as illustrative of an active function in our amphibian and piscine ancestors (*Vide* his XII. and XIII. stages), ought to explain why the "*Vegetable with leaflets*" (Lefèvre) represented in fœtal growth, does not appear in his 22 stages through which the monera have passed in their ascent to Man. Hæckel does *not* postulate a *vegetable* ancestor. The embryological argument is thus a two-edged sword and here cuts its possessor.

† "Physiology," Lefèvre, p. 480.

semi-human—of our teachings. But it can hardly do the same in the case of the Third at its closing period, the Fourth, and the Fifth Races, since it already divides mankind into Palæolithic and Neolithic man.* The geologists of France place man in the mid-miocene age (Gabriel de Mortillet), and some even in the *Secondary* period, as de Quatrefages suggests; while the English *savants* do not generally accept such antiquity for their species. But they may know better some day. For "If we consider," says Sir Charles Lyell in "Antiquity of Man," p. 246—

"the absence or extreme scarcity of human bones and works of art in all strata, whether marine or fresh water, even in those formed in the immediate proximity of land inhabited by millions of human beings, we shall be prepared for the general dearth of human memorials in glacial formations, whether recent, pleistocene, or of more ancient date. If there were a few wanderers over lands covered with glaciers, or over seas infested with icebergs, and if a few of them left their bones or weapons in moraines or in marine drifts, the chances, after the lapse of thousands of years, of a geologist meeting with one of them must be infinitesimally small."

The men of Science avoid pinning themselves down to any definite statement concerning the age of man, as indeed they hardly could, and thus leave enormous latitude to bolder speculations. Nevertheless, while the majority of the Anthropologists carry back the existence of man *only* into the period of the *post*-glacial drift, or what is called the Quaternary period, those of them who, as *Evolutionists, trace man to a common origin with that of the monkey*, do not show great consistency in their speculations. The Darwinian hypothesis demands, in reality, a far greater antiquity for man, than is even dimly suspected by superficial thinkers. This is proven by the greatest authorities on the question—Mr. Huxley, for instance. Those, therefore, who accept the Darwinian evolution, *ipso facto* hold very tenaciously to an antiquity

* We confess to not being able to see any good reasons for Mr. E. Clodd's certain statement in *Knowledge*. Speaking of the men of Neolithic times, "concerning whom Mr. Grant Allen has given . . . a vivid and accurate sketch," and who are "the direct ancestors of peoples of whom remnants yet lurk in out-of-the-way corners of Europe, where they have been squeezed or stranded," he adds to this: "but the men of Palæolithic times can be identified with no existing races; they were savages of a more degraded type than any extant; tall, yet barely erect, with short legs and twisted knees, with prognathous, that is, projecting ape-like jaws, and small brains. Whence they come we cannot tell, and their 'grave knoweth no man to this day.'"

Besides the possibility that there may be men who *know* whence they came and how they perished—it is not true to say that the Palæolithic men, or their fossils, are all found with "small brains." The oldest skull of all those hitherto found, the "Neanderthal skull," is of average capacity, and Mr. Huxley was compelled to confess that it was no real approximation whatever to that of the "missing link." There are aboriginal tribes in India whose brains are far smaller and nearer to that of the ape than any hitherto found among the skulls of Palæolithic man.

of man so very great, indeed, that it falls not so far short of the Occultist's estimate.* The modest thousands of years of the *Encyclopædia Britannica* and the 100,000 years, to which Anthropology in general limits the age of Humanity, seem quite microscopical when compared with the figures implied in Mr. Huxley's bold speculations. The former, indeed, makes of the original race of men ape-like cave-dwellers. The great English biologist, in his desire to prove man's pithecoid origin, insists that the transformation of the primordial ape into a human being must have occurred *millions of years back.* For in criticising the excellent average cranial capacity of the Neanderthal skull, notwithstanding his assertion that it is overlaid with "pithecoid bony walls," coupled with Mr. Grant Allen's assurances that this skull "possesses large bosses on the forehead, strikingly (?) suggestive of those which give the gorilla its peculiarly fierce appearance,"† (*Fortnightly Review*, 1882,) still Mr. Huxley is forced to admit that, in the said skull, his theory is once more defeated by the "completely human proportions of the accompanying limb-bones, together with the fair development of the Engis skull." In consequence of all this we are notified that those skulls, "clearly indicate that the first traces of the primordial stock whence man has proceeded, need no longer be sought by those who entertain any form of the doctrine of progressive development in the newest Tertiaries; but that they *may be looked for in an epoch more distant from the age of the* ELEPHAS PRIMIGENIUS *than that is from us*"‡ (Huxley).

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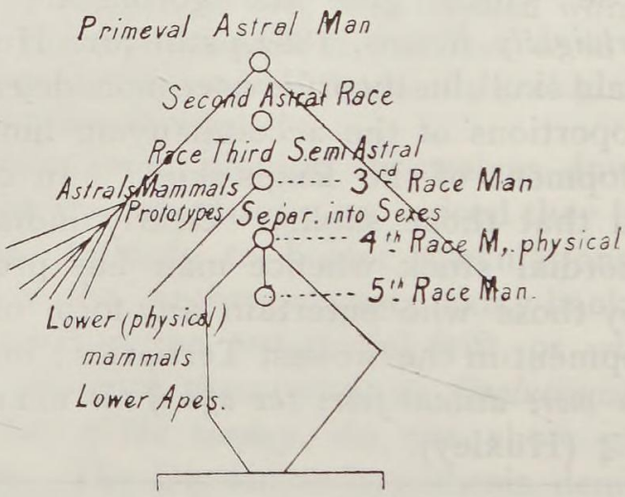
* The *actual* time required for such a theoretical transformation is necessarily enormous. "If," says Professor Pfaff, "in the hundreds of thousands of years which you (the Evolutionists) accept between the rise of palæolithic man and our own day, a greater distance of man from the brute is not demonstrable, *(the most ancient man was just as far removed from the brute as the now living man)*, what reasonable ground can be advanced for believing that man has been developed from the brute, and has receded further from it by infinitely small gradations." . . . . "*The longer the interval of time placed between our times and the so-called palæolithic men, the more ominous and destructive for the theory of the gradual development of man from the animal kingdom is the result stated.*" Huxley states ("Man's Place in Nature," p. 159) that the *most liberal* estimates for the antiquity of Man *must be still further* extended.

† The baselessness of this assertion, as well as that of many other exaggerations of the imaginative Mr. Grant Allen, was ably exposed by the eminent anatomist, Professor R. Owen, in "Longman's Magazine," No. 1. Must it be repeated, moreover, that the Cro-Magnon Palæolithic type is superior to a very large number of existing races?

‡ It thus stands to reason that science would never dream of a *pre*-tertiary man, and that de Quatrefages' *secondary* man makes every Academician and "F.R.S." faint with horror because, TO PRESERVE THE APE-THEORY, SCIENCE MUST MAKE MAN POST-SECONDARY. This is just what de Quatrefages has twitted the Darwinists with, adding, that on the whole there were more scientific reasons to trace the ape from man than man from the anthropoid. With this exception science has not one single valid argu-

An *untold* antiquity for man is thus, then, the scientific *sine quâ non* in the question of Darwinian Evolution, since the oldest Palæolithic man shows as yet no appreciable differentiation from his modern descendant. It is only of late that modern Science began to widen with every year the abyss that now separates her from old Science, that of the Plinies and Hippocrateses, none of whom would have derided the archaic teachings with respect to the evolution of the human races and animal species, as the present day Scientist—geologist or anthropologist—is sure to do.

Holding, as we do, that the mammalian type was a post-human Fourth Round product, the following diagram—as the writer understands the teaching—may make the process clear :—



The unnatural union was *invariably* fertile, because the then mammalian types *were not remote enough* from their Root-type*—Primeval Astral

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ment to offer against the antiquity of man. But in this case modern Evolution demands far more than the fifteen million years of Croll for the Tertiary period, for two very simple but good reasons: (*a*) No anthropoid ape has been found before the Miocene period: (*b*) man's flint relics have been traced to the Pliocene and their presence *suspected*, if not accepted by all, in the Miocene strata. Again, where is the "missing link" in such case? And how could evena Palæolithic Savage, a "Man of Canstadt," evolve into *thinking* men from the brute Dryopithecus of the Miocene *in so short a time*. One sees now the reason why Darwin rejected the theory that only 60,000,000 years had elapsed since the Cambrian period. "He judges from the small amount of organic changes since the glacial epoch, and adds that the previous 140 million years can hardly be considered as sufficient for the development of the varied forms of life which certainly existed toward the close of the Cambrian period." (Ch. Gould.)

* Let us remember in this connection the esoteric teaching which tells us of Man having had in the Third Round a GIGANTIC APE-LIKE FORM on the astral plane. And similarly at the close of the Third Race in this Round. Thus it accounts for the *human* features of the apes, especially of the later anthropoids—apart from the fact that these latter preserve by *Heredity* a resemblance to their Atlanto-Lemurian sires.

Man—to develop the necessary barrier. Medical science records such cases of monsters, bred from human and animal parents, even in our own day. The possibility is, therefore, only one of *degree*, not of fact. Thus it is that Occultism solves one of the strangest problems presented to the consideration of the anthropologist.

The pendulum of thought oscillates between extremes. Having now finally emancipated herself from the shackles of theology, Science has embraced the opposite fallacy; and in the attempt to interpret Nature on purely materialistic lines, she has built up that most extravagant theory of the ages—the derivation of man from a ferocious and brutal ape. So rooted has this doctrine, in one form or another, now become, that the most Herculean efforts will be needed to bring about its final rejection. The Darwinian anthropology is the incubus of the ethnologist, a sturdy child of modern Materialism, which has grown up and acquired increasing vigour, as the ineptitude of the theological legend of Man's "creation" became more and more apparent. It has thriven on account of the strange delusion that—as a scientist of repute puts it —"All hypotheses and theories with respect to the rise of man can be reduced to *two* (the Evolutionist and the Biblical exoteric account). . . There is no other hypothesis conceivable . . ."!! The anthropology of the secret volumes is, however, the best possible answer to such a worthless contention.

The anatomical resemblance between Man and the higher Ape, so frequently cited by Darwinists as pointing to some former ancestor common to both, presents an interesting problem, the proper solution of which is to be sought for in the esoteric explanation of the genesis of the pithecoid stocks. We have given it as far as was useful, by stating that the bestiality of the primeval mindless races resulted in the production of huge man-like monsters—the offspring of human and animal parents. As time rolled on, and the still semi-astral forms consolidated into the physical, the descendants of these creatures were modified by external conditions, until the breed, dwindling in size, culminated in the lower apes of the Miocene period. With these the later Atlanteans renewed the sin of the "Mindless"—this time with full responsibility. The resultants of their crime were the species of apes now known as Anthropoid.

It may be useful to compare this very simple theory—and we are willing to offer it even as a hypothesis to the unbelievers—with the Darwinian scheme, so full of insurmountable obstacles, that no sooner is one of these overcome by a more or less ingenious hypothesis, than ten worse difficulties are forthwith discovered behind the one disposed of.

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§ IV.

DURATION OF THE GEOLOGICAL PERIODS, RACE CYCLES, AND THE ANTIQUITY OF MAN.

MILLIONS of years have dropped into Lethe, leaving no more recollection in the memory of the profane than the few millenniums of the orthodox Western chronology as to the origin of Man and the history of the primeval races.

All depends on the proofs found for the antiquity of the Human Race. If the still-debated man of the Pliocene or even the Miocene period was the *Homo primigenius*, then science *may* be right (*argumenti causâ*) in basing its present anthropology—as to the date and mode of origin of "Homo sapiens"—on the Darwinian theory.* But if the skeletons of man should, at any time, be discovered in the Eocene strata, but no fossil ape, thereby proving the existence of man prior to the anthropoid—then Darwinians will have to exercise their ingenuity in another direction. And it is said in well-informed quarters that the XXth century will be yet in its earliest teens, when such undeniable proof of Man's priority will be forthcoming.

Even now evidence is brought forward that the dates for the foundations of cities, civilizations and various other historical events have been absurdly curtailed. This was done as a peace-offering to Biblical chronology. "No date," writes the well-known Palæontologist, Ed. Lartet, "is to be found in Genesis, which assigns a time for the birth of primitive humanity"; but chronologists have for fifteen centuries endeavoured to force the Bible facts into agreement with their systems. Thus, no less than one hundred and forty different opinions have been formed about the single date of "Creation"; "and between the extreme variations there is a discrepancy of 3,194 years, in the reckoning of the period between the beginning of the world and the birth of Christ.† Within the last few years, archæologists have had to throw back by nearly 3,000 years also the beginnings of Babylonian civilization. On the

* It may here be remarked that those Darwinians, who with Mr. Grant Allen, place our "hairy arboreal" ancestors so far back as the *Eocene Age*, are landed in rather an awkward dilemma. No fossil anthropoid ape—much less the fabulous common ancestor assigned to Man and the Pithecoid—appears in Eocene strata. The first presentment of an anthropoid ape is Miocene.

† Ed. Lartet, "Nouvelles Recherches sur la co-existence de l'homme et des Grands Mammitères Fossils de la dernière période Géologique." Annales des Soc. Nat., t. XV., p. 256.

foundation cylinder deposited by Nabonidus, the Babylonian king, conquered by Cyrus—are found the records of the former, in which he speaks of his discovery of the foundation stone that belonged to the original temple built by Naram-Sin, son of Sargon, of Accadia, the conqueror of Babylonia, who, says Nabonidus, lived 3,200 years before his own time."

We have shown in *Isis* that those who based history on the Jewish Chronology (a race which had none of its own and rejected the Western till the XIIth century) would lose themselves, for the Jewish account could only be followed through Kabalistic computation, and with a key to it in the hand. . . We had characterised the late George Smith's chronology of the Chaldeans and Assyrians, made by him to fit in with that of Moses, as quite fantastic. And now, in this respect at least, later Assyriologists have corroborated our denial. For, whereas G. Smith makes Sargon I. (the prototype of Moses in his legend) reign in the city of Akkad about 1600 B.C.—probably out of a latent respect for Moses, whom the Bible makes to flourish 1571 B.C.—we now learn from the first of the six Hibbert lectures delivered by Professor A. H. Sayce, of Oxford, in 1887, that: "Old views of the early annals of Babylonia and its religions have been much modified by recent discovery. The first Semitic Empire, it is now agreed, was that of Sargon of Accad, who established a great library, patronized literature, and extended his conquests across the sea into Cyprus. It is now known that he reigned as early as B.C. 3750." "The Accadian monuments found by the French at Tel-loh must be even older, reaching back to about B.C. 4,000," in other words, to the fourth year of the World's creation agreeably with Bible chronology, and when Adam was in his swaddling clothes. Perchance, in a few years more, the 4,000 years may be further extended. The well-known Oxford lecturer remarked during his disquisitions upon "*The origin and Growth of Religion as illustrated by the Babylonian Religion*" that: "The difficulties of systematically tracing the origin and history of the Babylonian Religion were considerable. The sources of our knowledge of the subject were almost wholly monumental, very little help being obtainable from classical or Oriental writers. Indeed, it was an undeniable fact that the Babylonian priesthood intentionally swaddled up the study of the religious texts in coils of almost insuperable difficulty." That they have confused the dates, and especially the order of events "intentionally," is undeniable, and for a very good reason: their writings and records were all esoteric. The Babylonian priests did no more than the Priests of other ancient nations. Their records were meant only for the Initiates and their disciples, and it is only the latter who were furnished with the keys to the true meaning. But Professor

Sayce's remarks are promising. For he explains the difficulty by saying that as—"the Nineveh library contained mostly copies of older Babylonian texts, and the copyists pitched upon such tablets only as were of special interest to the Assyrian conquerors, belonging to a comparatively late epoch, this added much to the greatest of all our difficulties—namely, our being so often left in the dark as to the age of our documentary evidence, and the precise worth of our materials for history." Thus one has a right to infer that some still fresher discovery may lead to a new necessity for pushing the Babylonian dates so far beyond the year 4,000 B.C., as to make them *pre-Kosmic* in the judgment of every Bible worshipper.

How much more would palæontology have learned had not millions of works been destroyed! We talk of the Alexandrian literary lore, which has been thrice destroyed, namely, by Julius Cæsar B.C. 48, in A.D. 390, and lastly in the year 640, A.D., by the general of Kaliph Omar. What is this in comparison with the works and records destroyed in the primitive Atlantean Libraries, wherein records are said to have been traced on the tanned skins of gigantic antediluvian monsters? Or again the destruction of the countless Chinese books by command of the founder of the Imperial Tsin dynasty, Tsin Shi Hwang-ti, in 213 B.C.? Surely the brick-clay tablets of the Imperial Babylonian Library, and the priceless treasures of the Chinese collections could have never contained such information as one of the aforesaid "Atlantean" skins would have furnished to the ignorant world.

But even with the extremely meagre data at hand, Science has been able to see the necessity of throwing back nearly every Babylonian date, and has done so quite generously. We learn from Professor Sayce that even the archaic statues at Tel-loh, in Lower Babylonia, have suddenly been assigned a date contemporary with the fourth dynasty in Egypt. Unfortunately, dynasties and Pyramids have the fate of geological periods; their dates are arbitrary, and depend on the respective whims of the men of science. Archæologists know now, it is said, that the aforementioned statues are fashioned out of green diorite, that can only be got in the Peninsula of Sinai; and "they accord in the style of art, and in the standard of measurement employed, with the similar diorite statues of the pyramid builders of the third and fourth Egyptian dynasties. . . . . Moreover, the only possible period for a Babylonian occupation of the Sinaitic quarries must be placed shortly after the close of the epoch at which the pyramids were built; and thus only can we understand how the name of Sinai could have been derived from that of Sin, the primitive Babylonian moon-god." This is very logical, but what is the date fixed for these "dynasties"? Sanchoniathon's and Manetho's Synchronistic tables and their figures have been rejected, or whatever

remained of these after holy Eusebius' handling of them; and still we have to remain satisfied with the four or five thousand years B.C. so liberally allotted to Egypt. At all events one point is gained. There is, at last, a city on the face of the earth which is allowed, at least, 6,000 years, and it is Eridu. Geology has found it out. According to Professor Sayce again,—

"They are now also able to obtain time for the silting up of the head of the Persian Gulf, which demands a lapse of between 5,000 and 6,000 years since the period when Eridu, now twenty-five miles inland, was the seaport at the mouth of the Euphrates, and the seat of Babylonian commerce with Southern Arabia and India. More than all, the new chronology gives time for the long series of eclipses recorded in the great astronomical work called 'The Observations of Bel'; and we are also enabled to understand the otherwise perplexing change in the position of the vernal equinox, which has occurred since our present zodiacal signs were named by the Earliest Babylonian astronomers. When the Accadian calendar was arranged and the Accadian months were named, the sun at the vernal equinox was not, as now, in Pisces, or even in Aries, but in Taurus. The rate of the precession of the equinoxes being known, we learn that at the vernal equinox the sun was in Taurus from about 4,700 years B.C., and we thus obtain astronomical limits of date which cannot be impugned."*

It may make our position plainer if we state at once that we use Sir C. Lyell's nomenclature for the ages and periods, and that when we talk of the Secondary and Tertiary age, of the Eocene, Miocene and Pliocene periods—this is simply to make our facts more comprehensible. Since these ages and periods have not yet been allowed fixed and determined durations, 2½ and 15 million years being assigned at different times to one and the same age (the Tertiary)—and since no two geologists and naturalists seem to agree on this point—Esoteric teachings may remain quite indifferent to whether man is shown to appear in the Secondary or the Tertiary age. If the latter age may be allowed even so much as 15 million years' duration—well and good; for the Occult doctrine, jealously guarding its real and correct figures as far as concerns the First, Second, and two-thirds of the Third Root-Race—gives clear information upon one point only—the age of "Vaivasvata Manu's humanity." *(Vide Part I., Vol. II., "Chronology of the Brahmins.")*

Another definite statement is this: It is during the so-called Eocene period that the continent to which the Fourth Race belonged, and on which it lived and perished, showed the first symptoms of sinking. And it was in the Miocene age, that it was finally destroyed—save the little island mentioned by Plato. It is these points that have to be checked by the scientific data.

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* From a Report of the "Hibbert Lectures, 1887. Lectures on the Origin and Growth of Religion, and Illustrated by the Religion of the Ancient Babylonians." By A. H. Sayce. (London: Williams and Norgate.)

A.

Modern Scientific Speculations about the Ages of the Globe, Animal Evolution, and Man.

May we not be permitted to throw a glance at the works of Specialists? The work on "Comparative Geology: the World-Life," by Prof. A. Winchell, furnishes us with curious data. Here we find an opponent of the Nebular theory, a reverend gentleman, smiting with all the force of the hammer of his *odium theologicum* on the *rather* contradictory hypothesis of the great stars of Science, in the matter of sidereal and cosmical phenomena based on their respective relations to terrestrial durations. The "too imaginative physicists and naturalists" do not fare very easily under this shower of their own speculative figures when placed side by side, and cut rather a sorry figure. Thus he shows:—

"Sir William Thomson, on the basis of the observed principles of cooling, concludes that no more than ten million years (elsewhere he makes it 100,000,000) can have elapsed since the temperature of the Earth was sufficiently reduced to sustain vegetable life.* Helmholz calculates that twenty million years would suffice for the original nebula to condense to the present dimensions of the sun. Prof. S. Newcomb requires only ten millions to attain a temperature of 212° Fahr.† Croll estimates *seventy* million years for the diffusion of the heat, etc.‡ Bischof calculates that 350 *million years* would be required for the earth to cool from a temperature of 2,000° to 200° Centigrade. Read, basing his estimate on observed rates of denudation, demands 500 million years since sedimentation began in Europe.§ Lyell ventured a rough guess of 240 million years; Darwin thought 300 million years demanded by the organic transformations which his theory contemplates, and Huxley is disposed to demand a 1,000 millions" (! !).

To this Prof. Winchell observes that "some biologists . . . . seem to close their eyes tight and leap at one bound into the abyss of millions of years, of which they have no more adequate estimate than of infinity."‖ Then he proceeds to give what he takes to be more correct geological figures: a few will suffice.

According to Sir W. Thomson "the whole incrusted age of the world is 80,000,000 years"; and agreeably with Prof. Houghton's calculations of a minimum limit for the time since the elevation of

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* *Nat. Philos.* App. D., Trans. Royal Soc., Edin.

† "Popular Astronomy," p. 509.

‡ "Climate and Time," p. 335.

§ Read. Address, "Liverpool Geolog. Society, 1876."

‖ "World-Life," p. 180.

Europe and Asia, three hypothetical ages for three *possible* and different modes of upheaval are given: varying from the modest figures of 640,730 years, through 4,170,000 years to the tremendous figures of 27,491,000 years!!

This *is enough*, as one can see, to cover our claims for the four continents and even the figures of the Brahmins.

Further calculations, the details of which the reader may find in Prof. Winchell's work,* bring Houghton to an approximation of the sedimentary age of the globe—11,700,000 years. These figures are found too small by the author, who forthwith extends them to 37,000,000 years.

Again, according to Croll,† 2,500,000 years "represents the time since the beginning of the Tertiary age" in one work; and according to another modification of his view, 15,000,000 only have elapsed since the beginning of the Eocene period;‡ which, being the first of the three Tertiary periods, leaves the student suspended between 2½ and 15 millions. But if one has to hold to the former moderate figures, then the whole incrusted age of the world would be 131,600,000 years.§

As the last glacial period extended from 240,000 to 80,000 years ago (Prof. Croll's view), therefore, man must have appeared on earth from 100 to 120,000 years ago. But, as says Prof. Winchell, with reference to the antiquity of the Mediterranean race, "it is generally believed to have made its appearance during the later decline of the continenta glaciers." Yet, he adds, this "does not concern, however, the antiquity of the *Black and Brown races*, since there are numerous evidences of their existence in more southern regions, in times remotely pre-glacial" (p. 379).

As a specimen of geological *certainty and agreement*, these figures also may be added. Three authorities—Messrs. T. Belt, F.G.S.; J. Croll, F.R.S.; and Robert Hunt, F.R.S.,—in estimating the time that has elapsed since the Glacial epoch, give absolutely different figures, namely:—

Mr. Belt	20,000 years.
Mr. J. Croll	240,000 ,,
Mr. R. Hunt	80,000 ,,

* "World-Life," pp. 367-8.

† "Climate and Time."

‡ Quoted in Mr. Ch. Gould's "Mythical Monsters," p. 84.

§ According to Bischof, 1,004,177 years—according to Chevandier's calculations 672,788 years—were required for the so-called coal formation. "The *tertiary* strata, about 1,000 feet in thickness, required for their development about 350,000 years." See "Force and Matter," Büchner, J. F. Collingwood's edition.

(But see "The Ice-Age Climate and Time," *Popular Science Review*, Vol. xiv., p. 242.)

No wonder if Mr. Pengelly confesses that "it is at present and *perhaps always will be* IMPOSSIBLE to reduce, even approximately, geological time into years *or even into millenniums*" (*Vide supra*, foot-note). A wise word of advice from the Occultists to the gentlemen geologists: they ought to imitate the cautious example of Masons. As chronology, they say, cannot measure the era of the creation, therefore, their "Antient and Primitive Rite" uses 000,000,000 as the nearest approach to reality.

The same uncertainty, contradictions and disagreement reign on all other subjects.

The scientific authorities on the Descent of Man are again, for all practical purposes, a delusion and a snare. There are many *anti*-Darwinists in the British Association, and "Natural Selection" begins to lose ground. Though at one time the saviour, which seemed to rescue the learned theorists from a final intellectual collapse into the abyss of fruitless hypothesis, it begins to be distrusted. Even Mr. Huxley is showing signs of truancy to "Selection," and thinks "natural selection *not the sole* factor":—

"We greatly suspect that she (Nature) does make considerable jumps in the way of variation now and then, and that these saltations give rise to some of the gaps which appear to exist in the series of known forms" (*Review of Kölliker's Criticisms*).

Again, in "Fallacies of Darwinism," (p. 160), C. R. Bree, M.D., argues in this wise in considering the fatal gaps in Mr. Darwin's theory:—

"It must be again called to mind that the intermediate forms must have been vast in numbers. . . . . Mr. St. George Mivart believes that *change in evolution may occur more quickly than is generally believed;* but Mr. Darwin sticks manfully to his belief, and again tells us '*natura non facit saltum*'"—wherein the Occultists are at one with Mr. Darwin.

Esoteric teaching fully corroborates the idea of nature's slowness and dignified progression. "Planetary impulses" are all periodical. Yet this Darwinian theory, correct as it is in minor particulars, agrees no more with Occultism than with Mr. Wallace, who, in his "Contributions to the Theory of Natural Selection," shows pretty conclusively that something *more* than "natural selection" was requisite to produce physical man.

Let us, meanwhile, examine the *scientific* objections to this scientific theory, and see what they are.

Mr. St. George Mivart is found arguing that—

. . . . ". . . . it will be a moderate computation to allow 25,000,000 for the deposition of the strata down to and including the Upper Silurian. If,

then, the evolutionary work done during this deposition only represents a hundredth part of the sum total, we shall require 2,500,000,000 years for the complete development of the whole *animal* Kingdom to its present state. Even one quarter of this, however, would far exceed the time which physics and astronomy seem able to allow for the completion of this process. Finally, a difficulty exists as to the reason of the absence of rich fossiliferous deposits in the oldest strata—if life was then as abundant and varied, as on the Darwinian theory it must have been. Mr. Darwin himself admits 'the case at present must remain inexplicable'; and this may be truly urged as a valid argument against the views entertained in his own work. . . . .

"Thus, then, we find a wonderful (and *on Darwinian principles all but inexplicable*) absence of minutely transitional forms. All the most marked groups . . . . . *appear at once upon the scene.* Even the horse, the animal whose pedigree has been probably best preserved, affords no conclusive evidence of specific origin by infinitesimal fortuitous variations; while some forms, as the labyrinthodonts and trilobites, which seemed to exhibit gradual change, are shown by further investigation to do nothing of the sort. . . . All these difficulties are avoided if we admit that new forms of animal life of all degrees of complexity appear from time to time with comparative suddenness, being evolved according to laws in part depending on surrounding conditions, *in part internal*—similar to the way in which crystals (and perhaps from recent researches the lowest forms of life) build themselves up according to the internal laws of their component substance and in harmony and correspondence with all environing influences and conditions." ("*Genesis of Species*," p. 142.)

"The internal laws of their component substance." These are wise words, and the admission of the possibility, a prudent one. But how can these *internal laws* be ever recognized, if Occult teaching is discarded? As a friend writes, while drawing our attention to the above speculations: "In other words, the doctrine of Planetary *Life-Impulses* must be admitted. Otherwise, why are species now *stereotyped*, and why do even domesticated breeds of pigeons and many animals relapse into their ancestral types when left to themselves?" But the teaching about planetary life-impulses has to be clearly defined and as clearly understood if present confusion would not be made still more perplexing. All these difficulties would vanish as the shadows of night disappear before the light of the rising Sun, if the following esoteric axioms were admitted: (*a*) the enormous antiquity (and the existence) of our planetary chain; (*b*) the actuality of the Seven Rounds; (*c*) the separation of human races (outside the purely anthropological division) into Seven distinct Root-Races, of which our present European Humanity is the *fifth;* (*d*) the antiquity of Man in this (*Fourth*) Round; and finally (*e*) that as these Races evolve from ethereality to materiality, and from the latter back again into relative physical tenuity of texture, so every living (so-called) *organic* species of animals with vegetation included, changes with every new Root-Race. Were this admitted, if even only

along with other, and surely, on maturer consideration, *no less absurd*, suppositions, if Occult theories have to be considered "absurd" at present, then every difficulty would be made away with. Surely, Science ought to try and be *more logical* than it now is, as it can hardly maintain the theory of man's descent from an anthropoidal ancestor, and deny in the same breath any reasonable antiquity to that man! Once Mr. Huxley talks of "the vast intellectual chasm between the man and ape," and "the present enormous gulf between the two,"* and if he admits the necessity of extending Scientific allowances for the age of man on earth for such slow and progressive development, then all those men of Science, who are of his way of thinking, at any rate, ought to come to some approximate figures, at least, and agree upon the probable duration of those Pliocene, Miocene, and Eocene periods of which so much is said, and about which nothing definite is known—if they dare not venture *beyond*. But no two scientists seem to agree. Every period seems to be a mystery in its duration, and a thorn in the side of the geologists; and, as just shown, they are unable to harmonize their conclusions even with regard to the comparatively recent geological formations. Thus, no reliance can be placed on their figures when they do give any, for with them it is all either millions or simply thousands of years!

That which is said may be strengthened by the confessions made by themselves and the synopsis of it, found in that "Circle of Sciences," the *Encyclopædia Britannica*, which shows the *mean* accepted in the geological and anthropological riddles. In that work the cream of the most authoritative opinions is skimmed off; nevertheless, we find in it the refusal to assign any definite chronological date, even to such, comparatively speaking, late epochs as the Neolithic era, though, for a wonder, an age is established for the beginnings of certain geological periods; at any rate of some few, the duration of which could hardly be shortened any more, without an immediate conflict with facts.

Thus, it is surmised in the great *Encyclopædia* (Vol. X., art. "Geology," p. 227), that "100 million years have passed . . . . . since the solidification of our Earth, when the earliest form of life appeared upon it.†"

But it seems quite as hopeless to try to convert the modern Geologists and Ethnologists as it is to make Darwinian Naturalists perceive their mistakes. About the Aryan Root-Race and its origins,

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* "Man's Place in Nature," p. 102, *note*.

† "100,000,000 of years is probably amply sufficient for all the requirements of Geology," says the text. In France, some *savants* do not find it nearly "sufficient." Le Couturier claims for the same 350 million years; Buffon was satisfied with 34 millions—but there are those in the more modern schools who will not be content under 500 million years.

Science knows as little as of the men from other planets. With the exception of Flammarion and a few mystics among astronomers, even the habitableness of other planets is mostly denied. Yet such great adept astronomers were the Scientists of the earliest races of the Aryan stock, that they seem to have known far more about the races of Mars and Venus than the modern Anthropologist knows of those of the early stages of the Earth.

Let us leave modern Science aside for a moment and turn to ancient knowledge. As we are assured by Archaic Scientists that all such geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. Modern Science denies any such influence; archaic Science affirms it. We may see what both say with regard to this question.

B.

On Chains of Planets and their Plurality.

Did the Ancients know of worlds besides their own? What are the data of the Occultists in affirming that every globe is a septenary chain of worlds—of which only one member is visible—and that these are, were, or will be, "man-bearing," just as every visible star or planet is? What do they mean by "a moral and physical influence" of the sidereal worlds on our globes?

Such are the questions often put to us, and they have to be considered from every aspect. To the first of the two queries the answer is:—We believe it because the first law in nature is uniformity in diversity, and the second—analogy. "As above, so below." That time is gone by for ever, when, although our pious ancestors believed that our earth was in the centre of the universe, the church and her arrogant servants could insist that we should regard as a blasphemy the supposition that any other planet could be inhabited. Adam and Eve, the Serpent, and the Original Sin followed by atonement through blood, have been too long in the way, and thus was universal truth sacrificed to the insane conceit of us little men.

Now what are the proofs thereof? Except inferential evidence and logical reasoning, there are none for the profane. To the Occultists, who believe in the knowledge acquired by countless generations of Seers and Initiates, the data offered in the Secret Books are all-sufficient. The general public needs other proofs, however. There are some Kabalists and even some Eastern Occultists, who, failing to find uniform evidence upon this point in all the mystic works of the nations, hesitate to accept the teaching. Even such "uniform evidence" will be forthcoming presently. Meanwhile, we may approach the subject from its general aspect, and see whether belief in it is so very absurd, as some scientists along with other Nicodemuses would have it. Unconsciously, perhaps, in thinking of a plurality of inhabited "*Worlds*," we imagine them to be like the globe we inhabit and peopled by beings more or less resembling ourselves. And in so doing we are only following a natural instinct. Indeed, so long as the enquiry is confined to the life-history of this globe we can speculate on this question with some profit, and ask ourselves what were the "*Worlds*" spoken of in all the ancient scriptures of Humanity, with some hope of at least asking an intelligible *question*. But how do we know (*a*) what kind of Beings inhabit the globes in general; and (*b*) whether *those* who rule planets superior to our own, do not exercise the same influence on our earth *consciously*, that we may exercise *unconsciously*—say on the small planets (planetoids or asteroids) in the long run, by our cutting the Earth to pieces, opening canals, and thereby entirely changing our climates. Of course, like Cæsar's wife, the *planetoids* cannot be affected by our suspicion. They are too far, etc., etc. Believing in esoteric astronomy, however, we are not so sure of that.

But when, extending our speculations beyond our planetary chain, we try to cross the limits of the solar system, then indeed we act as do presumptuous fools. For—while accepting the old Hermetic axiom: "As above, so below"—we may well believe that as Nature on Earth displays the most careful economy, utilizing every vile and waste thing in her marvellous transformations, and withal *never* repeating herself—we may justly conclude that there is no other globe in all her infinite systems so closely resembling this earth that the ordinary powers should be able to imagine and reproduce its semblance and containment.*

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* We are taught that the highest Dhyan Chohans, or Planetary Spirits (beyond the cognizance of the law of analogy), are in ignorance of what lies beyond the visible planetary systems, since their essence cannot assimilate itself to that of worlds beyond our solar system. When they reach a higher stage of evolution these other universes will be open to them; meanwhile they have complete knowledge of all the worlds within and beneath the limits of our solar system.

And indeed we find in the romances as in all the so-called scientific fictions and spiritistic *revelations* from moon, stars, and planets, merely fresh combinations or modifications of the men and things, the passions and forms of life with which we are familiar, when even on the other planets of our own system nature and life are entirely different from ours. Swedenborg was pre-eminent in inculcating such an erroneous belief.

But even more. The ordinary man has no experience of any state of consciousness other than that to which the physical senses link him. Men dream ; they sleep the profound sleep which is too deep for dreams to impress the physical brain ; and in these states there must still be consciousness. How, then, while these mysteries remain unexplored, can *we* hope to speculate with profit on the nature of globes which, in the economy of nature, must needs belong to states of consciousness other and quite different from *any* which man experiences here ?

And this is true to the letter. For even great adepts (those initiated of course), trained seers though they are, can claim thorough acquaintance with the nature and appearance of planets and their inhabitants belonging to our solar system only. They *know* that almost all the planetary worlds are inhabited, but can have access to —even in spirit—only those of our system ; and they are also aware how difficult it is, *even for them*, to put themselves into full rapport even with the planes of consciousness *within* our system, but differing from the states of consciousness possible on this globe ; *i.e.*, on the three planes of the chain of spheres beyond our earth. Such knowledge and intercourse are possible to them because they have learned how to penetrate to planes of consciousness which are closed to the perceptions of ordinary men ; but were they to communicate their knowledge, the world would be no wiser, because it lacks that experience of other forms of perception which alone could enable them to grasp what was told them.

Still the fact remains that most of the planets, as the stars beyond our system, are inhabited, a fact which has been admitted by the men of science themselves. Laplace and Herschell believed it, though they wisely abstained from imprudent speculation ; and the same conclusion has been worked out and supported with an array of scientific considerations by C. Flammarion, the well-known French Astronomer. The arguments he brings forward are strictly scientific, and such as to appeal even to a materialistic mind, which would remain unmoved by such thoughts as those of Sir David Brewster, the famous physicist, who writes :—

" Those 'barren spirits' or 'base souls,' as the poet calls them, who might be led to believe that the Earth is the only inhabited body in the universe, would have no difficulty in conceiving the earth also to

have been destitute of inhabitants. What is more, if such minds were acquainted with the deductions of geology, they would admit that it was uninhabited for myriads of years; and here we come to the impossible conclusion that during these myriads of years there was not a single intelligent creature in the vast domains of the Universal King, and that before the protozoic formations there existed neither plant nor animal in all the infinity of space" !*

Flammarion shows, in addition, that all the conditions of life—even as *we* know it—are present on some at least of the planets, and points to the fact that these conditions must be much more favourable on them than they are on our Earth.

Thus scientific reasoning, as well as observed facts, concur with the statements of the seer and the innate voice in man's own heart in declaring that life—intelligent, conscious life—*must* exist on other worlds than ours.

But this is the limit beyond which the ordinary faculties of man cannot carry him. Many are the romances and tales, some purely fanciful, others bristling with scientific knowledge, which have attempted to imagine and describe life on other globes. But one and all, they give but some distorted copy of the drama of life around us. It is either, with Voltaire, the men of our own race under a microscope, or, with de Bergerac, a graceful play of fancy and satire; but we always find that at bottom the new world is but the one we ourselves live in. So strong is this tendency that even great natural, though non-initiated seers, when untrained, fall a victim to it; witness Swedenborg, who goes so far as to dress the inhabitants of Mercury, whom he meets with in the spirit-world, in clothes such as are worn in Europe.

Commenting on this tendency, Flammarion in his work "*Sur la Pluralité des Mondes habités*," says:—"It seems as if in the eyes of those authors who have written on this subject, the Earth were the type of the Universe, and the Man of Earth, the type of the inhabitants of the heavens. It is, on the contrary, much more probable, that, since the nature of other planets is essentially varied, and the surroundings and conditions of existence essentially different, while the forces which preside over the creation of beings and the substances which enter into their mutual constitution are essentially distinct, it would follow that our mode of existence cannot be regarded as in any way applicable to other globes.

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* Since no single atom in the entire Kosmos is without life and consciousness, how much more then its mighty globes?—though they remain sealed books to us men who can hardly enter even into the consciousness of the forms of life nearest us?

We do not know *ourselves*, then how can we, if we have never been trained to it and initiated, fancy that we can penetrate the consciousness of the smallest of the animals around us?

Those who have written on this subject have allowed themselves to be dominated by terrestrial ideas, and fell therefore into error." ("*Pluralité des Mondes*," p. 439.)

But Flammarion himself falls into the very error which he here condemns, for he tacitly takes the conditions of life on earth as the standard by which to determine the degree to which other planets are adapted for habitation by "other Humanities."

Let us, however, leave these profitless and empty speculations, which, though they seem to fill our hearts with a glow of enthusiasm and to enlarge our mental and spiritual grasp, do but in reality cause a factitious stimulation, and blind us more and more to our ignorance not only of the world we inhabit, but even of the infinitude contained within ourselves.

When, therefore, we find in the Bibles of Humanity "other worlds" spoken of, we may safely conclude that they not only refer to other states of our planetary chain and Earth, but also to other inhabited globes—stars and planets; withal, that the latter were never speculated upon. The whole of antiquity believed in the Universality of life. But no really initiated seer of any civilized nation has ever taught that life on other stars could be judged by the standard of terrestrial life. That which is generally meant by "earths" and worlds, relates (*a*) to the "rebirths" of our globe after each manvantara and a long period of "obscuration"; and (*b*) to the periodical and entire changes of the Earth's surface, when Continents disappear, to make room for Oceans, and Oceans and Seas are violently displaced and sent rolling to the poles, to cede their emplacements to new Continents.

We may begin with the Bible—the youngest of the World-Scriptures. In *Ecclesiastes*, chap. i., we read these words of the King-Initiate:—"*One* generation passeth away and *another* generation cometh, but *the earth abideth for ever*," and again, "The thing that hath been, it *is* that which shall be; and that which is done, *is* that which shall be done, and there is no new thing under the sun." Under these words it is not easy to see the reference to the successive cataclysms by which the Races of mankind are swept away, or, going further back, to the various transitions of the globe during the process of its formation. But if we are told that this refers only to *our* world *as we now see it*,—then we shall refer the reader to the New Testament, where St. Paul speaks (in *Hebrews i.*) of the Son (the manifested Power) whom (God) hath appointed heir of all things, by *whom also he made the worlds* (plural.)*

* This relates to the *Logos* of every Cosmogony. The *unknown* Light—with which he is said to be co-eternal and coeval—is reflected in the "First-Born," the *Protogonos*;

This "Power" is Hokhmah or (Chochmah) the Wisdom and the Word. We shall probably be told that by this term "worlds," the stars, heavenly bodies, etc., were meant. But apart from the fact that "stars" were not known as "worlds" to the ignorant editors of the Epistles, if even they must have been known to Paul, who was an Initiate ("a Master-Builder"), we can quote on this point an eminent theologian, Cardinal Wiseman. In Vol. 1, p. 309, of his work treating of the indefinite period of the six days—or shall we say "too definite" —period of the six days of creation and the 6,000 years, he confesses that we are in total darkness upon the meaning of that statement of St. Paul, unless we are permitted to suppose that allusion is made in it, *i.e.*, the period which elapsed between the *first* and *second* verses of chapter i. of *Genesis*—to those primitive revolutions, *i.e.*, the destructions and the re-productions (of the world) indicated in chapter i. of *Ecclesiastes;* or, to accept, with so many others, and in its *literal sense*, the passage (*Hebrews i.* 1,) that speaks of the creation of *worlds*—in plural. . . . . It is very singular, he adds, that all the cosmogonies should agree to suggest the same idea, and preserve the tradition of a first series of revolutions, owing to which the world was destroyed and again renewed.

Had the Cardinal studied the *Zohar* his doubts would have changed to certitude. Thus saith *Idra Suta* (in the "Zohar," iii., 292, c.): "There were old worlds which perished as soon as they came into existence; worlds with and without form called *Scintillas*—for they were like the sparks under the smith's hammer, flying in all directions. Some were the primordial worlds which could not continue long, because the 'aged' —his name be sanctified — had not as yet assumed his form,* the workman was not yet the 'Heavenly man.'"† Again in the *Midrash*, written long before the *Kabala* of Simeon Ben Iochai, Rabbi Abahu explains:—"The Holy One, blessed be his name, has successively formed and destroyed sundry worlds before this one‡ . . . Now this refers both to the first races (the "Kings of Edom") and to to the worlds *destroyed*."§ "Destroyed" means here what we call

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and the Demiurgos or the Universal Mind directs his Divine Thought into the Chaos that under the fashioning of minor gods will be divided into the seven oceans—*Sapta samudras*. It is Purusha, Ahura Mazda, Osiris, etc., and finally the gnostic Christos, who is in the Kabala, *Hokhmah* or Wisdom the "Word."

* The *form* of *Tikkun* or the *Protogonos*, the "first-born," *i.e.*, the universal form and idea, had not yet been mirrored in *Chaos*.

† The "Heavenly man" is Adam Kadmon—the synthesis of the Sephiroth, as "Manu Swayambhûva" is the synthesis of the Prajâpatis.

‡ Bereshith Rabba, Parsha IX.

§ This refers to the *three Rounds* that preceded our *fourth* Round.

"obscurations." This becomes evident when one reads further on the explanation given:—"Still when it is said that they (the worlds) *perished*, it is only meant thereby that they (their humanities) lacked the true form, till the human (our) form came into being, in which all things are comprised and *which contains all forms*. . . .*—it does not mean *death*, but only denotes a *sinking down from their status* . . ." (that of worlds in activity).†

When, therefore, we read of the destruction of the worlds, this word has many meanings, which are very clear in several of the Commentaries on the *Zohar* and Kabalistic treatises. As said elsewhere, it means not only the destruction of many worlds which have ended their life-career, but also that of the several continents which have disappeared, as also their decline and geographical change of place.

The mysterious "Kings of Edom" are sometimes referred to as the "Worlds" that had been destroyed; but it is a "cloak." The Kings who reigned in Edom before there reigned a King in Israel, or the "Edomite Kings," could never symbolize the "prior worlds," but only the "attempts at men" on this globe: the "pre-Adamite races," of which the Zohar speaks, and which we explain as the *First* Root-Race. For, as, speaking of the six Earths (the six "limbs" of Microprosopus) it is said that the Seventh (our Earth) came not into the computation when the Six were created (the six spheres above our globe in the terrestrial chain), so the first seven Kings of Edom are left out of calculation in Genesis. By the law of analogy and permutation, in the "Chaldean Book of Numbers," as also in the "Books of Knowledge" and of "Wisdom," the "seven primordial worlds" mean also the "seven primordial" races (sub-races of the First Root-Race of the *Shadows*); and, again, the Kings of Edom are the sons of "Esau the father of the Edomites" (Gen. xxxvi. 43); *i.e.*, Esau represents in the Bible the race which stands between the Fourth and the Fifth, the Atlantean and the Aryan. "Two *nations* are in thy womb," saith the Lord to Rebekah; and Esau was *red* and *hairy*. From verse 24 to 34, ch. xxv. of *Genesis* contains the allegorical history of the birth of the Fifth Race.

"And the Kings of ancient days died and their chiefs (crowns) were found no more," says *Siphrah Dzeniouta* (3). . . . "The Head of a nation that has not been formed at the beginning in the likeness of the

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* This sentence contains a dual sense and a profound mystery in the occult sciences the secret of which *if*, and *when*, known—confers tremendous powers on the Adept to *change his visible form*.

† *Idra Suta*, Zohar, iii. 136, c. "A sinking down from their status"—is plain; from active worlds they have fallen into a temporary obscuration—they rest, and hence are entirely changed.

White Head: its people is not from this Form," states the *Zohar* (iii.). . . . "Before it (the White Head, the Fifth Race or Ancient of the Ancients) arranged itself in its (own, or present) Form . . . all *worlds* have been destroyed; therefore it is written: And Bela, the Son of Beor, reigned in Edom" (Gen. xxxvi.). Here the "worlds" stand for races. "And he (such or another King of Edom) died, and another reigned in his stead" (*ibid* 31 *et seq.*).

No Kabalist who has hitherto treated of the symbolism and allegory hidden under these "Kings of Edom" seems to have perceived more than one aspect of it. They are neither the "*worlds* that were destroyed," nor the "Kings that died"—alone; but both, and much more, to treat of which there is no space at present. Therefore, leaving the mystic parables of the *Zohar*, we will return to the hard facts of materialistic science; first, however, citing a few from the long list of great thinkers who have believed in the plurality of inhabited worlds in general, and in worlds that preceded our own. These are, the great mathematicians Leibnitz and Bernouilli, Isaac Newton himself, as can be read in his "Optics"; Buffon, the naturalist; Condillac, the sceptic; Bailly, Lavater, Bernardin de St. Pierre, and, as a contrast to the two last named—suspected at least of mysticism—Diderot and most of the writers of the Encyclopædia. Following these come Kant, the founder of modern philosophy; the poet philosophers, Goethe, Krause, Schelling; and many astronomers, from Bode, Fergusson and Herschell to Lalande and Laplace, with their many disciples in more recent years.

A brilliant list of honoured names indeed; but the facts of physical astronomy speak even more strongly in favour of the presence of life, even organised life, on other planets. Thus in four meteorites which fell respectively at Alais in France, the Cape of Good Hope, in Hungary, and again in France, there was found, on analysis, graphite, a form of carbon known to be invariably associated with organic life on this earth of ours. And that the presence of this carbon is not due to any action occurring within our atmosphere is shown by the fact that carbon has been found in the very centre of a meteorite; while in one which fell at Argueil, in the south of France, in 1857, there was found water and turf, the latter being always formed by the decomposition of vegetable substances.

And further, examining the astronomical conditions of the other planets, it is easy to show that several are far better adapted for the development of life and intelligence—even under the conditions with which men are acquainted—than is our earth. For instance, on the planet Jupiter the seasons, instead of varying between wide limits as do ours, change by almost imperceptible degrees, and last twelve times

as long as ours. Owing to the inclination of its axis the seasons on Jupiter are due almost entirely to the eccentricity of its orbit, and hence change slowly and regularly. We shall be told, that no life is possible on Jupiter, as it is in an incandescent state. But not all astronomers agree with this. For instance what we say, is said by M. Flammarion: and *he* ought to know.

On the other hand Venus would be less adapted for human life such as exists on earth, since its seasons are more extreme and its changes of temperature more sudden; though it is curious that the duration of the *day* is nearly the same on the four inner planets, Mercury, Venus, the Earth and Mars.

On Mercury, the Sun's heat and light are seven times what they are on the Earth, and astronomy teaches that it is enveloped in a very dense atmosphere. And as we see that life appears more active on earth in proportion to the light and heat of the sun, it would seem more than probable that its intensity is far, far greater on Mercury than here.

Venus, like Mercury, has a very dense atmosphere, as also has Mars and the snows which cover their poles, the clouds which hide their surface, the geographical configuration of their seas and continents, the variations of seasons and climates, are all closely analogous—at least to the eye of the physical astronomer. But such facts and the considerations to which they give rise, have reference only to the possibility of the existence on these planets of human life as known on earth. That some forms of life such as we know are *possible* on these planets, has been long since abundantly demonstrated, and it seems perfectly useless to go into detailed questions of the physiology, etc., etc., of these hypothetical inhabitants, since after all the reader can arrive only at an imaginary extension of his familiar surroundings. It is better to rest content with the three conclusions which M. C. Flammarion, whom we have so largely quoted, formulates as rigorous and exact deductions from the known *facts* and laws of science.

I. The various forces which were active in the beginning of evolution gave birth to a great variety of beings on the several worlds; both in the organic and inorganic kingdoms.

II. The animated beings were constituted from the first according to forms and organisms in correlation with the physiological state of each inhabited globe.

III. The humanities of other worlds differ from us, as much in their inner organization as in their external physical type.

Finally the reader who may be disposed to question the validity of these conclusions as being opposed to the Bible, may be referred to an Appendix in M. Flammarion's work dealing in detail with this question; since in a work like the present it seems unnecessary to point out the

logical absurdity of those churchmen, who deny the plurality of worlds on such grounds.

In this connection we may well recall those days when the burning zeal of the Primitive Church opposed the doctrine of the earth's rotundity, on the ground that the nations at the Antipodes would be outside the pale of salvation; and again how long it took for a nascent science to break down the idea of a solid firmament, in whose grooves the stars moved for the special edification of terrestrial humanity.

The theory of the earth's rotation was met by a like opposition—even to the martyrdom of its discoverers—because, besides depriving our orb of its dignified central position in space, this theory produced an appalling confusion of ideas as to the Ascension—the terms "up" and "down" being proved to be merely relative, thus complicating not a little the question of the precise locality of heaven.*

According to the best modern calculations, there are no less than 500,000,000 of stars of various magnitudes, within the range of the best telescopes. As to the distances between them, they are incalculable. Is, then, our microscopical Earth—a "grain of sand on an infinite sea-shore"—the only centre of intelligent life? Our own Sun, itself 1,300 times larger than our planet, sinks into insignificance beside that giant Sun—Sirius,—and the latter in its turn is dwarfed by other luminaries in infinite Space. The self-centred conception of Jehovah as the special guardian of a small and obscure semi-nomadic tribe, is tolerable beside that which confines sentient existence to our microscopical globe. The primary reasons were without doubt: (1) Astronomical ignorance on the part of the early Christians, coupled with an exaggerated appreciation of man's own importance—a crude form of selfishness; and (2) the dread that, if the hypothesis of millions of other inhabited globes was accepted, the crushing rejoinder would ensue—"Was there then a Revelation to each world?" involving the idea of the Son of God eternally "going the rounds" as it were. Happily it is now unnecessary to waste time and energy in proving the possibility of the existence of such worlds. All intelligent persons admit it. That which now remains to be demonstrated is, that if it is once proven that there are inhabited worlds besides our own with humanities entirely different from each other as from our own—as maintained in the Occult

* In that learned and witty work, "God and his Book," by the redoubtable "Saladin" of Agnostic repute, the amusing calculation that, if Christ had ascended with the rapidity of a cannon ball, he would not have reached even Sirius yet, reminds one vividly of the past. It raises, perhaps, a not ill-founded suspicion that even our age of scientific enlightenment may be as grossly absurd in its materialistic negations, as the men of the middle ages were absurd and materialistic in their religious affirmations.

Sciences—then the evolution of the preceding races is half proved. For where is that physicist or geologist who is prepared to maintain that the Earth has not changed scores of times, in the millions of years which have elapsed in the course of its existence; and changing its "skin," as it is called in Occultism, that the Earth has not had each time her special humanities adapted to such atmospheric and climatic conditions as were entailed. And if so, why should not our preceding four and entirely different mankinds have existed and thrived before our Adamic (Fifth Root) Race?

Before closing our debates, however, we have to examine the so-called organic evolution more closely. Let us search well and see whether it is quite impossible to make our Occult data and chronology agree up to a certain point with those of Science.

C.

Supplementary Remarks on Esoteric Geological Chronology.

It seems, however, possible to calculate the *approximate* duration of the geological periods from the combined data of Science and Occultism now before us. Geology is, of course, able to determine almost with certainty one thing—the thickness of the several deposits. Now, it also stands to reason that the time required for the deposition of any stratum on a sea-bottom must bear a strict proportion to the thickness of the mass thus formed. Doubtless the *rate* of erosion of land and the sorting out of matter on to ocean beds has varied from age to age, and cataclysmic changes of various kinds break the "uniformity" of ordinary geological processes. *Provided, however, we have some definite numerical basis on which to work*, our task is rendered less difficult than it might at first sight appear to be. Making due allowance for variations in the rate of deposit, Professor Lefèvre gives us the *relative* figures which sum up geological time. He does not attempt to calculate the lapse of years since the first bed of the Laurentian rocks was deposited, but postulating that time as = X, he presents us with the relative proportions in which the various periods stand to it. Let us premise our estimate by stating that, roughly speaking, the Primordial rocks are 70,000ft., the Primary 42,000ft., the Secondary 15,000ft., the Tertiary 5,000ft., and the Quaternary some 500ft. in thickness:—

"Dividing into an hundred parts the time, *whatever its actual length*, that has passed since the dawn of life on this earth (lower Laurentian strata), we shall be led to attribute to the primordial age more than half of the whole duration, say 53·5; to the Primary 32·2; to the

Secondary 11·5; to the Tertiary 2·3; to the Quaternary 0·5 or one-half per cent." ("Philosophy," p. 481.)

Now, as it is certain, on occult data, that the time which has elapsed since the first sedimentary deposits = 320,000,000 years, we are able to infer that the :—

			Rough Approximations.
Primordial	Laurentian Cambrian Silurian	lasted	171,200,000 yrs.
Primary	Devonian Coal Permian	,,	103,040,000 ,,
Secondary	Triassic Jurassic Cretaceous	,,	36,800,000 ,,
Tertiary	Eocene Miocene Pliocene	,,	7,360,000 ,, (probably in excess).
Quaternary		,,	1,600,000 ,, (probably in excess).

Such estimates harmonise with the statements of Esoteric Ethnology in almost every particular. The *Tertiary* Atlantean part-cycle, from the "apex of glory" of that Race in the early Eocene to the great mid-Miocene cataclysm, would appear to have lasted some $3\frac{1}{2}$ to four million years. If the duration of the Quaternary is not rather (as seems likely) overestimated, the sinking of Ruta and Daitya would be post-Tertiary. It is probable that the results here given allow somewhat too long a period to both the Tertiary and Quaternary, as the *Third Race* goes very far back into the Secondary Age. Nevertheless, the figures are most suggestive.

But the argument from *geological evidence* being only in favour of 100,000,000 years, let us compare *our* claims and teachings with those of *exact* science.

Mr. Edward Clodd,* in reviewing M. de Mortillet's work "*Materiaux pour l'Histoire de l'Homme*," which places man in the mid-Miocene period,† remarks that "it would be in defiance of all that the doctrine of evolu-

* *Knowledge, March* 31, 1882.

† And who yet, in another work, "*La Préhistorique Antiquité de l'Homme*," some twenty years ago, generously allowed only 230,000 years to our mankind. Since we learn now that he places man "in the mid-Miocene period," we must say that the much respected Professor of Prehistoric Anthropology (in Paris) is somewhat contradictory and inconsistent, if not *naïf* in his views.

tion teaches, and moreover, win no support from believers in special creation and the fixity of species, to seek for so highly specialized a mammalian as man at an early stage in the life-history of the globe." To this, one could answer : (*a*) the doctrine of evolution, as inaugurated by Darwin and developed by later evolutionists, is not only the reverse of *infallible*, but it is repudiated by several great men of science, *e.g.*, de Quatrefages, in France, and Dr. Weismann, an *ex*-evolutionist in Germany, and many others, the ranks of the *anti*-Darwinists growing stronger with every year ;* and (*b*) truth to be worthy of its name, and remain truth and fact, hardly needs to beg for support from any class or sect. For were it to *win support* from believers in special creation, it would never gain the favour of the evolutionists, and *vice versâ*. Truth must rest upon its own firm foundations of facts, and take its chances for recognition, when every prejudice in the way is disposed of. Though the question has been already fully considered in its main aspects, it is, nevertheless, advisable to combat every so-called "*scientific*" objection as we go along, when making what are regarded as heretical and "anti-scientific" statements.

Let us briefly glance at the divergences between orthodox and esoteric science, on the question of the age of the globe and of man. With the two respective synchronistic tables before him, the reader will be enabled to see at a glance the importance of these divergences; and to perceive, at the same time, that it is not impossible—nay, it is most likely—that further discoveries in geology and the finding of fossil remains of man will force science to confess that it is esoteric philosophy which is right after all, or, at any rate, nearer to the truth.

PARALLELISM OF LIFE.

Scientific Hypotheses.	Esoteric Theory.
Science divides the period of the globe's history, since the beginning of life on earth (or the Azoic age), into five main divisions or periods, according to Hæckel.†	Leaving the classification of the geological periods to Western Science, esoteric philosophy divides only the life-periods on the globe. In the present *Manvantara* the actual period is separated into seven Kalpas and seven great human races. Its first Kalpa, answering to the "Primordial Epoch," is the age of the ——

* The root and basic idea of the origin and transformation of species—the *heredity* (of acquired faculties) seems to have found lately very serious opponents in Germany. Du Bois Raymond and Dr. Pflüger, the physiologists, besides other men of science as eminent as any, find insuperable difficulties and even impossibilities in the doctrine.

† *History of Creation, p.* 20.

PRIMORDIAL Epoch	Laurentian System Cambrian ,, Silurian ,,	"PRIMEVAL"*	*Deva* or Divine men, the "Creators" and Progenitors.†

The Primordial Epoch is, science tells us, by no means devoid of vegetable and animal life. In the Laurentian deposits are found specimens of the *Eozoon Canadense*—a chambered shell. In the Silurian are discovered sea-weeds (*algæ*), molluscs, crustacea, and lower marine organisms, also the first trace of fishes. The primordial Epoch shows algæ, molluscs, crustacea, polyps, and marine organisms, etc., etc. Science teaches, therefore, that marine life was present from the very beginnings of time, leaving us, however, to speculate for ourselves as to *how* life appeared on earth. If it rejects the Biblical "Creation" (as we do), why does it not give us another, approximately plausible hypothesis?

The Esoteric Philosophy agrees with the statement made by science (see parallel column), demurring, however, in one particular. The 300,000,000 years of vegetable life (see "Brahminical Chronology") preceded the "Divine Men," or Progenitors. Also, no teaching denies that there were traces of life *within* the Earth besides the *Eozoon Canadense* in the Primordial Epoch. Only, whereas the said vegetation belonged to this Round, the zoological relics now found in the Laurentian, Cambrian, and Silurian systems, so called, *are the relics of* the *Third* Round. At first *astral* like the rest, they consolidated and materialized *pari passu* with the NEW vegetation.

PRIMARY	Devonian‡ Coal Permian	"PRIMARY."	Divine Progenitors, SECONDARY GROUPS, and the $2\frac{1}{2}$ races. "Fern-forests, Sigillaria, Coniferæ, fishes, first trace of reptiles." Thus saith modern science; the esoteric doctrine repeats that which was said above. These are all relics of the preceding Round.§ Once, however, the prototypes are projected out of the astral envelope of the earth, an indefinite amount of modification ensues.

* The same names are retained as those given by science, to make the parallels clearer. Our terms are quite different.

† Let the student remember that the Doctrine teaches that there are seven degrees of *Devas* or "Progenitors," or seven classes, from the most perfect to the less exalted.

‡ It may be said that we are inconsistent in not introducing into this table a

SECONDARY { Triassic. Jurassic. Chalk or Cretaceous.	SECONDARY { According to every calculation the Third Race had already made its appearance, as during the Triassic there were already a few mammals, and it must have separated.

This is the age of Reptiles, of the gigantic Megalosauri, Ichthyosauri, Plesiosauri, etc., etc. Science denies the presence of man in that period. If so, it has to explain how men came to know of these monsters and describe them *before* the age of Cuvier? The old annals of China, India, Egypt, and even of Judea are full of them, as demonstrated elsewhere. In this period also appear the first (marsupial) mammals‖—insectivorous, carnivorous, phytophagous; and (as Prof. Owen thinks) an herbivorous hoofed mammal.

Science does not admit the appearance of man before *the close* of the

This, then, is the age of the Third Race, in which the origins of the early Fourth may be perhaps also discoverable. We are, however, here left entirely to conjecture, as no definite data are yet given out by the Initiates.

The analogy is but a poor one, still it may be argued that, as the early Mammalia and pre-mammalia are shown in their evolution merging from one kind into a higher one, anatomically, so are the human races in their procreative processes. A parallel might certainly be found between the Monotremata, the Didelphia (or Marsupialia) and the placental Mammals, divided in their turn into three orders¶

Primary-Age Man. The parallelism of Races and geological periods here adopted, is, so far as the origin of *1st and 2nd* are concerned, purely tentative, no direct information being available. Having previously discussed the question of a possible Race in the *Carboniferous Age*, it is needless to renew the debate.

§ During the *interim* from one Round to another, the globe and everything on it remains *in statu quo*. Remember, Vegetation began in its ethereal form before what is called the Primordial, running through the Primary, and condensing in it, and reaching its full physical life in the Secondary.

‖ Geologists tell us that "in the secondary epoch, the only mammals which have been (hitherto) discovered *in Europe* are the fossil remains of a small marsupial or pouch-bearer." (*Knowledge, March* 31, 1882, *p.* 464.) Surely the marsupial or didelphis (the only surviving animal of the family of those who were on earth during the presence on it of androgyne man) cannot be the only animal that was then on earth? Its presence speaks loudly for that of other (though unknown) mammals, besides the monotremes and marsupials, and thus shows the appellation of "mammalian age" given only to the Tertiary period to be misleading and erroneous; as it allows one to infer that there were no mammals, but reptiles, birds, amphibians, and fishes alone in the Mesozoic times—the Secondary.

¶ These *Placentalia* of the third sub-class are divided, it appears, into Villiplacentalia (placenta composed of many separate scattered tufts), the Zonoplacentalia (girdle-shaped placenta), and the discoplacentalia (or discoid). Hæckel sees in the Marsupialia *Didelphia*, one of the connecting links *genealogically* between man and the Moneron!!

Tertiary period.* Why? Because man has to be shown younger than the higher mammals. But Esoteric philosophy teaches us the reverse. And as science is quite unable to come to anything like an approximate conclusion as to the age of man, or even the geological periods, therefore, even accepted only as a hypothesis, the occult teaching is more logical and reasonable.

No man is yet allowed to have lived during this period:—

‡ Tertiary { Eocene. Miocene. Pliocene.

Says Mr. E. Clodd, in *Knowledge*:— "Although the placental mammals and the order of Primates to which man is related, appear in Tertiary times and the climate, tropical in the Eocene age, warm in the Miocene and temperate in the Pliocene, was favourable to his presence, the proofs of his existence *in Europe* before the close of the Tertiary epoch . . . . are not generally accepted here."

Tertiary age.

The Third race has now almost utterly disappeared, carried away by the fearful geological cataclysms of the Secondary age, leaving behind it but a few hybrid races.

The Fourth, born millions of years before§ the said cataclysm took place, perishes during the Miocene period,‖ when the Fifth (our Aryan race) had one million years of independent existence. (*See* "*Esoteric Buddhism*," *pp.* 53-55. *Fourth Ed.*) How much older it is from its origin—who knows? As the "Historical" Period has begun, with the Indian Aryans, with their *Vedas*, for their multitudes,¶ and far earlier in the Esoteric Records, it is useless to establish here any parallels.

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* Those who feel inclined to sneer at that doctrine of Esoteric Ethnology, which pre-supposes the existence of Man in the *Secondary* Age, will do well to note the fact that one of the most distinguished anthropologists of the day, M. de Quatrefages, seriously argues in that direction. He writes: "There is nothing impossible in the supposition that he (Man) may have appeared on the globe *with the first representatives of the type to which he belongs in virtue of his organism*." This statement approximates most closely to our fundamental assertion that man preceded the other mammalia.

Professor Lefèvre admits that the "labours of Boucher de Perthes, Lartet, Christy, Bourgeois, Desnoyers, Broca, de Mortillet, Hamy, Gaudry, Capellini, and a hundred others, have overcome all doubts and clearly established the progressive development of the human organism and industries from the *Miocene epoch of the Tertiary age*." ("Philosophy," p. 499, chapter on Organic Evolution.) Why does he reject the possibility of a Secondary-Age man? Simply because he is involved in the meshes of the Darwinian Anthropology!! "The origin of man is bound up with that of the higher mammals;" he appeared "only with the *last* types of his class"!! This is not

Geology has now divided the periods and placed man in the—

Quaternary	Palæolithic man. Neolithic man, and Historical Period.	If the Quaternary period is allowed 1,500,000 years, then only does our Fifth Race belong to it.

Yet, mirabile dictu!—while the *non-cannibal* Palæolithic man, who must have certainly antedated cannibal Neolithic man by hundreds of thousands of years** is shown to be a remarkable artist, neolithic

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argument, but dogmatism. *Theory* can never excommunicate *fact!* Must everything give place to the mere working-hypotheses of Western Evolutionists? Surely not.

† This inclusion of the First Race in the Secondary is necessarily only a provisional working-hypothesis—the actual chronology of the First, Second, and Early Third Races being closely veiled by the Initiates. For all that can be said on the subject, the First Root-Race may have been Pre-Secondary, as is, indeed, taught. (*Vide supra.*)

‡ The above parallels stand good only if Professor Croll's earlier calculations are adopted, namely, of 15,000,000 years since the beginning of the Eocene period (see Charles Gould's "Mythical Monsters," p. 84), not those in his "Climate and Time," which allow only 2½ million years', or at the utmost three million years' duration to the Tertiary age. This, however, would make the whole duration of the incrusted age of the world only 131,600,000 years according to Professor Winchell, whereas in the Esoteric doctrine, sedimentation began in *this Round* approximately over 320 million years ago. Yet his calculations do not clash much with ours with regard to the epochs of glacial periods in the Tertiary age, which is called in our Esoteric books the age of the "Pigmies." With regard to the 320 millions of years assigned to sedimentation, it must be noted that even a greater time elapsed during the preparation of this globe for the Fourth Round *previous to stratification.*

§ Though we apply the term "*truly human,*" only to the Fourth Atlantean Root-Race, yet the Third Race is almost human in its latest portion, since it is during its fifth sub-race that mankind *separated* sexually, and that the *first man was born* according to the now normal process. This "first man" answers in the Bible (*Genesis*) to Enos or Henoch, son of Seth (ch. iv.).

‖ Geology records the former existence of a universal ocean, sheets of marine sediments uniformly present everywhere testifying to it; but, it is not even the epoch referred to in the allegory of Vaivasvata Manu. The latter is a *Deva-Man* (or Manu) saving in an ark (the *female* principle) the germs of humanity, and also the seven Rishis —who stand here as the symbols for the seven human principles—of which allegory we have spoken elsewhere. The "Universal Deluge" is the watery abyss of the Primordial Principle of Berosus. (*See Stanzas from* 2 *to* 8 in Part I.). How, if Croll allowed fifteen million years to have elapsed since the Eocene period (which we state on the authority of a Geologist, Mr. Ch. Gould) only 60 millions are assigned by him "since the beginning of the Cambrian period, in the *Primordial Age*"—passes comprehension. The Secondary strata are twice the thickness of the Tertiary, and Geology thus shows the Secondary age alone to be of twice the length of the Tertiary. Shall we then accept only 15 million years for both the Primary and the Primordial? No wonder Darwin rejected the calculation.

¶ We hope that we have furnished all the Scientific data for it elsewhere.

** It is conceded by Geology to be "beyond doubt that a considerable period must have supervened after the departure of Palæolithic man and before the arrival of his Neolithic successor." (See James Geikie's "Prehistoric Europe," and Ch. Gould's "Mythical Monsters," p. 98).

man is made out almost an abject savage, his lake dwellings notwithstanding.* For see what a learned geologist, Mr. Charles Gould, tells the reader in his "Mythical Monsters":—

"Palæolithic men were unacquainted with pottery and the art of weaving, and apparently had no domesticated animals or system of cultivation; but the Neolithic lake-dwellers of Switzerland had looms, pottery, cereals, sheep, horses," etc., etc.

Yet, though "Implements of horn, bone, and wood were in common use among both races . . . those of the older are frequently distinguished *by their being sculptured with great ability, or ornamented with life-like engravings of the various animals living at the period;* whereas there appears to have been *a marked absence of any similar artistic ability*† on the part of Neolithic man." Let us give the reasons for it.

(1) The oldest fossil man, the primitive cave-men of the old Palæolithic period, and of the Pre-glacial period (of whatever length, and however far back), is always the same genus man, and there are no fossil remains proving for him "what the Hipparion and Anchitherium have proved for the genus horse—that is, gradual progressive specialization from a simple ancestral type to more complex existing forms" ("*Modern Science*," p. 181).

(2) As to the so-called Palæolithic *hâches* . . . "when placed side by side with the rudest forms of stone hatchets actually used by the Australian and other savages, it is difficult to detect any difference" (*Ibid*, p. 112). This goes to prove that there have been savages *at all times;* and the inference would be that there might have been civilized people in those days as well, cultured nations contemporary with those rude savages. We see such a thing in Egypt 7,000 years ago.

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* Resembling in a manner the *pile-villages* of Northern Borneo.

† "The *most clever sculptor of modern times* would probably not succeed very much better, if his graver were a splinter of flint and stone and bone were the materials to be engraved"!! (Prof. Boyd Dawkins' "Cave-Hunting," p. 344.) It is needless after such a concession to further insist on Huxley's, Schmidt's, Laing's, and others' statements to the effect that Palæolithic man cannot be considered to lead us back in any way to a pithecoid human race; thus demolishing the fantasies of many superficial evolutionists. The relic of artistic merit here *re-appearing* in the Chipped-Stone-Age men, is traceable to their *Atlantean* ancestry. Neolithic man was a fore-runner of the great *Aryan* invasion, and immigrated from quite another quarter—Asia, and in a measure Northern Africa. (The tribes peopling the latter towards the North-West, were certainly of an Atlantean origin—dating back hundreds of thousands of years before the Neolithic Period in Europe,—but they had so diverged from the parent type as to present no longer any marked characteristic peculiar to it.) As to the contrast between Neolithic and Palæolithic Man, it is *a remarkable fact that, as Carl Vogt remarks, the former was a cannibal, the much earlier man of the Mammoth era not.* Human manners and customs do not seem to improve with time, then? Not in this instance at any rate.

(3) An obstacle which is the direct consequence of the two preceding: Man, if no older than the Palæolithic period, could not possibly have had the actual time to get transformed from the "missing link" into what he is known to have been even during that remote geological time, *i.e.*, even *a finer specimen than many of the now existing races.*

The above lends itself naturally to the following syllogism: (1) The *primitive* man (known to Science) was, in some respects, even a finer man of his genus than he is now. (2) The earliest monkey known, the *lemur*, was *less* anthropoid than the modern pithecoid species. (3) *Conclusion:* even though a *missing link* were found, the balance of evidence would remain more in favour of the ape *being a degenerated man* made dumb by some fortuitous circumstances,* than tending to show that man descends from a pithecoid ancestor. The theory cuts both way.

On the other hand, if the existence of Atlantis is accepted, and the statement is believed that in the Eocene Age "even in its very first part, the great cycle of the fourth race men, the Atlanteans had already reached its highest point . . . ." (Esoteric Buddhism, p. 64) then some of the present difficulties of science might be easily made to disappear. The rude workmanship of the Palæolithic tools proves nothing against the idea that, side by side with their makers, there lived nations highly civilized. We are told that "only a very small portion of the earth's surface has been explored, and of this a very small portion consists of ancient land surfaces or fresh water formations, where alone we can expect to meet with traces of the higher forms of animal life," . . . and that "even these have been so imperfectly explored, that where we now meet with thousands and tens of thousands of undoubted human remains lying almost under our feet, it is only within the last thirty years that their existence has even been suspected" (p. 98). It is very suggestive also that along with the rude *haches* of the lowest savage, explorers meet with specimens of workmanship of such artistic merit as could hardly be found, or expected, in a modern peasant belonging to any European country—unless in exceptional cases. The "portrait" of the "Reindeer feeding," from the Thayngin grotto in Switzerland, and those of the man running, with two horse's heads sketched close to him—a work of the Reindeer period, *i.e.*, *at least* 50,000 *years ago*—are pronounced by Mr. Laing not only exceedingly well done, but, especially the reindeer feeding, as one that "*would do credit to any modern animal painter*"

* On the data furnished by modern science, physiology, and natural selection, and without resorting to any miraculous creation, two negro human specimens of the lowest intelligence—say idiots born dumb—might by breeding produce a dumb *Pastrana* species, which would start a new modified race, and thus produce in the course of geological time the regular anthropoid ape.

—by no means exaggerated praise, as anyone may see (*Vide infra*). Now, since side by side with the modern Esquimaux, who also have a tendency, like their Palæolithic ancestors of the Reindeer period, *the rude and savage human species*, to be constantly drawing with the point of their knives sketches of animals, scenes of the chase, etc., we have our greatest painters of Europe, why could not the same have happened in those days? Compared with the specimens of Egyptian drawing and sketching—"7,000 years ago"—the "*earliest* portraits" of men, horses' heads, and reindeer, made 50,000 years ago, *are certainly superior*. Nevertheless, the Egyptians of those periods are known to have been a highly civilized nation, whereas the Palæolithic men are called *savages* of the lower type. This is a small matter seemingly, yet extremely suggestive as showing that every new geological discovery is made to fit in with current theories, instead of the reverse. Yes; Mr. Huxley is right in saying, "Time will show." It will, and must vindicate Occultism.

Meanwhile, the most uncompromising materialists are driven by necessity into the most *occult-like* admissions. Strange to say, it is the most materialistic—those of the German school—who, with regard to *physical* development, come the nearest to the teachings of the Occultists. Thus, Professor Baumgärtner, who believes that "the germs for the higher animals could only be the eggs of the lower animals"; who thinks that "besides the advance of the vegetable and animal world in development, there occurred in that period the formation of *new original germs*," which formed the basis of new metamorphoses, etc.—thinks also that "the first men who proceeded from the germs of animals beneath them, lived first in a *larva* state."

Just so, in a *larva* state, we say, too; only from no "animal" germ, and that "larva" was the soulless astral form of the pre-physical Races. And we believe, as the German professor does, with several other men of Science in Europe now, that the human races "have not descended from one pair, but appeared immediately in numerous races"; (*Anfänge zu einer Physiologischen Schöpfungs-geschichte der Pflanzen und Thierwelt*, 1885). Therefore, when we read "Force and Matter," and find that Emperor of Materialists, Büchner, repeating after Manu and Hermes, that "the plant passes imperceptibly into the animal, and the animal into man" (p. 85), we need only add "and man into a spirit," to complete the Kabalistic axiom. The more so, since on page 82 of the same work we read the following admission: . . . "Produced in the way of spontaneous generation . . . it is by the aid of intense natural forces and *endless periods of time* (that) there has progressively arisen that rich and infinitely modified organic world by which we are at present surrounded." . . . And (page 84) "Spontaneous generation played, no doubt,

a more important part in the primeval epoch than at present ; nor can it be denied that in this way beings of a higher organization were produced than now," * for this is the claim of Occultism.

The whole difference lies in this: Modern Science places her materialistic theory of primordial germs on earth, and the *last germ of* life on this globe, of man, and everything else, between *two voids*. Whence the *first* germ, if both spontaneous generation and the interference of external forces, are absolutely rejected now? Germs of organic life, we are told, by Sir W. Thomson, *came to our earth in some meteor?* This helps in no way and only shifts the difficulty from this earth to the supposed meteor.

These are our agreements and disagreements with Science. About the *endless periods* we are, of course, at one even with materialistic speculation; for we believe in Evolution, though on different lines. Professor Huxley very wisely says: "If *any form* of progressive development *is* correct, we must extend by long epochs the most liberal estimate that has yet been made of the antiquity of man." But when we are told that this man is a product of the natural forces inherent *in* matter, *force*, according to modern views, being but a quality of matter, a "mode of motion," etc.; and when we find Sir W. Thomson repeating in 1885 what was asserted by Büchner and *his* school thirty years ago, we fear all our reverence for real Science is vanishing into thin air! One can hardly help thinking that materialism is, in certain cases, a *disease*. For when men of Science, in the face of the magnetic phenomena and the attraction of iron particles through insulating substances, like glass, maintain that the said attraction is due to "molecular motion," or to the "rotation of the molecules of the magnet," then, whether the teaching comes from a "credulous" Theosophist innocent of any notion of physics, or from an eminent man of Science, it is equally ridiculous. The individual who asserts such a theory in the teeth of *fact*, is only one more proof that "When people have not a niche in their minds in which to shoot facts, so much the worse for the facts."

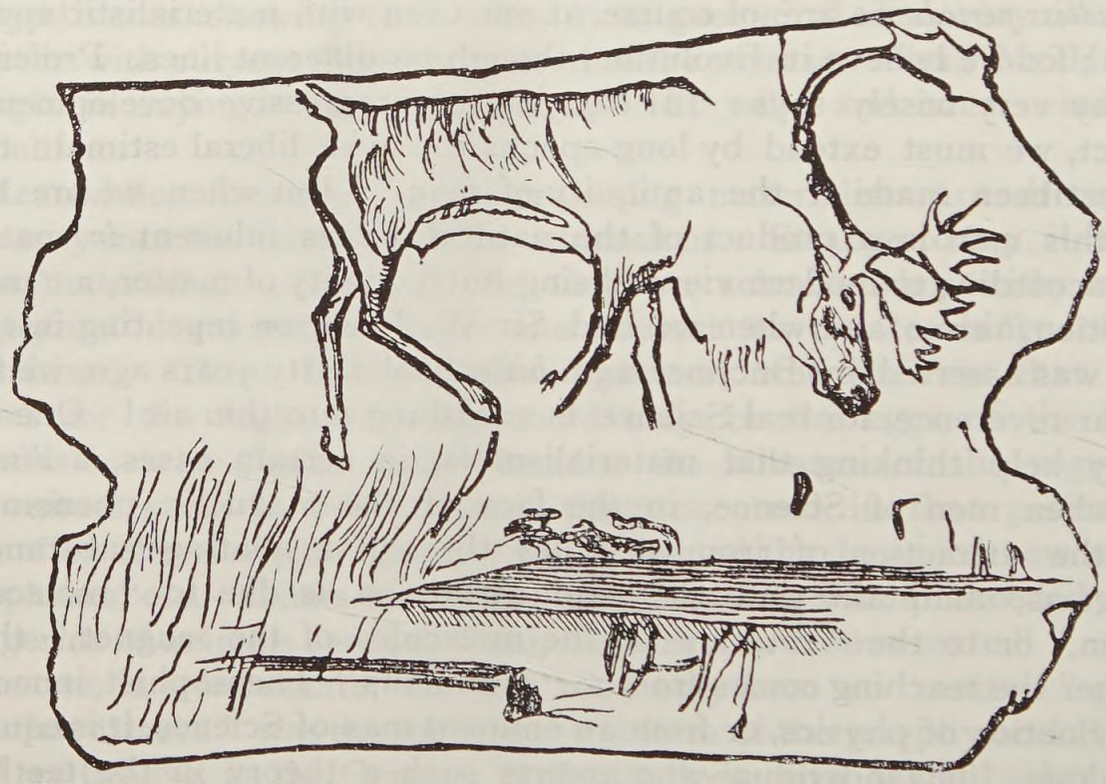
As present the dispute between the spontaneous generationists and their opponents is at rest, having ended in the provisional victory of the latter. But even they are forced to admit, as Büchner did, and Messrs. Tyndall and Huxley still do—that spontaneous generation *must have occurred once*, under "special thermal conditions." Virchow refuses even to argue the question; it *must* have taken place sometime in the history of our planet: and there's an end of it. This seems to look more natural than Sir W. Thomson's hypothesis just quoted, that the germs of organic life fell on our earth in some meteor; or that other

* "Force and Matter," by Dr. Louis Büchner, translated and edited by J. Frederick Collingwood, F.R.S., F.G.S., 1864.

scientific hypothesis coupled to the recently adopted belief that there exists *no* "Vital principle" whatever, but only vital phenomena, which can all be traced to the molecular forces of the original protoplasm. But this does not help Science to solve the still greater problem—the origin and *the descent* of Man, for here is a still worse plaint and lamentation.

"While we can trace the skeletons of Eocene mammals through several directions of specialization in succeeding Tertiary times, man presents the phenomenon of an *unspecialized* skeleton which cannot fairly be connected with any of these lines." ("Origin of the World," p. 39, by Sir W. Dawson, LL.D., F.R.S.)

The secret could be soon told, not only from the esoteric but even



REINDEER ENGRAVED ON ANTLER BY PALÆOLITHIC MAN. (*After Geikie.*)

from the standpoint of every religion the world over, without mentioning the Occultists. The "specialized skeleton" is sought for in the wrong place, where it can never be found. It is expected to be discovered in the physical remains of man, in some pithecoid "missing link," with a skull larger than that of the ape's, and with a cranial capacity smaller than in man, *instead* of looking for that *specialization* in *the super-physical essence of his inner astral constitution, which can hardly be excavated from any geological strata!* Such a tenacious, hopeful clinging to a self-degrading theory is the most wonderful feature of the day.

Meanwhile, this is a specimen of an engraving made by a *Palæolithic* "savage": Palæolithic meaning the "earlier Stone-age" man, one supposed to have been as savage and brutal as the brutes he lived with.

Leaving the modern South Sea Islander, or even any Asiatic race, aside, we defy any grown-up schoolboy, or even a European youth, one who has never studied drawing, to execute such an engraving or even a pencil sketch. Here we have the true artistic *raccourci*, and correct lights and shadows without any *plane* model before the artist, who copied direct from nature, thus exhibiting a knowledge of anatomy and proportion. The artist who engraved this reindeer belonged, we are asked to believe, to the primitive "semi-animal" savages (contemporaneous with the mammoth and the woolly rhinoceros), whom some over-zealous Evolutionists once sought to picture to us as distinct approximations to the type of their hypothetical "pithecoid man"!

This engraved antler proves as eloquently as any fact can that the evolution of the races has ever proceeded in a series of rises and falls, that man, perhaps, is as old as incrustated Earth, and—if we can call his Divine ancestor "Man"—far older still.

Even de Mortillet himself seems to experience a vague distrust of the conclusions of modern archæologists, when he writes:—"The prehistoric is a new science, *far, very far*, from having said its last word." ("*Prehist. Antiq. of Man*," 1883.) According to Lyell, one of the highest authorities on the subject, and the "Father" of Geology:—"The expectation of always meeting with a lower type of human skull, the older the formation in which it occurs, *is based on the theory of progressive development*, and it *may* prove to be sound; nevertheless we must remember that as yet *we have no distinct geological evidence that the appearance of what are called the inferior races of mankind has always preceded in chronological order that of the higher races*." ("*Antiq. of Man*," p. 25.) Nor has such evidence been found to this day. Science is thus offering for sale the skin of a bear, which has hitherto never been seen by mortal eye!

This concession of Lyell's reads most suggestively with the subjoined utterance of Professor Max Müller, whose attack on the Darwinian Anthropology from the standpoint of LANGUAGE has, by the way, never been satisfactorily answered:—

"What do we know of savage tribes beyond the *last chapter of their history?*" (Cf. this with the esoteric view of the Australians, Bushmen, as well as of Palæolithic European man, the Atlantean offshoots retaining a relic of a lost culture, which throve when the parent Root-Race was in its prime.) "Do we ever get an insight into their antecedents. . . . *How have they come to be what they are?* . . . . Their language proves, indeed, that these so-called heathens, with their complicated systems of mythology, their artificial customs, their unintelligible whims and savageries, are not the creatures of to-day or yesterday. Unless we admit a special creation for these savages, they must be as old as the Hindus, the Greeks and Romans (far older). . . .

They may have passed through ever so many vicissitudes, and *what we consider as primitive, may be, for all we know, a* RELAPSE INTO SAVAGERY or a corruption of something that was more rational and intelligible in former stages." ("India," 1883, F. Max Müller.)

"The primeval savage is a familiar term in modern literature," remarks Professor Rawlinson, "but there is no evidence that the primeval savage ever existed. Rather *all the evidence looks the other way.*" ("*Antiq. of Man Historically Considered.*") In his "Origin of Nations," pp. 10-11, he rightly adds: "*The mythical traditions of almost all nations place at the beginning of human history a time of happiness and perfection*, a 'golden age' which has no features of savagery or barbarism, but many of civilization and refinement." How is the modern evolutionist to meet this consensus of evidence?

We repeat the question asked in "Isis Unveiled": "Does the finding of the remains in the cave of Devon prove that there were no contemporary races then who were highly civilized? When the present population of the earth have disappeared, and some archæologist belonging to the 'coming race' of the distant future shall excavate the domestic implements of one of our Indian or Andaman Island tribes, will he be justified in concluding that mankind in the nineteenth century was 'just emerging from the Stone Age'?"

Another strange inconsistency in scientific knowledge is that *Neolithic* man is shown as being far more of a primitive savage than the Palæolithic one. Either Lubbock's "Pre-historic Man," or Evans' "Ancient Stone Implements" must be at fault, or—both. For this is what we learn from these works and others:—

(1) As we pass from Neolithic to Palæolithic Man, the stone implements become, from gracefully shaped and polished instruments, rude lumbering makeshifts. Pottery, etc., disappear as we descend the scale. And yet the latter could engrave such a reindeer!

(2) Palæolithic Man lived in caves which he shared with hyænas and lions also,* whereas Neolithic man dwelt in lake-villages and buildings.

Every one who has followed even superficially the geological discoveries of our day, knows that a gradual improvement in workmanship is found, from the clumsy chipping and rude chopping of the early Palæolithic *hâches*, to the relatively graceful stone celts of that part of the Neolithic period immediately preceding the use of metals. But this *is in Europe*, a few portions only of which were barely rising from the waters in the days

* In such a case Palæolithic man must have been endowed in his day with thrice Herculean force and magic invulnerability, or else the lion was as weak as a lamb at that period, for both to share the same dwelling. We may as well be asked to believe next that it is that lion or hyæna which has engraved the deer on the antler, as be told that this bit of workmanship was done by a savage of such a kind.

of the highest Atlantean civilizations. There were rude savages and highly civilized people then, as there are now. If 50,000 years hence, pigmy Bushmen are exhumed from some African cavern together with far earlier pigmy elephants, such as were found in the cave deposits of Malta by Milne Edwards, will that be a reason to maintain that in our age all men and all elephants were pigmies? Or if the weapons of the Veddhas of Ceylon are found, will our descendants be justified in setting us all down as Palæolithic savages? All the articles which geologists now excavate in Europe can certainly never date earlier than from the close of the Eocene age, since the lands of Europe were not even above water before that period. Nor can what we have said be in the least invalidated by theorists telling us that these quaint sketches of animals and men by Palæolithic man, were executed only *toward the close of the Reindeer period*—for this explanation would be a very lame one indeed, in view of the geologists' ignorance of even the approximate duration of periods.

The Esoteric Doctrine teaches distinctly the *dogma* of the risings and falls of civilization; and now we learn that: "It is a remarkable fact that cannibalism seems to have become more frequent as man advanced in civilization, and that while its traces are frequent in *neolithic* times they . . . . altogether disappear in the age of the mammoth and the reindeer." ("*Mod. Science and Mod. Thought*," p. 164.)

Another evidence of the cyclic law and the truth of our teachings. Esoteric history teaches that idols and their worship died out with the Fourth Race, until the survivors of the hybrid races of the latter (Chinamen, African negroes, &c.) gradually brought the worship back. The Vedas countenance no idols; all the modern Hindu writings do.

"In the early Egyptian tombs, and in the remains of the pre-historic cities excavated by Dr. Schliemann, images of owl and ox-headed goddesses, and other symbolical figures, or idols, are found in abundance. But when we ascend into Neolithic times, such idols are no longer found . . . . the only ones which may be said with some certainty to have been idols are one or two discovered by M. de Braye in some artificial caves of the Neolithic period . . . which appear to be intended for female figures of life size" . . . . (p. 199 *Ibid.*)

And these may have been simply statues. Anyhow, all this is one among the many proofs of the cyclic rise and fall of civilization and religion. The fact that no traces of human relics or skeletons are so far found beyond post-tertiary or "Quaternary" times—though Abbé Bourgeois' flints may serve as a warning*—seems to point to the truth of another esoteric statement,

* More than twenty specimens of fossil monkeys have been found in one locality alone, in Miocene strata (Pikermi, near Athens), If man was not then, the period is

which runs thus: "Seek for the remains of thy forefathers in the high places. The vales have grown into mountains and the mountains have crumbled to the bottom of the seas." . . . Fourth Race mankind, thinned after the last cataclysm by two-thirds of its population, instead of settling on the new continents and islands that *reappeared* while their predecessors formed the floors of new Oceans—deserted that which is now Europe and parts of Asia and Africa for the summits of gigantic mountains, the seas that surrounded some of the latter having since "retreated" and made room for the table lands of Central Asia.

The most interesting example of this progressive march is perhaps afforded by the celebrated Kent's Cavern at Torquay. In that strange recess, excavated by water out of the Devonian limestone, we find a most curious record preserved for us in the geological memoirs of the earth. Under the blocks of limestone, which heaped the floor of the cavern, were discovered, embedded in a deposit of black earth, many implements of the Neolithic period of *fairly excellent workmanship*, with a few fragments of pottery—possibly traceable to the era of the Roman colonization. There is no trace of Palæolithic man here. No flints or traces of the extinct animals of the Quaternary period. When, however, we penetrate still deeper through the dense layer of stalagmite beneath the mould into the red earth, which, of course, itself once formed the pavement of the retreat, things assume a very different aspect. *Not one implement fit to bear* comparison *with the finely-chipped weapons found in the overlying stratum is to be seen;* only a host of the rude and lumbering little hatchets (with which the monstrous giants of the animal world were subdued and killed by little man, we have to think?) and scrapers of the Palæolithic age, mixed up confusedly with the bones of species now either extinct or emigrated, driven away by change of climate. It is the artificer of these ugly little hatchets, you see, who sculptured the reindeer over the brook, on the antler as shown above. In all cases we meet with the same evidence that, from historic to Neolithic and from Neolithic to Palæolithic man, things slope downwards on an inclined plane from the rudiments of civilization to the most abject barbarism—*in Europe again.* We are made also to face the "mammoth age"—the extreme or earliest division of the Palæolithic age—in which the great rudeness of implements reaches its maximum, and the *brutal* (?) appearance of contemporary skulls, such as the Neanderthal, point to a very low type of Humanity. But they may sometimes point also to something besides; to a race of men quite distinct from our (Fifth Race) Humanity.

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too short for him to have been *transformed*—stretch it as you may. And if he was, and if no monkey is found earlier, what follows?

As said by an anthropologist in "*Modern Thought*" (art. "The *Genesis of Man*"): "The theory, scientifically based or not, of Peyrère may be considered to be equivalent to that which divided man in two species. Broca, Virey, and a number of the French anthropologists have recognised that the lower race of man, comprising the Australian, Tasmanian, and Negro race, excluding the Kaffirs and the Northern Africans, *should be placed apart*. The fact that in this species, or rather sub-species, the third lower molars are usually larger than the second, and the squamosal and frontal bones are generally united by suture, places the *Homo Afer* on the level of being as good a distinct species as many of the kinds of finches. I shall abstain on the present occasion from mentioning the facts of hybridity, whereon the late Professor Broca has so exhaustively commented. The history, in the past ages of the world, of this race is peculiar. It has *never originated a system of architecture or a religion of its own*" (Dr. C. Carter Blake). It is peculiar, indeed, as we have shown in the case of the Tasmanians. However it may be, *fossil* man in Europe can neither prove nor disprove the antiquity of man on this Earth nor the age of his earliest civilizations.

It is time the Occultists should disregard any attempts to laugh at them, scorning the heavy guns of the satire of the men of science as much as the pop-guns of the profane, since it is impossible, so far, to obtain either proof or disproof, while their theories can stand the test better than the hypotheses of the Scientists at any rate. As to the proof for the antiquity which they claim for man, they have, moreover, Darwin himself and Lyell. The latter confesses that they (the naturalists) "have already obtained evidence of the existence of man at so remote a period that there has been time for many conspicuous mammalia, once his contemporaries, to die out, and *this even before the era of the earliest* historical records." * This is a statement made by one of England's great authorities upon the question. The two sentences that follow are as suggestive, and may well be remembered by the students of Occultism, for with all others he says: "In spite of the long lapse of prehistoric ages during which he (Man) must have flourished on Earth, *there is no proof of any perceptible change in his bodily structure*. If, therefore, he ever diverged from some unreasoning brute ancestor, we must suppose him to have existed at a far more distant epoch, *possibly on some continents or islands now submerged* beneath the Ocean."

Thus lost continents are officially suspected. That worlds (also Races) are periodically destroyed by fire (volcanoes and earthquakes) and water, in turn, and renewed, is a doctrine as old as man. Manu, Hermes, the Chaldees, all antiquity believed in this. Twice already

* "*Antiquity of Man*," p. 530.

has the face of the globe been changed by fire, and twice by water, since man appeared on it. As land needs rest and renovation, new forces, and a change for its soil, so does water. Thence arises a periodical redistribution of land and water, change of climates, etc., all brought on by geological revolution, and ending in a final change in the axis. Astronomers may pooh-pooh the idea of a periodical change in the behaviour of the globe's axis, and smile at the conversation given in the Book of Enoch between Noah and his "grandfather" Enoch; the allegory is, nevertheless, a geological and an astronomical fact: there is a secular change in the inclination of the earth's axis, and its appointed time is recorded in one of the great Secret Cycles. As in many other questions, Science is gradually moving toward our way of thinking. Dr. Henry Woodward, F.R.S., F.G.S., writes in the *Popular Science Review* (New Series in Vol. I. p. 115), Art.: "Evidences of the Age of Ice." . . . . "If it be necessary to call in extramundane causes to explain the great increase of ice at this glacial period, I would prefer the theory propounded by Dr. Robert Hooke in 1688; since, by Sir Richard Phillips and others; and lastly by Mr. Thomas Belt, C.E., F.G.S.; namely, a slight increase in the present obliquity of the ecliptic, a proposal in perfect accord with other known astronomical facts, and the introduction of which is essential to our cosmical condition as a unit in the great solar system."

The following, quoted from a Lecture by W. Pengelly, F.R.S., F.G.S., delivered in March, 1885, on "The extinct Lake of Bovey Tracey" shows the hesitation, in the face of every evidence in favour of Atlantis, to accept the fact. It is a quotation in the body of the Lecture:—

"Evergreen Figs, Laurels, Palms, and Ferns having gigantic rhizomes have their existing congeners *in a sub-tropical climate, such, it cannot be doubted, as prevailed in Devonshire in Miocene times*, and are thus calculated to suggest caution when the *present climate* of any district is regarded as normal.

"When, moreover, Miocene plants are found in Disco Island, on the west coast of Greenland, lying between 69° 20′ and 70° 30′ N. lat.; when we learn that among them were two species found also at Bovey (*Sequoia couttsiæ, Quercus Lyelli*); when, to quote Professor Heer, we find that "the 'splendid evergreen' (*Magnolia Inglefieldi*) 'ripened its fruits so far north as on the parallel of 70°'" (*Phil. Trans.* clix., 457, 1869); when also the number, variety, and luxuriance of the Greenland Miocene plants are found to have been such that, had land continued so far, some of them would in all probability have flourished at the Pole itself, the problem of changes of climate is brought prominently into view, but only to be dismissed apparently with the feeling that the *time for its solution has not yet arrived.*

"It seems to be admitted on all hands that the Miocene plants of Europe have their nearest and most numerous existing analogues in North America, and hence arises the question; How was the migration from one area to the other effected? Was there, as some have believed, an Atlantis?—a continent, or an archipelago of large islands, occupying the area of the North Atlantic. There is perhaps nothing unphilosophical in this hypothesis; for since, as geologists state, 'the Alps have acquired 4,000, and even in some places more than 10,000 feet of their present altitude since the commencement of the Eocene period' (Lyell's *Principles*, 11th ed., p. 256, 1872), a Post-Miocene (?) depression might have carried the hypothetical Atlantis into almost abysmal depths. But an Atlantis is apparently unnecessary and uncalled for. According to Professor Oliver, 'A close and very peculiar analogy subsists between the Flora of Tertiary Central Europe and the recent Floras of the American States and of the Japanese region; an analogy much closer and more intimate than is to be traced between the Tertiary and Recent Floras of Europe. We find the Tertiary element of the Old World to be intensified towards its extreme eastern margin. . . . This accession of the Tertiary element is rather gradual and not abruptly assumed in the Japan islands only. Although it there attains a maximum, we may trace it from the Mediterranean, Levant, Caucasus, and Persia . . . then along the Himalaya and through China. . . . We learn also that during the Tertiary epoch, counterparts of Central European Miocene genera certainly grew in North-West America. . . . We note further that the present Atlantic Islands' Flora affords no substantial evidence of a former direct communication with the mainland of the New World. . . . The consideration of these facts leads me to the opinion that botanical evidence does not favour the hypothesis of an Atlantis. On the other hand, it strongly favours the view that at some period of the Tertiary epoch North-Eastern Asia was united to North-western America, perhaps by the line where the Aleutian chain of islands now extends.'" (*Nat. Hist. Rev.* ii. 164, 1862.) See, however, "Scientific and Geological Proofs of the Reality of Several Submerged Continents."

But nothing short of a pithecoid man, will ever satisfy the luckless searchers after the thrice hypothetical "missing link." Yet, if beneath the vast floors of the Atlantic, from the Teneriffe Pic to Gibraltar, the ancient emplacement of the lost Atlantis, all the submarine strata were to be broken up miles deep, no such skull as would satisfy the Darwinists would be found. As Dr. C. R. Bree remarks ("*Fallacies of Darwinism*"), no missing links between man and ape having been discovered in various gravels and formations above the tertiaries, if they had gone down with the continents now covered with the sea, they

might still be found "in those beds of contemporary geological strata which have *not* gone down to the bottom of the sea." Yet they are as fatally absent from the latter as from the former. Were not preconceptions to fasten vampire-like on man's mind, the author of "*Antiquity of Man*" would have found a clue to the difficulty in that same work of his, by going ten pages back (530) and reading over a quotation of his own from Professor G. Rolleston's work. This physiologist, he says, suggests that as there is considerable plasticity in the human frame, not only in youth and during growth, but even in the adult, we ought not always to take for granted, as some advocates of the development theory seem to do, that each advance in physical power depends on an improvement in bodily structure, for why may not *the soul, or the higher intellectual and moral faculties play the first instead of the second part in a progressive scheme.*

This hypothesis is made in relation to Evolution *not being entirely due to "natural selection"*; but it applies as well to our case in hand. For we, too, claim that it is the "Soul," or the *inner* man, that descends on Earth first, the psychic *astral*, the mould on which physical man is gradually built—his Spirit, intellectual and moral faculties awakening later on as that physical stature grows and develops.

"Thus incorporeal Spirits to smaller forms reduced their shapes immense," . . . and became the men of the Third and the Fourth Races. Still later, ages after, appeared the men of our Fifth Race, reduced from the still gigantic (in our modern sense) stature of their primeval ancestors, to about half of that size at present.

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution—is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable."

In his "Antiquity of Man," Sir C. Lyell quotes—perhaps in rather a mocking spirit—what Hallam says (in Vol. iv., p. 162) in his "*Introduction to the Literature of Europe*":—

"If man was made in the image of God, he was also made in the image of an ape. The framework of the body of him who has weighed the stars and made the lightning his slave, approaches to that of a speechless brute who wanders in the forest of Sumatra. Thus standing on the frontier land between animal and angelic natures, what wonder that he should partake of both?"

An Occultist would have put it otherwise. He would say that man was indeed made in the image of a type projected by his progenitor, the creating *Angel-Force*, or Dhyan Chohan; while the wanderer of the forest of Sumatra was made *in the image of man*, since the frame-

work of the ape, we say again, is the revival, the resuscitation by abnormal means of the actual form of the Third-Round, and of the Fourth-Round *Man* as well, later on. Nothing is lost in nature, *not an atom:* this latter is at least certain on scientific data. Analogy would appear to demand that *form* should be equally endowed with permanency.

And yet what do we find:—

"It is significant," says Sir W. Dawson, F.R.S., "that Professor Huxley in his lectures in New York, while resting his case as to the lower animals, mainly on the supposed genealogy of the horse, which has often been shown to amount to no certain evidence, *avoided altogether the discussion of the origin of men from the apes*, now obviously complicated with so many difficulties that both Wallace and Mivart are staggered by them. Professor Thomas in his recent lectures ('Nature,' 1876), admits that there is no lower man known than the Australian, and that there is no known link of connection with the monkeys; and that Hæckel has to admit that the penultimate link in his phylogeny, the ape-like man, *is absolutely unknown* ('*History of Creation.*') . . . . The so-called '*nallies*' found with the bones of Palæocosmic men in European caves, and illustrated in the admirable works of Christy and Lartet, show that the *rudiments even of writings were already in possession* of the oldest race of men known to archæology or geology." (See Wilson's "*Prehistoric Man*," *op. cit.*, vol. ii., p. 54 "*Origin of the World*," p. 393.)

Again in Dr. C. R. Bree's "*Fallacies of Darwinism*," on page 160, we read:—

"Mr. Darwin justly says that the difference physically and, more especially mentally, between the lowest form of man and the highest anthropomorphous ape, is enormous. Therefore, *the time*—which in Darwinian evolution must be almost inconceivably slow—must have been *enormous* also during man's development from the monkey.* The chance, therefore, of some of these variations being found in the different gravels or fresh-water formations above the tertiaries, must be very great. And yet *not one single variation, not one single specimen of a* being between a monkey and a man has ever been found. Neither in the gravel, nor the drift-clay, nor the fresh-water beds, nor in the tertiaries below them has there ever been discovered the remains of any member of the missing families between the monkey and the man, as *assumed* to have existed by Mr. Darwin. Have they gone down with the depression of the earth's surface and are they now covered with the sea? If so, it is beyond all probability that they should not, also be found in those beds of contemporary geological strata which have *not* gone down to the bottom of the sea; still more improbable that some portions should not be dredged from the ocean bed like the remains of the mammoth and the rhinoceros which are also found in fresh-water beds and gravels and drift! . . . . . the celebrated Neanderthal skull, about which so much has been said, belongs confessedly to this remote epoch (bronze and stone ages), and yet presents, although it may have been the skull of an idiot, immense differences from the highest known anthropomorphous ape."

* And how much more "enormous" if we reverse the subjects and say during the monkey's development from the Third Race Man

Our globe being convulsed each time that it *reawakens* for a new period of activity, like a field which has to be ploughed and furrowed before fresh seed for its new crop is thrown into it—it does seem quite hopeless that fossils belonging to its previous Rounds should be found in the beds of either its oldest or its latest geological strata. Every new Manvantara brings along with it the renovation of forms, types and species; every type of the preceding organic forms—vegetable, animal and human—changes and is perfected in the next, even to the mineral, which has received in this Round its final opacity and hardness; its softer portions having formed the present vegetation; the astral relics of previous vegetation and fauna having been utilized in the formation of the lower animals, and determining the structure of the primeval Root-Types of the highest mammalia. And, finally, the form of the gigantic Ape-Man of the former Round has been reproduced in this one by human bestiality and transfigured into the *parent* form in the modern Anthropoid.

This doctrine, even imperfectly delineated as it is under our inefficient pen, is assuredly more logical, more consistent with facts, and *far more* probable than many "scientific" theories; that, for instance, of the first organic germ descending on a meteor to our Earth—like Ain Soph on his Vehicle, Adam Kadmon. Only, the latter descent is allegorical, as every one knows, and the Kabalists have never offered this figure of speech for acceptance in its dead-letter garb. But the germ on the meteor theory, as coming from such high scientific quarters, is an eligible candidate for axiomatic truth and law, a theory people are in honour bound to accept, if they would be on a right level with modern Science. What the next theory necessitated by the materialistic premises will be—no one can tell. Meanwhile, the *present* theories, as any one can see, clash together far more discordantly among themselves than even those of the Occultists outside the *sacred* precincts of learning. For what is there, next in order, now that exact Science has made even of the Life-principle an empty word, a meaningless term; and now insists that life is an effect *due to the molecular action of the primordial protoplasm!* The new doctrine of the Darwinists may be defined and summarized in a few words, in which Mr. Herbert Spencer has defined "special creation" . . . "it is worthless. Worthless, by its derivation; worthless, in its intrinsic incoherence; worthless, as absolutely without evidence; worthless, as not supplying an intellectual need; worthless, as not satisfying a moral want. We must, therefore, *consider it as counting for nothing in opposition to any other hypothesis respecting the origin of organic beings.*" (*Principles of Biology, Vol. I., p.* 345.)

§ V.

ORGANIC EVOLUTION AND CREATIVE CENTRES.

It is argued that the Universal Evolution, otherwise, the gradual development of species in all the kingdoms of nature, works by uniform laws. This is admitted, and the law enforced far more strictly in Esoteric than in modern Science. But we are told also, that it is equally a law that "development works from the less to the more perfect, and from the simpler to the more complicated, by incessant changes, small in themselves, but constantly accumulating in the required direction." It is from the infinitesimally small that the comparatively gigantic species are produced.

Esoteric Science agrees with it, but adds that this law applies only to what is known to it as the *Primary Creation*—the evolution of worlds from primordial atoms, and the *pre-primordial* Atom, at the first differentiation of the former; and that during the period of cyclic evolution in space and time, this law is limited and works only in the lower kingdoms. It did so work during the first geological periods, from simple to complex, on the rough material surviving from the relics of the Third Round, which relics are projected into objectivity when terrestrial activity recommences.

No more than Science, does esoteric philosophy admit *design* or "special creation." It rejects every claim to the "miraculous," and accepts nothing outside the uniform and immutable laws of Nature. But it teaches a cyclic law, a double stream of force (or spirit) and of matter, which, starting from the *neutral centre* of Being, develops in its cyclic progress and incessant transformations. The primitive germ from which all vertebrate life has developed throughout the ages, being distinct from the primitive germ from which the vegetable and the animal life have evolved, there are side laws whose work is determined by the conditions in which the materials to be worked upon are found by them, and of which Science—physiology and anthropology especially—seems to be little aware. Its votaries speak of that "primitive germ," and maintain that it is shown beyond any doubt that the "design" and the "*designer*," if there be any, in the case of man, with the wonderful structure of his limbs, and his hand especially, "must be placed very much farther back, and (the design) is, in fact, involved in the primitive germ," from which not only all vertebrate life, but, "probably all life, animal and vegetable, have been slowly developed" (*p.* 94 *of* "*Modern Science and Modern Thought*").

This is as true of the "primitive germ" as it is false that that "germ" is only "very much farther back" than man is; for it is at an immeasurable and inconceivable distance (*in time*, though not in space) from the origin even of our Solar system. As the Hindu philosophy very justly teaches, the "*Aniyâmsam Aniyâsam*," can be known only through false notions. It is the "many" that proceed from the ONE—the living spiritual germs *or centres of forces*—each in a septenary form, which first generate, and then give the PRIMARY IMPULSE to the law of evolution and gradual slow development.

Limiting the teaching strictly to this, our earth, it may be shown that, as the ethereal forms of the first Men are first projected on seven zones by seven Dhyan-Chohanic *centres of* Force, so there are centres of creative power for every ROOT or parent species of the host of forms of vegetable and animal life. This is, again, no "special creation," nor is there any "Design," except in the general "ground-plan" worked out by the universal law. But there are certainly "designers," though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply *Builders*, or Masons, working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the ONE LIFE and Law. Belonging to this sphere, they have no hand in, or possibility of working on any other, during the present Manvantara, at any rate. That they work in cycles and on a strictly geometrical and mathematical scale of progression, is what the extinct animal species amply demonstrate; that they act by *design* in the details of minor lives (of side animal issues, etc.) is what natural history has sufficient evidence for. In the *creation* of new species, departing sometimes very widely from the Parent stock, as in the great variety of the *genus Felis*—like the lynx, the tiger, the cat, etc.—it is the "designers" who direct the new evolution by adding to, or depriving the species of certain appendages, either needed or becoming useless in the new environments. Thus, when we say that *Nature* provides for every animal and plant, whether large or small, we speak correctly. For, it is those terrestrial spirits of Nature, who form the aggregated Nature; which, if it fails occasionally in its design, is neither to be considered blind, nor to be taxed with the failure; since, belonging to *a differentiated* sum of qualities and attributes, it is in virtue of that alone *conditioned and imperfect*.

Were there no such thing as evolutionary cycles, an eternal spiral progress into matter with a proportionate *obscuration* of spirit—though the two are one—followed by an inverse ascent into spirit and the defeat of matter—active and passive by turn—how explain the discoveries of zoology and geology? How is it that, on the dictum of authoritative science, one can trace the animal life from the mollusc up

to the great Sea Dragon, from the smallest land-worm up again to the gigantic animals of the Tertiary Period; and that the latter were once crossed is shown by the fact of all those species *decreasing, dwindling down and being dwarfed.* If the seeming process of development working from the less to the more perfect, and from the simpler to the more complex, were a universal law indeed, instead of being a very imperfect generalization of a mere secondary nature in the great Cosmic process, and if there were no such cycles as those claimed, then the Mesozoic fauna and flora ought to change places with the latest Neolithic. It is the Plesiosauri and the Ichthyosauri that we ought to find developing from the present sea and river reptiles, instead of giving place to their dwarfed modern analogies. It is, again, our old friend, the good-tempered elephant, that would be the fossil antediluvian ancestor, and the mammoth of the Pliocene age who would be in the *menagerie;* the megalonyx and the gigantic megatherium would be found instead of the lazy sloth in the forests of South America, in which the colossal ferns of the carboniferous periods would take the place of moss and present trees—dwarfs, even the giants of California, in comparison with the Titan-trees of past geological periods. Surely the organisms of the megasthenian world of the Tertiary and the Mesozoic Ages must have been *more complex and perfect* than those of the microsthenian plants and animals of the present age? The Dryopithecus, for instance, is found more perfect anatomically, more fit for a greater development of brain power, than the modern gorilla or gibbon? How is this, then? Are we to believe that the constitution of all those colossal land and sea-dragons, of the gigantic flying reptiles, was not far more developed and complex than the anatomy of the lizards, turtles, crocodiles, and even of the whales—in short, all those animals we are acquainted with?

Let us admit, however, for argument's sake, that all those cycles, races, septenary forms of evolution and the *tutti quanti* of esoteric teaching, are no better than a delusion and a snare. Let us agree with Science and say that man, instead of being an imprisoned "Spirit," and his vehicle, the *shell* or body, a gradually perfected and now complete mechanism for material and terrestrial uses, as claimed by the Occultists—is simply a more developed animal, whose primal form emerged from one and the same primitive germ on this earth, as the flying dragon and the gnat, the whale and the amœba, the crocodile and the frog, etc., etc. In this case, he must have passed through the identical developments and through the same process of growth as all the other mammals? If man is an animal, *and nothing more*, a highly intellectual *ex-brute*, he should be privileged, at least, and allowed to have been a gigantic mammal of his kind, a

meganthropos in his day. It is just this, that esoteric science shows as having taken place in the first three rounds, and in this, as in most other things, it is more logical and consistent than modern science. It classifies the human body with the brute creation, and maintains it in the path of animal evolution, from first to last, while science leaves man a parentless orphan born of sires unknown, an "unspecialized skeleton" truly! And this mistake is due to a stubborn rejection of the doctrine of cycles.

A.

The Origin and Evolution of the Mammalia: Science and the Esoteric Phylogeny.

Having dealt almost exclusively with the question of the origin of Man in the foregoing criticism of Western Evolutionism, it may not be amiss to define the position of the Occultists with regard to the differentiation of species. The *pre-human* fauna and flora have been already generally dealt with in the Commentary on the Stanzas, and the truth of much of modern biological speculation admitted, *e.g.*, the derivation of birds from reptiles, the *partial* truth of "natural selection," and the transformation theory generally. It now remains to clear up the mystery of the origin of those first mammalian fauna which M. de Quatrefages so brilliantly endeavours to prove as contemporary with the Homo primigenius of the Secondary Age.

The somewhat complicated problem relating to the "Origin of Species,"—more especially of the varied groups of fossil or existing mammalian fauna—will be rendered less obscure by the aid of a diagram. It will then be apparent to what extent the "Factors of Organic Evolution," relied upon by Western biologists,* are to be considered as

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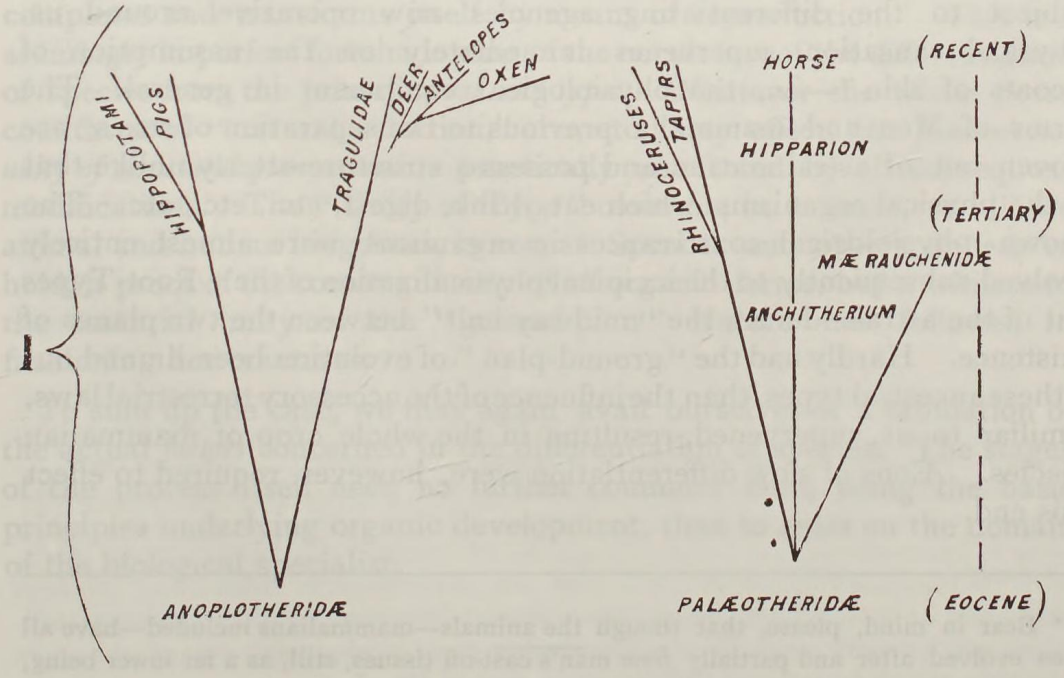
* The Darwinian theory has been so strained, that even Huxley was forced at one time to deprecate its occasional degeneration into "fanaticism." Oscar Schmidt presents a good instance of a thinker who unconsciously exaggerates the worth of an hypothesis. He admits ("The Doctrine of Descent and Darwinism," p. 158), that "natural selection" "is in some cases . . . *inadequate*, . . . in others . . . not requisite, as the solution of the formation of species is found in other natural conditions." He also asserts the "*intermediate grades are* . . . *wanting*, which would entitle us to infer with certainty the direct transition from unplacental to placental mammals" (p. 271); that "we are referred *entirely to conjecture and inference* for the origin of the mammals" (p. 268); and the repeated failures of the framers of "*hypothetical pedigrees*," more especially of Hæckel. Nevertheless he asserts on p. 194, that "what we have gained by the Doctrine of Descent based on the theory of selection is the KNOWLEDGE of the connection of organisms as 'consanguineous beings.'" Knowledge in the face of the above-cited concessions, is, then, the synonym for conjecture and theory only?

adequate to meet the facts. The line of demarcation between ethero-spiritual, astral and physical evolution must be drawn. Perhaps, if Darwinians deigned to consider the possibility of the second process, they would no longer have to lament the fact that "we are *referred to conjecture and inference* for the origin of the Mammals" ! ! (*The Doctrine of Descent and Darwinism*, p. 268, by Professor O. Schmidt.) At present the admitted chasm between the systems of reproduction of the oviparous vertebrates and mammalia, constitutes a hopeless crux to those thinkers who, with the Evolutionists, seek to link all existing organic forms in a continuous line of descent.

Let us take—*exempli gratiâ*—the case of the ungulate mammals. "In no other division," it is said, "do we possess such abundant fossil material." So much progress has been made in this direction, that in some instances the intermediate links between the modern and Eocene ungulates have been unearthed; a notable example being that of the complete proof of the derivation of the present one-toed horse from the three-toed Anchitherium of the old Tertiary. This standard of comparison between Western Biology and the Eastern doctrine could not, therefore, be improved upon. The pedigree here utilized, as embodying the views of scientists in general, is that of Schmidt based on the exhaustive researches of Rütimeyer. Its *approximate* accuracy—from the standpoint of evolutionism—leaves little to be desired:—

UNGULATE MAMMALS.



The midway point of evolution. Science comes to a standstill. "*The root to which these two families lead back* IS UNKNOWN" (Schmidt).

The "ROOT" according to occultism.

ANOPLOTHERIDÆ. PALÆOTHERIDÆ.

II. One of the *Seven* primeval physico-astral and bisexual root-types of the Mammalian Kingdom (animal). These were contemporaries of the early Lemurian races—the "UNKNOWN ROOTS" of Science.

No. I. represents the realm explored by Western Evolutionists, the area in which climatic influences, "natural selection," and all the other *physical* causes of organic differentiation are present. Biology and palæontology find their province here in investigating the many physical agencies which contribute so largely, as shown by Darwin, Spencer and others, to the *segregation of species*. But even in this domain the sub-conscious workings of the *Dhyan-Chohanic wisdom* are at the root of all the "ceaseless striving towards perfection," though its influence is vastly modified by those purely material causes which de Quatrefages terms the "*milieux*" and Spencer the "Environment."

The "midway point of evolution" is that stage where the *astral* prototypes definitely begin to pass into the physical, and thus become subject to the differentiating agencies now operative around us. Physical causation supervenes immediately on the assumption of "coats of skin"—*i.e.*, the physiological equipment in general. The forms of Men and mammalia previous to the separation of sexes* are woven out of astral matter, and possess a structure utterly unlike that of the physical organisms, which eat, drink, digest, etc., etc., etc. The known physiological contrivances in organisms were almost entirely evolved subsequently to the incipient physicalization of the 7 Root-Types out of the astral—during the "midway halt" between the two planes of existence. Hardly had the "ground-plan" of evolution been limned out in these ancestral types, than the influence of the accessory terrestrial laws, familiar to us, supervened, resulting in the whole crop of mammalian species. Æons of slow differentiation were, however, required to effect this end.

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* Bear in mind, please, that though the animals—mammalians included—have all been evolved after and partially *from* man's cast-off tissues, still, as a far lower being, the mammalian animal became placental and separated far earlier than man.

No. II. represents the domain of the purely astral prototypes previous to their descent into (gross) matter. Astral matter, it must be noted, is fourth state matter, having, like our gross matter, its own "protyle." There are several "protyles" in Nature, corresponding to the various planes of matter. The two sub-physical elemental kingdoms, the plane of mind (*manas*, the fifth state matter), as also that of Buddhi (sixth state matter), are each and all evolved from one of the six "protyles" which constitute the basis of the Object-Universe. The three "states," so-called of our terrestrial matter, known as the "solid," "liquid," and "gaseous," are only, in strict accuracy, SUB-states. As to the former reality of the descent into the physical, which culminated in physiological man and animal, we have a palpable testimony in the fact of the so-called spiritualistic "materializations."

In all these instances a complete temporary mergence of the astral into the physical takes place. The evolution of *physiological* Man out of the astral races of *early* Lemurian age—the Jurassic age of Geology—is exactly paralleled by the "materialization" of "spirits" (?) in the séance-room. In the case of Professor Crookes' "Katie King," the presence of a *physiological* mechanism—heart, lungs, etc.—was indubitably demonstrated ! !

This, in a way, is the ARCHETYPE of Goethe. Listen to his words: "Thus much we should have gained . . . all the nine perfect organic beings . . . (are) formed *according to an archetype* which merely fluctuates more or less in its very persistent parts and, moreover, day by day, completes and transforms itself by means of reproduction." This is a seemingly imperfect foreshadowing of the occult fact of the differentiation of species from the primal *astral root-types*. Whatever the whole posse comitatus of "natural selection," etc., etc., may effect, the *fundamental unity of structural plan* remains practically unaffected by all subsequent modifications. The "Unity of Type" common, in a sense, to all the animal and human kingdoms, is not, as Spencer and others appear to hold, a proof of the consanguineity of *all* organic forms, but a witness to the essential unity of the "ground-plan" Nature has followed in fashioning her creatures.

To sum up the case, we may again avail ourselves of a tabulation of the actual *factors* concerned in the differentiation of species. The stages of the process itself need no further comment here, being the basic principles underlying organic development, than to enter on the domain of the biological specialist.

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Factors concerned in the Origin of Species, Animal and Vegetable.

Basic Astral Prototypes pass into the Physical.

The Dhyan Chohanic Impulse constituting Lamarck's "inherent and necessary" law of development. It lies behind all minor agencies.

1. Variation transmitted by heredity.
2. Natural Selection.
3. Sexual Selection.
4. Physiological Selection.
5. Isolation.
6. Correlation of Growth.
7. Adaptation to Environment. (Intelligent as opposed to mechanical causation.)

SPECIES.

B.

The European, Palæolithic Races.—Whence, and How Distributed.

Is Science against those who maintain that down to the Quaternary period the distribution of the human races was widely different from what it is now? Is Science against those who, further, maintain that the fossil men found in Europe—although having almost reached a plane of sameness and unity from the fundamental physiological and anthropological aspects which continues till this day—still differ, sometimes greatly, from the type of the now existing populations. The late Littré confesses it in an article published by him on the Memoir called *Antiquités Celtiques et Antediluviennes* by Boucher de Perthes (1849) —in the *Revue des Deux Mondes* (*March* 1, 1859). He says in it (*a*) that in these periods when the Mammoths, exhumed with the hatchets in Picardy, lived in the latter region, there must have been an eternal spring reigning over all the terrestrial globe*; nature was the contrary of what it is now—thus leaving an *enormous margin for the antiquity of*

* Scientists now admit that Europe enjoyed in the Miocene times a warm, in the Pliocene or later *Tertiary*, a temperate climate. Littré's contention as to the balmy spring of the *Quaternary*—to which deposits M. de Perthes' discoveries of flint implements are traceable (since when the Somme has worn down its valley many scores of feet)—mnst be accepted with much reservation. The Somme-valley relics are *post-glacial*, and possibly point to the immigration of savages during one of the more temperate periods intervening between *minor* ages of Ice.

those "periods" and then adds: (*b*) "Spring, professor of the Faculty of Medicine at Liège, found in a grotto near Namur, in the mountain of Chauvaux, numerous human bones '*of a race quite distinct from ours.*'"

Skulls exhumed in Austria offered a great analogy with those of African negro races, according to Littré, while others, discovered on the shores of the Danube and the Rhine, resembled the skulls of the Caribs and those of the ancient inhabitants of Peru and Chili. Still, the *Deluge*, whether Biblical or Atlantean, was denied. But further geological discoveries having made Gaudry write conclusively: "Our forefathers were positively contemporaneous with the *rhinoceros tichorrhinus*, the *hippopotamus major*"; and add that the soil called *diluvial* in geology "was formed *partially* at least after man's apparition on earth"—Littré pronounced himself finally. He then showed the necessity, before "the resurrection of so many old witnesses," of *rehandling* all the origins, all the durations, and added that there was AN AGE hitherto unknown to study "either at the dawn of the actual epoch or, as I believe, at the beginning of the epoch *which preceded it.*"

The types of the skulls found in Europe are of two kinds, as is well known: the orthognathous and the prognathous, or the Caucasian and the negro types; such as are now found only in the African and the lower savage tribes. Professor Heer—who argues that the facts of Botany necessitate the hypothesis of an Atlantis—has shown that the plants of the Neolithic lake-villagers are mainly of *African* origin. How did the latter come to be in Europe if there was no former point of union between Africa and Europe? How many thousand years ago did the seventeen men live whose skeletons were exhumed in the Department of the Haute Garonne, in a squatting posture near the remains of a coal fire, with some amulets and broken crockery around them, and in company with the bear *spelæus*, the *Elephas primigenius*, the *aurochs* (regarded by Cuvier as a distinct species), the *Megaceros hibernicus* —all antediluvian mammals? Certainly at a most distant epoch, but not one which carries us further back than the Quaternary. A much greater antiquity for Man has yet to be proved. Dr. James Hunt, the late President of the Anthropological Society, makes it 9,000,000 years. This man of science, at any rate, makes some approach to our esoteric computation, if we leave the first two semi-human, ethereal races, and the early Third Race out of the computation.

The question, however, arises—who were these Palæolithic men of the European quaternary epoch? Were they aboriginal, or the outcome of some immigration dating back into the unknown past? The latter is the only tenable hypothesis, as all scientists agree in eliminating Europe from the category of possible "cradles of mankind." Whence, then, radiated the various successive streams of "primitive" men?

The earliest Palæolithic men in Europe—about whose origin Ethnology is silent, and whose very characteristics are but imperfectly known, though expatiated on as "ape-like" by imaginative writers such as Mr. Grant Allen—were of pure Atlantean and "Africo"-Atlantean stocks.* (It must be borne in mind that by this time the Atlantis continent itself was a dream of the past.) Europe in the quaternary epoch was very different from the Europe of to-day, being then only in process of formation. It was united to N. Africa—or rather what is now N. Africa—by a neck of land running across the present Straits of Gibraltar—N. Africa thus constituting a species of extension of Spain, while a broad sea washed the great basin of the Sahara. Of the great Atlantis, the main bulk of which sank in the Miocene, there remained only Ruta and Daitya and a stray island or so. The Atlantean connections of the forefathers† of the Palæolithic cave-men are evidenced by the upturning of fossil skulls (in Europe) reverting closely to the *West Indian* Carib and *ancient Peruvian* type—a mystery indeed to all those who refuse to sanction the "hypothesis" of a former Atlantic continent to bridge the ocean (Cf. "Scientific and geological proofs of the reality of several submerged continents"). What are we also to make of the fact that while de Quatrefages points to that "*magnificent race*," the TALL Cro-Magnon cave-men and the *Guanches* of the Canary Islands as representatives of one type—Virchow also allies the *Basques* with the latter in a similar way? Professor Retzius independently proves the relationship of the aboriginal *American* dolichocephalous tribes and these same *Guanches*. The several links in the chain of evidence are securely joined together. Legions of similar facts could be adduced. As to the African tribes—themselves diverging offshoots of Atlanteans modified by climate and conditions—they crossed into Europe over the peninsula which made the Mediterranean an inland sea. Fine races were many of these European cave-men; the Cro-Magnon, for instance. But, as was to be expected, *progress is almost non-existent* through the whole of the vast period allotted

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* "Whence they (the old cave-men) came, we *cannot tell*" (Grant Allen).

"*The palæolithic hunters of the Somme Valley did not originate in that inhospitable climate, but moved into Europe from some more genial region*—(Dr. Southall "*Epoch of the Mammoth*" p. 315).

† The *pure* Atlantean stocks—of which the tall quaternary cave-men were, in part, the direct descendants—immigrated into Europe long prior to the Glacial Period; in fact as far back as the Pliocene and Miocene times in the Tertiary. *The worked Miocene flints of Thenay, and the traces of Pliocene man discovered by Professor Capellini in Italy, are witnesses to the fact.* These colonists were portions of the once glorious race, whose cycle from the *Eocene* downwards had been running down the scale.

by Science to the Chipped Stone-Age.* *The cyclic impulse downwards* weighs heavily on the stocks thus transplanted—the incubus of the *Atlantean Karma* is upon them. Finally, Palæolithic man makes room for his successor—and disappears almost entirely from the scene. Professor Lefèvre asks in this connection :—

"Has the Polished succeeded the Chipped Stone-Age by an imperceptible transition, or was it due to an invasion of brachycephalous Celts? But whether, again, the deterioration produced in the populations of La Vezère was the result of violent crossings, or of a general retreat northwards in the wake of the reindeer, is of little moment to us." He continues :—

"Meantime the bed of the ocean has been upheaved, Europe is now fully formed, her flora and fauna fixed. With the taming of the dog begins the pastoral life. *We enter on those polished stone and bronze periods*, which succeed each other at irregular intervals, which even overlap one another in the midst of ethnical fusions and migrations. . . . The primitive European populations are interrupted in their special evolution and, without perishing, become absorbed in other races, engulfed . . . by successive waves of migration overflowing from Africa, *possibly from a lost Atlantis* [? ? far too late by æons of years] and from prolific Asia . . . all FORERUNNERS OF THE GREAT ARYAN INVASION" (Fifth Race).

* The artistic skill displayed by the old cave-men renders the hypothesis which regards them as approximations to the "pithecanthropus alalus"—that very mythica Hæckelian monster—an absurdity requiring no Huxley or Schmidt to expose it. We see in their skill in engraving a *gleam* of Atlantean culture *atavistically* re-appearing." It will be remembered that Donnelly regards modern European as a *renaissance* of Atlantean civilization. ("Atlantis," pp. 237-264.)

§ VI.

GIANTS, CIVILIZATIONS, AND SUBMERGED CONTINENTS TRACED IN HISTORY.

When statements such as are comprised in the above heading are brought forward, the writer is, of course, expected to furnish *historical* instead of *legendary* evidence in support of such claims. Is this possible? Yes; for evidence of this nature is plentiful, and has simply to be collected and brought together to become overwhelming in the eyes of the unprejudiced.

Once the sagacious student gets hold of the guiding thread he may find it out for himself. We give *facts* and show land-marks: let the wayfarer follow them. *What is given here is amply sufficient for* THIS *century.*

In a letter to Voltaire, Bailly finds it quite natural that the sympathies of the "grand old invalid of Ferney" should be attracted to the "representatives of knowledge and wisdom, the Brahmans of India." He then adds a curious statement. "But," he says, "your Brahmans are very young in comparision with their ancient instructors." *

Bailly, who knew nought of the esoteric teachings, nor of Lemuria, believed, nevertheless, unreservedly in the lost Atlantis, and also in several pre-historic and civilized nations which had disappeared without leaving any undeniable trace. He had studied the ancient classics and *traditions* extensively, and he saw that the arts and sciences known to those we now call the "ancients," were "not the achievements of any of *the now or even then existing* nations, nor of any of the historical peoples of Asia." And that, notwithstanding the learning of the Hindoos, their undeniable priority in the antiquity of their race had to be referred to a people or a race still more ancient and more learned than were even the Brahmans themselves.†

Voltaire, the greatest sceptic of his day, the materialist *par excellence*, shared Bailly's belief. He thought it quite *likely "that long before the empires of China and India, there had been nations cultured, learned, and powerful, which a deluge of barbarians overpowered and thus replunged into their primitive state of ignorance and savagery, or what they call the state of pure nature."* (*"Lettres sur l'Atlantide," p.* 15).‡

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* *Lettres sur l'Atlantide.*

† *Histoire de l'Astronomie Ancienne*, p. 25, *et seq.*

‡ This conjecture is but a half-guess. There were such "deluges of barbarians" in the Fifth Race. With regard to the Fourth, it was a *bonâ fide* deluge of water which swept it away. Neither Voltaire nor Bailly, however, knew anything of the Secret Doctrine of the East.

That which with Voltaire was the shrewd conjecture of a great intellect, was with Bailly "a question of historical facts." For "I make *great case of ancient traditions* preserved through a long series of generations," he wrote. *(Ibid.)* It *was* possible, he thought, that a *foreign* nation should, after instructing another nation, so disappear that it should leave no traces behind. When asked how it could have happened that this ancient, or rather archaic, nation should not have left at least some recollection in the human mind, he answered that Time was a pitiless devourer of facts and events. But, the history of the Past was never entirely lost, for the Sages of old Egypt had preserved it, and "it is so preserved to this day elsewhere." "You do not know which was the best and most handsome generation of men which has ever lived on this earth," said the priests of Sais to Solon, according to Plato. "Only a weak seed of it, of which you (Greeks) are the descendants,* is all that remains." "Their books," they added, "preserved the records of a great nation, which emerging from the Atlantic sea had invaded Europe and Asia (*Timæus*). The Greeks were but the dwarfed and weak remnant of that once glorious nation. . . ."†

What was this nation? The secret doctrine teaches that it was the latest, seventh sub-race of the Atlanteans, already swallowed up in one of the early sub-races of the Aryan stock, one that had been gradually spreading over the continent and islands of Europe, as soon as they had begun to emerge from the seas. Descending from the high plateaux of Asia, where the two Races had sought refuge in the days of the agony of Atlantis, it had been slowly settling and colonizing the freshly emerged lands. The emigrant sub-race had rapidly increased and multiplied on that virgin soil; had divided into many families, which in their turn divided into nations. Egypt and Greece, the Phœnicians, and the Northern stocks, had thus proceeded from that one sub-race. Thousands of years later, other races — the remnants of the Atlanteans—"yellow and red, brown and black," began to invade the new continent. There were wars in which the new comers were defeated; and they fled, some to Africa, others to remote countries. Some of these lands became in course of time—owing to new geological convulsions—islands. Being thus forcibly

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* For a full discussion of the relations between the *old* Greeks and Romans, and the Atlantean colonists, cf. "Five Years of Theosophy."

† The story about Atlantis and all the traditions thereon were told, as all know, by Plato in his "*Timæus and Critias*." Plato, when a child, had it from his grand-sire Critias, aged ninety, who in his youth had been told of it by Solon, his father Dropidas friend—Solon, one of the *Grecian Seven Sages*. No more reliable source could be found, we believe.

separated from the continents, the result was that the undeveloped tribes and families of the Atlantean stock fell gradually into a still more abject and savage condition.

Did not the Spaniards in the Cibola expeditions *meet with* WHITE savage chiefs; and has not the presence of African negro types in Europe in the pre-historic ages been now ascertained? It is this presence of a type associated with that of the negro, and also with that of the Mongolian, which is the stumbling-block of anthropology. The individual who lived at an incalculably distant period at La Naulette, in Belgium (*Vide* Dr. Carter Blake's paper "*On the Naulette Jaw*," *Anthrop. Review*, Sept., 1867), is an example. "The caves on the banks of the Lesse, in South-Eastern Belgium," says this Anthropologist, "afford evidence of what is, perhaps, the lowest man, as shown by the Naulette jaw. Such man, however, had amulets of stone, perforated for the purpose of ornament; these are made of a psammite now found in the basin of the Gironde."

Thus Belgian man was extremely ancient. That man who was antecedent to the great flood of waters—which covered the highlands of Belgium with a deposit of *lehm* or upland gravel 30 metres above the level of the present rivers—must have combined the characters of the Turanian and the negro. The Canstadt, or La Naulette, man, may have been black, and had nothing to do with the Aryan type whose remains are contemporary with those of the cave bear at Engis. The denizens of the Aquitaine bone-caves belong to a far later period of history, and may not be as ancient as the former.

If the statement is objected to on the ground that Science does not deny the presence of man on earth from an enormous antiquity, though that antiquity cannot be determined, since that presence is conditioned by the duration of geological periods, the age of which is not ascertained; it is argued that the Scientists object most decidedly to the claim that man preceded the animals, for instance; or that civilization dates from the earliest Eocene period, or, again, that there have ever existed giants, three-eyed and four-armed and four-legged men, androgynes, etc., then the objectors are asked in their turn, "How do you know? What proof have you besides your personal hypotheses, each of which may be upset any day by new discoveries?" And these future discoveries are sure to prove that, whatever this earlier type of man known to Anthropologists was in complexion, he was in no respect *apish*. The Canstadt man, the Engis man alike possessed essentially human attributes. (*Vide* de Quatrefages and Hamy. "*Crânes des Races Humaines*.") People have looked for the missing link at the wrong end of the chain; and the Neander valley man has long since been dismissed to the "limbo of all hasty blunders" (*Ibid.*). Disraeli divided man into the associates of the

apes and the angels. Reasons are given in the text in favour of an "angelic theory,"—as Christians would say—at least as applicable to some of the races of men. At all events, if man exists only since the Miocene period, even then, humanity as a whole could not be composed of the abject savages of the Palæolithic age, as they are now represented by the Scientists. All they say is mere arbitrary speculative guess-work, invented by them to answer to and fit in with their own fanciful theories.

We speak of events hundreds of thousands years old, nay, even millions—if man dates from the geological periods*—not of any of those events which happened during the few thousand years of the prehistoric margin allowed by timid and ever-cautious history. Yet there are men of science who are almost of our way of thinking. From the brave confession of the Abbé Brasseur de Bourbourg, who says that:—"Traditions, whose traces recur in Mexico, in Central America, in Peru, and in Bolivia, suggest the idea that man existed in these different countries at the time of the gigantic upheaval of the Andes, and that he has retained the memory of it"—down to the latest palæontologists and anthropologists, the majority of scientific men is in favour of just such an antiquity. *Apropos* of Peru, has any satisfactory attempt been made to determine the ethnological affinities and characteristics of the race which reared those *Cyclopean* erections, the ruins of which display the relics of a great civilization? At Cuelap, for instance, such are found, consisting "of a wall of wrought stones, 3,600 feet long, 560 broad, and 150 feet high, constituting a solid mass with a level summit. On this mass was another, 600 feet long, 500 broad, and 150 feet high, making an aggregate height of 300 feet. In it were rooms and cells." (*Cf.*, the mass of evidence collected by Donnelly to prove the *Peruvian colony* an offshoot of the Atlanteans.) A most suggestive fact is the *startling resemblance between the architecture of these colossal buildings and that of the archaic European nations.* Mr. Fergusson regards the analogies between the ruins of "Inca" civilization and the Cyclopean remains of the Pelasgians in Italy and Greece as a coincidence "the most remarkable in the history of architecture" "It is difficult to resist the conclusion that there may be some relation between them." The "relation" is simply explained by the derivation of the stocks,

* Hæckel's "Man-ape" of the *Miocene* period is the dream of a monomaniac, which de Quatrefages (see his "*Human Species*," pp. 105-113) has cleverly disposed of. It is not clear why the world should accept the lucubrations of a psychophobic materialist, (to accept whose theory necessitates the acceptance *on faith* of various animals unknown to Science or Nature—like the Sozura, for instance, that amphibian which has never existed anywhere outside Hæckel's imagination), rather than the traditions of antiquity.

who devised these erections, from a common centre in an Atlantic continent. The acceptance of the latter can alone assist us to approach a solution of this and similar problems in almost every branch of modern science.

Dr. Lartet, treating upon the subject, settles the question by declaring that:—"The truth, so long contested, of the co-existence of man with the great extinct species *(Elephas primigenius, Rhinoceros tichorrhinus, Hyæna spelæa, Ursus spelæus, etc., etc.)*, appears to me to be henceforth unassailable and definitely conquered by science." ("*Cavernes de Périgord*," *p.* 35.)

It is shown elsewhere that such is also de Quatrefages' opinion. "Man has in all probability seen Miocene times* and consequently the entire Pliocene epoch," he says, and there are reasons for believing that "his traces will be found further back still, ..." he adds ("*The Human Species*," p. 152.)

Egypt is far older than Europe as now traced on the map. Atlanto-Aryan tribes began to settle on it, when the British Islands† and France were not even in existence. It is well known that "the tongue of the Ægyptian Sea," or the Delta of lower Egypt, became firm land very gradually, and followed the highlands of Abyssinia; unlike the latter, which arose suddenly, comparatively speaking, it was very slowly formed, through long ages, from successive layers of sea slime and mud, deposited annually by the soil brought down by a large river, the present Nile. Yet even the Delta as a firm and fertile land, has been inhabited for more than 100,000 years. Later tribes, with still more Aryan blood in them than their predecessors, arrived from the East, and *conquered* it from a people whose very name is lost to posterity, except in Secret works. It is this natural barrier of slime, which sucked in slowly and surely every boat that approached these inhospitable shores, that was, till within a few thousand of years B.C., the best safeguard of the later Egyptians, who had managed to reach it through Arabia, Abyssinia, and Nubia, led on by Manu Vina in the day of Visvamitra. (*See in* "*Isis Unveiled*," vol. 1, p. 627, what Kulluka Bhatta says.)

So evident does the antiquity of man become with every day that even the Church is preparing an *honourable* surrender and retreat. The learned Abbé Fabre, professor at the Sorbonne, has categorically declared

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* The ingenious author of "Atlantis, the Ante-diluvian World," in discussing the origin of various Grecian and Roman institutions, expresses his conviction that "*the roots of the institutions of to-day reach back to the Miocene Age.*" Ay, and further yet, as already stated.

† As we know them, however. For not only does Geology prove that the British islands have been *four times submerged and re-elevated*, but that the straits between them and Europe were dry land at a remote former epoch.

that pre-historic palæontology and archæology may, without any harm to the Scriptures, discover in the tertiary beds . . . . . the traces of *pre-adamite* man as much as they like. "Since it disregards all creations *anterior to the last deluge* but one, (that which produced the diluvium, according to the Abbé), Bible revelation leaves us free to admit the existence of man in the grey diluvium, in Pliocene, and even Eocene strata. On the other hand, however, geologists *are not all agreed in regarding the men who inhabited the globe in these primitive ages as our ancestors.**

The day when the Church will find that its only salvation lies in the *occult* interpretation of the Bible, may not be so far off as some imagine. Already many an abbé and ecclesiastic has become an ardent Kabalist, and as many appear publicly in the arena, breaking a lance with Theosophists and Occultists in support of the metaphysical interpretation of the Bible. But they commence, unfortunately for them, from the wrong end. They are advised, before they begin to speculate upon the *metaphysical* in their Scriptures, to study and master that which relates to the purely *physical—e.g.*, its geological and ethnological hints. For such allusions to the Septenary constitution of the Earth and Man, to the seven Rounds and Races, abound in the New as in the Old Testaments, and are as visible as the sun in the heavens to him who reads both symbolically. What do the laws in chapter xxiii., v. 15, of *Leviticus* apply to? What is the philosophy of reason for all such *hebdomadic* offerings and symbolical calculations as: "ye shall count . . . . from the morrow after the Sabbath . . . . that ye brought the sheaf of the wave offering; *seven Sabbaths shall be completed*" (15), "And ye shall offer with the bread seven lambs without blemish" (18), etc. etc. We shall be contradicted, no doubt, when we say that all these "wave" and "peace" offerings were in commemoration of the *Seven* "Sabbaths" of the mysteries, which Sabbaths are seven pralayas, between seven manvantaras, or what we call *Rounds*—for "Sabbath" *is* an elastic word, meaning a period of Rest of whatever nature, as explained elsewhere (Part II., "*Sections on the Septenary.*") And if this is not sufficiently conclusive, then we may turn to the verse which follows (16), and which adds, "even unto the morrow after the seventh Sabbath shall ye number fifty days" (forty-nine, 7 × 7, stages of activity, and forty-nine stages *of rest*, on the seven globes of the chain, and then

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* "*Les origines de la terre et de l'homme,*" *p.* 454. To this, Professor N. Joly, of Toulouse, who quotes the Abbé in his "*Man before Metals,*" expresses the hope that M. Fabre will permit him "to differ from him on this last point," p. 186. So do the Occultists; for though they claim a vast difference in the physiology and outward appearance of the five races so far evolved, still they maintain that the present human species has descended from one and the same primitive stock, evolved from the "divine men"—our common ancestors and progenitors.

comes the *rest* of Sabbath, the *fiftieth*); after which "ye shall offer *a new meat offering* unto the Lord," *i.e.*, ye shall make an offering of your flesh or "coats of skin," and, divesting yourselves of your bodies, ye shall remain pure spirits. This law of offering, degraded and materialized with ages, was an institution that dated from the earliest Atlanteans; it came to the Hebrews *viâ* the "Chaldees," who were the "wise men" of a *caste*, not of a nation, a community of great adepts come from their "Serpent-holes," and who had settled in Babylonia ages before. And if this interpretation from *Leviticus* (full of the disfigured laws of Manu) is found too far-fetched, then turn to *Revelation*. Whatever interpretation profane mystics may give to the famous Chapter xvii., with its riddle of the woman in purple and scarlet; whether Protestants nod at the Roman Catholics, when reading "MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH," or Roman Catholics glare at the Protestants, the Occultists pronounce, in their impartiality, that these words have applied from the first *to all and every exoteric* Churchianity, that which was the "ceremonial magic" of old, with its terrible effects, and is now the harmless (because distorted) farce of ritualistic worship. The "mystery" of the woman and of the beast, are the symbols of soul-killing Churchianity and of SUPERSTITION. "The beast that was, and is not, and yet is." "And here is the Mind which hath wisdom. The seven heads are seven mountains (seven continents and seven races) on which the woman sitteth," the symbol of all the exoteric, barbarous, idolatrous faiths which have covered that symbol "with the blood of the saints and the blood of the martyrs" who protested and do protest. "And there are *seven Kings* (seven races); five are fallen (our fifth race included), and one is (the fifth continues), and the other (the *sixth* and the *seventh* races) is not yet come. . . . And when he (the race "King") cometh, he must continue a short space" (v. 10). There are many such Apocalyptic allusions, but the student has to find them out for himself. These five Kings were mentioned before.

If the Bible combines with archæology and geology to show that human civilization has passed through three more or less distinct stages, in Europe at least; and if man, both in America and Europe, as much as in Asia, dates from geological epochs—why should not the statements of the Secret Doctrine be taken into consideration? Is it more philosophical or logical and scientific too, to *disbelieve*, with Mr. Albert Gaudry, in Miocene man, while believing that the famous Thenay flints* "were carved by the *Dryopithecus monkey;* or, with the Occultist, that the anthro-

* "The flints of Thenay bear unmistakable trace of the work of human hands." *(G. de Mortillet, "Promenades au Musée de St. Germain," p. 76.)*

pomorphous monkey came ages after man? For if it is once conceded, and even scientifically demonstrated, that "there was not in the middle of the Miocene epoch a single species of mammal identical with species now extant" (Albert Gaudry "*Les Enchainements du monde animal dans les temps géologiques p.* 240); and that man was then just as he is now; only taller, and more athletic than we are,*—then where is the difficulty? That they could hardly be the descendants of monkeys, which are themselves not traced before the Miocene epoch,† is, on the other hand, testified to by several eminent naturalists.

"Thus, in the savage of quaternary ages who had to fight against the mammoth with stone weapons, we find all those craniological characters generally considered as the sign of great intellectual development" (*de Quatre fages*, "*The Human Species. p.* 312.)

Unless man emerged spontaneously, endowed with all his intellect and wisdom, from his brainless catarrhine ancestor, he could not have acquired such brain within the limits of the Miocene period, if we are to believe the learned Abbé Bourgeois (*Vide infra*, footnote †).

As to the matter of giants, though the tallest man hitherto found in Europe among fossils is the "Mentone man" (6ft. 8in.), others may yet be excavated. Nilsson, quoted by Lubbock, states that "in a tomb of the neolithic age . . . . a skeleton of extraordinary size was found in 1807," and that it was attributed to a king of Scotland, Albus McGaldus.

And if in our own day we occasionally find men and women from 7ft. to even 9ft. and 11ft. high, this only proves—on the law of atavism, or the reappearance of ancestral features of character—that there was a time when 9ft. and 10ft. was the average height of humanity, even in our latest Indo-European race.

But as the subject was sufficiently treated elsewhere, we may pass on to the Lemurians and the Atlanteans, and see what the old Greeks knew of these early races and what the moderns know now.

The great nation mentioned by the Egyptian priests, from which descended the forefathers of the Greeks of the age of Troy, and which, as averred, had been destroyed by the Atlantic race, was then, as we see, assuredly no race of Palæolithic *savages*. Nevertheless, already in the days of Plato, with the exception of priests and Initiates, no one seems

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* Speaking of the reindeer hunters of Périgord, Joly says of them that "they were of *great height*, athletic, with a strongly built skeleton . . . " etc. ("*Man before Metals*," 353).

† "On the shores of the lake of Beauce," says the Abbé Bourgeois, "man lived in the midst of a fauna which completely disappeared (*Aceratherium, Tapir, Mastodon*). *With the fluviatile sands of Orléanais came the anthropomorphous monkey* (pliopithecus antiquus); therefore, later than man." (*See Comptes Rendus of the "Prehistoric Congress" of* 1867 *at Paris.*)

to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an *alien* race, and had settled in Egypt some 400,000 years before,* but their Initiates had preserved *all the records.* Even so late as the time of Herodotus, they had still in their possession the statues of 341 kings who had reigned over their little Atlanto-Aryan Sub-race (*Vide* about the latter "*Esoteric Buddhism*," *p.* 66, Fifth Edition.) If one allows only twenty years as an average figure for the reign of each King, the duration of the Egyptian Empire has to be pushed back, from the day of Herodotus, about 17,000 years.

Bunsen allowed the great Pyramid an antiquity of 20,000 years. More modern archæologists will not give it more than 5,000, or at the utmost 6,000 years; and generously concede to Thebes with its hundred gates, 7,000 years from the date of its foundation. And yet there are records which show Egyptian priests—Initiates—journeying in a North-Westerly direction, *by land*, *viâ* what became later the Straits of Gibraltar; turning North and travelling through the future Phœnician settlements of Southern Gaul; then still further North, until reaching Carnac (Morbihan) they turned to the West again and arrived, *still travelling by land*, on the North-Western promontory of the New Continent.†

What was the object of their long journey? And how far back must we place the date of such visits? The archaic records show the Initiates of the Second Sub-race of the Aryan family moving from one land to the other for the purpose of supervising the building of *menhirs* and dolmens, of colossal Zodiacs in stone, and places of sepulchre to serve as receptables for the ashes of generations to come. When was it? The fact of their crossing from France to Great Britain *by land* may give an idea of the date when such a journey could have been performed on *terrâ firmâ*.

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* "In making soundings in the stony soil of the Nile Valley two baked bricks were discovered, one at the depth of 20, the other at 25 yards. If we estimate the thickness of the annual deposit formed by the river at 8 inches per century (more careful calculations have shown no more than from three to five per century), we must assign to the first of these bricks 12,000 years, and to the second 14,000 years. By means of analogous calculations, Burmeister supposes 72,000 years to have elapsed since the first appearance of man on the soil of Egypt, and Draper attributes to the European man, who witnessed the last glacial epoch, an antiquity of more than 250,000 years." ("*Man before Metals*," p. 183.) Egyptian Zodiacs show more than 75,000 years of observation! (*See further.*) Note well also that Burmeister speaks only of the Delta population.

† Or on what are now the British Islands, which were not yet detached from the main continent in those days. "The ancient inhabitant of Picardy could pass into Great Britain without crossing the Channel. The British Isles were united to Gaul by an isthmus which has since been submerged." ("*Man before Metals*," p. 184.)

It was—

"When the level of the Baltic and of the North Sea was 400 feet higher than it is now; when the valley of the Somme was not hollowed to the depth it has now attained; when Sicily was joined to Africa, Barbary to Spain," when "Carthage, the Pyramids of Egypt, the palaces of Uxmal and Palenqué were not in existence, and the bold navigators of Tyre and Sidon, who at a later date were to undertake their perilous voyages along the coasts of Africa, were yet unborn. What we know with *certainty is that European man was contemporaneous with* the extinct species of the quaternary epoch . . . . that he witnessed the upheaval of the Alps* and the extension of the glaciers, in a word that he lived for thousands of years before the dawn of the remotest *historical* traditions . . . . It is even possible that man was the contemporary of extinct mammalia of species yet more ancient . . . . of the *Elephas meridionalis of* the sands of St. Prest . . . and the *Elephas antiquus*, assumed to be prior to the *elephas primigenius*, since their bones are found in company with carved flints in several English caves, associated with those of the *Rhinoceros hemitæchus* and even of the *Machairodus latidens*, which is of still earlier date . . . . M. E. Lartet is of opinion that there is nothing really impossible in the existence of man as early as the Tertiary period."†

If "there is nothing impossible" scientifically in the idea, and it may be admitted that man lived already as early as the Tertiary period, then it is just as well to remind the reader that Mr. Croll places the beginning of that period 2,500,000 years back (See Croll's "*Climate and Time*"); but there was a time when he assigned to it 15,000,000 years.

And if all this may be said of *European man*, how great is the antiquity of the Lemuro-Atlantean and of the Atlanto-Aryan man? Every educated person who follows the progress of Science, knows how all vestiges of man during the Tertiary period are received. The calumnies that were poured on Desnoyers in 1863, when he made known to the Institute of France that he had made a discovery "in the undisturbed pliocene sands of St. Prest near Chartres, proving the co-existence of man and *the Elephas meridionalis*"—were equal to the occasion. The later discovery (in 1867) by the Abbé Bourgeois, that man lived in the Miocene epoch, and the reception it was given at the Pre-historic Con-

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* He witnessed and remembered it too, as "the final disappearance of the largest continent of Atlantis was an event coincident with the elevation of the Alps," a master writes *(See Esoteric Buddhism p. 70). Pari passu*, as one portion of the dry land of our hemisphere disappeared, some land of the new continent emerged from the seas. It is on this colossal cataclysm, which lasted during a period of 150,000 years, that traditions of all the "Deluges" are built, the Jews building their version on an event which took place later in "Poseidonis."

† The Antiquity of the Human Race in "Men before Metals," by M. Joly, Professor at the Science Faculty of Toulouse, p. 184.

gress held at Brussels in 1872, proves that the average man of Science will never see *but that which he wants to see.**

The modern archæologist, though speculating *ad infinitum* upon the dolmens and their builders, knows, in fact, nothing of them or their origin. Yet, these weird, and often colossal monuments of unhewn stones—which consist generally of four or seven gigantic blocks placed together—are strewn over Asia, Europe, America, and Africa, in groups or rows. Stones of enormous size are found placed horizontally and variously upon two, three, four, and as in Poitou, upon six and seven blocks. People name them "devil's altars," druidic stones, and giant tombs. The stones of Carnac in the Morbihan, Brittany—nearly a mile in length and numbering 11,000 ranged in eleven rows—are twin sisters of those at Stonehenge. The Conical *menhir* of Loch-Maria-ker in Morbihan, measures twenty yards in length and nearly two yards across. The Menhir of Champ Dolent (near St. Malo) rises thirty feet above the ground, and is fifteen feet in depth below. Such dolmens and prehistoric monuments are met with in almost every latitude. They are found in the Mediterranean basin; in Denmark (among the local *tumuli* from twenty-seven to thirty-five feet in height); in Shetland, and in Sweden, where they are called *ganggriften* (or tombs with corridors); in Germany, where they are known as the giant tombs (Hünengräben); in Spain (see the dolmen of *Antiguera* near Malaga), and Africa; in Palestine and Algeria; in Sardinia (see the *Nuraghi* and *Sepolture dei giganti*, or tombs of giants); in Malabar, in India, where they are called the tombs of the *Daityas* (giants) and of the *Râkshasas*, the men-demons of *Lanka;* in Russia and Siberia, where they are known as the *Koorgan;* in Peru and Bolivia, where they are termed the *chulpas* or burial places, etc., etc., etc.

There is no country from which they are absent. Who built them? Why are they all connected with Serpents and Dragons, with Alligators and Crocodiles? Because remains of "palæolithic man" were, it is thought, found in some of them, and because in the funeral mounds of America bodies of later races were discovered with the usual paraphernalia of bone necklaces, weapons, stone and copper urns, etc., hence they are declared ancient *tombs*. But surely the two famous mounds—one in the Mississippi valley and the other in Ohio—known respectively as "the Alligator Mound" and "the Great Serpent

* The scientific "jury" disagreed. as usual; while de Quatrefages, de Mortillet, Worsaæ, Engelhardt, Waldemar, Schmidt, Capellini, Hamy, and Cartailhac, saw upon the flints the traces of human handiwork, Steenstrup, Virchow and Desor refused to do so. Still the majority, if we except some English Scientists, are for Bourgeois.

Mound," were never meant for tombs * *(Vide infra)*. Yet one is told authoritatively that the Mounds, and the Mound or Dolmen Builders, are all "Pelasgic" in Europe, antecedent to the Incas, in America, yet of "not extremely distant times." They are built by "*no* race of Dolmen Builders," which *never existed* (opinion of De Mortillet, Bastian, and Westropp) save in the earlier archæological fancy. Finally Virchow's opinion of the giant tombs of Germany is now accepted as an axiom :—"The tombs alone are gigantic, and not the bones they contain"—says that German biologist; and archæology has but to bow and submit to the decision. †

That no gigantic skeletons have been hitherto found in the "tombs" is yet no reason to say there never were the remains of giants in them. *Cremation was universal* till a comparatively recent period—some 80, or 100,000 years ago. The real giants, moreover, were nearly all drowned with Atlantis. Nevertheless, the classics, as shown elsewhere, often speak of giant skeletions still excavated in their day. Besides this, human fossils may be counted on the fingers, as yet. No skeleton ever yet found is older than between 50, or 60,000 years,‡ and man's size was reduced from 15 to 10 or 12 feet, ever since the third sub-race of the Aryan stock, which sub-race—born and developed in Europe and Asia Minor under new climates and conditions—had become European. Since then, as said, it has steadily been decreasing. It is truer therefore to say, that the tombs alone are archaic, and not necessarily the bodies of men occasionally found in them; and that those tombs, since they are gigantic, must have contained giants,§ or rather the ashes of generations of giants.

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* We take the following description from a scientific work. "The first of these animals (the alligator) designed with considerable skill, is no less than 250 ft. long. . . . . The interior is formed of a heap of stones, over which the form has been moulded in fine stiff clay. The great serpent is represented with open mouth, in the act of swallowing an egg of which the diameter is 100 ft. in the thickest part; the body of the animal is wound in graceful curves and the tail is rolled into a spiral. The entire length of the animal is 1,100 ft. This work is unique . . . . and there is nothing on the old continent which offers any analogy to it." Except its symbolism, however, of the Serpent—the cycle of Time—swallowing Kosmos, the egg.

† It might be better, perhaps, for FACT had we more *Specialists* in Science and fewer "authorities" on universal questions. One never heard that Humboldt gave authoritative and final decisions in the matter of *polypi*, or the nature of an excrescence.

‡ 57,000 years is the date assigned by Dr. Dowler to the remains of the human skeleton, found buried beneath four ancient forests at New Orleans on the banks of the Mississippi river.

§ Murray says of the Mediterranean barbarians that they marvelled at the prowess of the *Atlanteans*. "Their *physical strength was extraordinary* (witness indeed their cyclopean buildings), the earth shaking sometimes under their tread. Whatever they did, was done speedily. . . . . They *were wise* and communicated their wisdom to men" (*Mythology* p. 4).

Nor were all such cyclopean structures intended for sepulchres. It is with the so-called Druidical remains, such as Carnac in Brittany and Stonehenge in Great Britain, that the travelling Initiates above alluded to had to do. And these gigantic monuments are all symbolic records of the World's history. They are *not* Druidical, but *universal.* Nor did the Druids build them, for they were only the heirs to the cyclopean lore left to them by generations of mighty builders and—"magicians," both good and bad.

It will always be a subject of regret that history, rejecting *a priori* the actual existence of giants, has preserved us so little of the records of antiquity concerning them. Yet in nearly every mythology—which after all *is* ancient history—the giants play an important part. In the old Norse mythology, the giants, Skrymir and his brethren, against whom the sons of the gods fought, were potent factors in the histories of deities and men. The modern exegesis, that makes these giants to be the brethren of the dwarfs, and reduces the combats of the gods to the history of the development of the Aryan race, will only receive credence amongst the believers in the Aryan theory, as expounded by Max Müller. Granting that the Turanian races were typified by the dwarfs (Dwergar), and that a dark, round-headed, and dwarfish race was driven northward by the fair-faced Scandinavians, or Æsir, the gods being like unto men, there still exists neither in history nor any other scientific work any anthropological proof whatever of the existence in time or space of a race of giants. Yet that such exist, relatively and *de facto* side by side with dwarfs, Schweinfurth can testify. The *Nyam-Nyam* of Africa are regular dwarfs, while their next neighbours (several tribes of comparatively fair-complexioned Africans) are giants when confronted with the Nyam-Nyams, and very tall even among Europeans, for their women are all above 6½ feet high. (*Vide* Schweinfurth's latest works.)

In Cornwall and in ancient Britain the traditions of these giants are, on the other hand, excessively common; they are said to live even down to the time of King Arthur. All this shows that giants lived to a later date amongst the Celtic than among the Teutonic peoples.

If we turn to the New World, we have traditions of a race of giants at Tarija on the eastern slopes of the Andes and in Ecuador, who combated gods and men. These old beliefs, which term certain localities "*Los campos de los gigantes*"—"the fields of giants," are always concomitant with the existence of pliocene mammalia and the occurrence of pliocene raised beaches. "All the giants are not under Mount Ossa," and it would be poor anthropology indeed that would restrict the traditions of giants to Greek and Bible mythologies. Slavonian countries, Russia especially, teem with legends about the *bogaterey* (mighty giants)

of old; and their folklore, most of which has served for the foundation of national histories, their oldest songs, and their most archaic traditions, speak of the giants of old. Thus we may safely reject the modern theory that would make of the Titans mere symbols standing for cosmic forces. They were real living men, whether twenty or only twelve feet high. Even the Homeric heroes, who, of course, belonged to a far more recent period in the history of the races, appear to have wielded weapons of a size and weight beyond the strength of the strongest men of modern times.

> "Not twice ten men the mighty bulk could raise,
> Such men as live in these degenerate days."

If the fossil footprints from Carson, Indiana, U.S.A., are human, they indicate gigantic men. Of their genuineness there can remain no doubt. It is to be deplored that the modern and *scientific* evidence for gigantic men should rest on footprints alone. Over and over again, the skeletons of hypothetical giants have been identified with those of elephants and mastodons. But all such blunders before the days of geology, and even the traveller's tales of Sir John Mandeville, who says that *he saw giants* 56 *feet high*, in India, only show that belief in the existence of giants has never, at any time, died out of the thoughts of men.

That which is known and accepted is, that several races of gigantic men have existed and left distinct traces. In the journal of the Anthropological Institute (Vol. 1871, art. by Dr. C. Carter Blake) such a race is shown as having existed at Palmyra and possibly in Midian, exhibiting cranial forms quite different from those of the Jews. It is not improbable that another such race existed in Samaria, and that the mysterious people who built the stone circles in Galilee, hewed neolithic flints in the Jordan valley and preserved an ancient Semitic language quite distinct from the square Hebrew character—was of a very large stature. The English translations of the Bible can never be relied upon, even in their modern *revised* forms. They tell us of the *Nephilim* translating the word by "giants," and further adding that they were "hairy" men, probably the large and powerful prototypes of the later satyrs so eloquently described by the patristic fancy; some of the Church Fathers assuring their admirers and followers that they had themselves seen these "Satyrs"—some alive, others pickled and preserved. The word "giants" being once adopted as a synonym of *Nephilim*, the commentators have since identified them with the sons of Anak. The filibusters who seized on the Promised Land, found a pre-existing population far exceeding their own in stature, and called it a race of giants. But the races of really gigantic men had disappeared ages before the birth of Moses. This tall people existed in Canaan, and

even in Bashan, and may have had representatives in the Nabatheans of Midian. They were of far greater stature than the undersized Jews. Four thousand years ago their cranial conformation and large stature separated them from the children of Heber. Forty thousand years ago their ancestors may have been of still more gigantic size, and four hundred thousand years earlier *they must have been* in proportion to men in our days as the Brobdingnagians were to the Lilliputians. The Atlanteans of the middle period were called the Great Dragons, and the first symbol of their tribal deities, when the "gods" and the Divine Dynasties had forsaken them, was that of a giant Serpent.

The mystery veiling the origin and the religion of the Druids, is as great as that of their supposed fanes is to the modern Symbologist, but not to the initiated Occultists. Their priests were the descendants of the last Atlanteans, and what is known of them is sufficient to allow the inference that they were eastern priests akin to the Chaldeans and Indians, though little more. It may be inferred that they symbolized their deity as the Hindus do their Vishnu, as the Egyptians did their *Mystery God*, and as the builders of the Ohio Great-Serpent mound worshipped theirs—namely under the form of the "mighty Serpent," the emblem of the eternal deity TIME (the Hindu Kâla). Pliny called them the "Magi of the Gauls and Britons." But they were more than that. The author of "*Indian Antiquities*" finds much affinity between the Druids and the Brahmins of India. Dr. Borlase points to a close analogy between them and the Magi of Persia*; others will see an identity between them and the Orphic priesthood of Thrace: simply because they were connected, in their esoteric teachings, with the universal Wisdom Religion, and thus presented affinities with the exoteric worship of all.

Like the Hindus, the Greeks and Romans (we speak of the Initiates), the Chaldees and the Egyptians, the Druids believed in the doctrine of a succession of worlds, as also in that of seven "creations" (of new continents) and transformations of the face of the earth, and in a seven-fold night and day for each earth or globe *(See "Esoteric Buddhism")*. Wherever the Serpent with the egg is found, there this tenet was surely present. Their *Dracontia* are a proof of it. This belief was so universal that, if we seek for it in the esotericism of various religions, we shall discover it in all. We shall find it among the Aryan Hindus and Mazdeans, the Greeks, the Latins, and even among the old Jews and early Christians, whose modern stocks

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* But the Magi of Persia were never Persians—not even Chaldeans. They came from a far-off land, the Orientalists being of opinion that the said land was Media. This may be so, but from what part of Media? To this we receive no answer.

hardly comprehend now that which they read in their Scriptures. See what Seneca says in *Epistle* 9, and Quæst. Nat. III., c., ult.: "The world being melted and having re-entered the bosom of Jupiter, this god continues for some time to remain absorbed in himself and *concealed*, wholly immersed in contemplation. After which a new world springs from him. . . . An innocent race of men and animals are produced anew . . . etc." Then again when speaking of periodical mundane dissolution involving universal death, he (Seneca) says that "when the laws of nature shall be buried in ruin, and the last day of the world shall come, *the southern pole shall crush*, as it falls, all the regions of Africa, and the North pole shall overwhelm all the countries beneath its axis. *The affrighted sun shall be deprived of its light;* the palace of heaven falling to decay *shall produce at once both* life and death, and some kind of dissolution shall equally seize upon all deities, who thus shall return into their original chaos" *(Quoted in "Book of God," p.* 160.)

One might imagine oneself reading the Purânic account by Parasâra of the great Pralaya. It is nearly the same thing, idea for idea. Has Christianity nothing of the kind? It has, we say. Let the reader open any English Bible and read chapter iii. of the *Second* Epistle of Peter, from verse iii. till the xivth, and he will find there the same ideas. . . . "There shall come in the last days scoffers . . . saying, 'where is the promise of his coming? . . . . Since the fathers fell asleep all things continue as they were from the beginning of creation.' For, they are ignorant . . . . that by the word of God the heavens were of old, and *the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water*, perished. But the heavens and the earth *that are now*, are reserved unto the fire . . . . wherein the heavens . . . . shall be dissolved, and the elements shall melt with fervent heat . . . . we nevertheless look for *new heavens and new earth, etc., etc.*" If the interpreters chose to see in this a reference to creation, the deluge, and the promised coming of Christ, when they will live in a new Jerusalem in heaven, this is no fault of "Peter." What the writer of the Epistles meant was the destruction of this Fifth Race of ours by subterranean fires and inundations, and the appearance of new continents for the Sixth Root-Race. For the writers of these Epistles were all learned in symbology if not in the sciences.

It was mentioned elsewhere that the belief in the septenary constitution of our "chain" was the oldest tenet of the early Iranians, who got it from the first Zarathustra. It is time to prove it to those Parsis who have lost the key to the meaning of their Scriptures. In the Avesta the earth is considered septempartite and tripartite at one and the same time, This is regarded by Dr. Geiger, as an *incongruity*, for the following reasons, which he calls discrepancies: the Avesta speaks

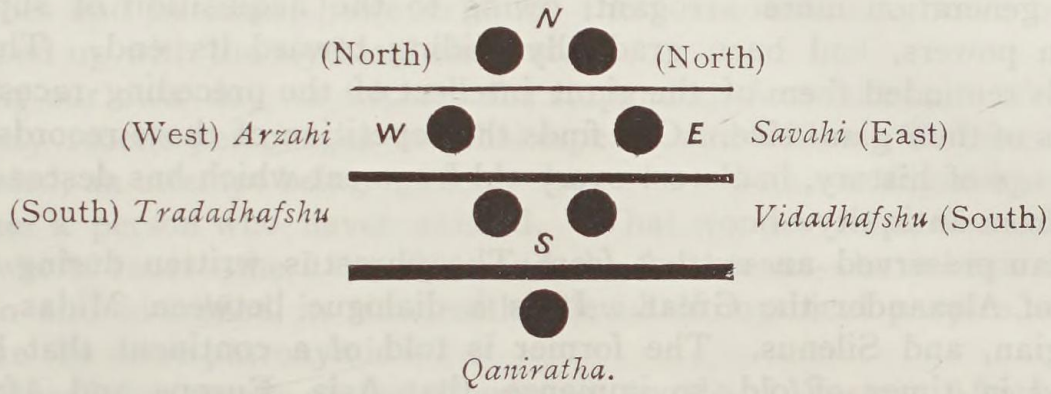
of the three-thirds of the earth because the Rig-Veda mentions "three earths." . . . . "Three strata or layers, one lying above the other, are said to be meant by this."* But he is quite mistaken, as are all exoteric profane translators. The Avesta has not borrowed the idea from the *Rig-Veda*, but simply repeats the esoteric teaching. The "three strata or layers" do not refer to our globe alone, but to three layers of the globes of our terrestrial chain—two by two, on each plane, one on the descending, the other on the ascending arc. Thus, with reference to the six spheres or globes above our earth, the seventh and the fourth, it is *septempartite*, while with regard to the planes over our plane—it is *tripartite*. This meaning is carried out and corroborated by the text in the Avesta and Vendidad, and even by the speculations—a most laborious and unsatisfactory guess-work—of the translators and commentators. It thus follows that the division of the "earth," or rather the earth's chain, into seven *Karshvars* is not in contradiction with the three "zones," if this word is read "planes." As Geiger remarks, this septenary division is very old—the oldest of all—since the Gâthâs already speak of the "septempartite earth." (*Bûmi haptâiti*, *Yasna*, xxxii., 3.) For, "according to the Parsee Scriptures, the *seven Karshvars are to be considered as completely disconnected parts of the earth*," which they surely are. For, "between them *there flows the Ocean*, so that it is impossible, as stated in several passages, to pass from one Karshvar to another."† The "Ocean" is *space*, of of course, for the latter was called "Waters of Space" before it was known as Ether. Moreover, the word *Karshvar* is consistently rendered by *Dwipa*, and especially *Qaniratha* by Jambudwipa ("Neriosengh, the translator of the Yasna.")‡ But this fact is not taken into account by the Orientalists, and therefore we find even such a learned Zoroastrian and Parsi by birth as the translator of Dr. Geiger's work passing unnoticed and without a word of comment sundry remarks of the former on the "incongruities" of this kind abounding in the Mazdean Scriptures. One of such "incongruities" and "coincidences" concerns the similarity of the Zoroastrian with the Indian tenet with regard to the seven *Dwipas* (islands, or continents, rather) as met with in the *Purânas*, namely: "The Dwipas form concentric rings, which, separated by the ocean, surround Jambu Dvipa, which is situated in the centre" (p. 130, vol. I.), and, "according to the Iranian view, the *Karshvar Qaniratha* is likewise situated in the centre of the rest . . . . each of them (the other six *Karshvars*) is a

* p. 129, "Civilization of the Eastern Iranians in Ancient Times."

† *Cf.*, *e.g.*, Vol. I., 4, of the Pablavi Translation; Bdh. xxi., 2-3.

‡ Footnote by Dârâb Dastur Peshotan Sanjânâ, B.A., the translator of Dr. Wilhelm Geiger's work on the "Civilization of the Eastern Iranians."

peculiar individual space, and so they group themselves round (*above*) Qaniratha" (*ibid.* p. 131). Now *Qaniratha* is not, as believed by Geiger and his translator, "the country inhabited by the Iranian tribes," and the other names do not mean "the adjacent territories of foreign nations in the North, South, West, and East" (p. 132), but our globe or Earth. For that which is meant by the sentence which follows the last quoted, namely, that "two *Vorubarshti* and *Voru-Zarshti* lie in the North; two, *Vidadhafshu* and *Tradadhafshu*, in the South; *Savahi* and *Arzahi* in the East and West," is simply the very graphic and accurate description of the "chain" of our planet, the Earth, represented in the book of Dzyan (11) thus:



The Mazdean names given above have only to be replaced by those used in the Secret Doctrine to become an orthodox tenet. The "Earth" (our World), therefore, *is* "tripartite," because the chain of the worlds is situated on three different *planes* above our globe; and it is *septempartite* because of the seven globes or spheres which compose the chain. Hence the further meaning given in Vendidad XIX. 39, showing that "*Qaniratha* alone is combined with *imat*, 'this' (earth), while all other *Karshvares* are combined with the word '*avat*,' 'that' or *those*—upper earths." Nothing could be plainer.

The same may be said of the modern comprehension of all other ancient beliefs.

The Druids understood the meaning of the Sun in Taurus, therefore, when, while all the fires were extinguished on the 1st of November, their sacred and inextinguishable fires alone remained to illumine the horizon, like those of the Magi and the modern Zoroastrians. And like the early Fifth Race and later Chaldees, the Greeks, and again like the Christians, who do the same to this day, without suspecting the real meaning, they greeted the Morning Star—the beautiful Venus-Lucifer.*

* Dr. Kenealy quotes, in his "Book of God," Vallancey, who says "I had not been a week landed in Ireland from Gibraltar, where I had studied Hebrew and Chaldaic under Jews of various countries, when I heard a peasant girl say to boor standing by her "*Teach an Maddin Nag*" (Behold the morning star), pointing to the planet Venus, the *Maddena Nag of* the Chaldeans."

Strabo speaks of an island near to Britannia, "where Ceres and Persephone were worshipped with the same rites as in Samothrace (lib. iv.) and this island was Sacred Ierna," where a perpetual fire was lit. The Druids believed in the rebirth of man, not as Lucian explains: "that the same *spirit* shall animate a new body, not here, but in a different world," but in a series of re-incarnations in this same world; for as Diodorus says, they declared that the souls of men, after determinate periods, would pass into other bodies.*

These tenets came to the Fifth Race Aryans from their predecessors of the Fourth Race, the Atlanteans. They had piously preserved the teachings, which told them how their parent Root-Race, becoming with every generation more arrogant, owing to the acquisition of superhuman powers, had been gradually gliding toward its end. Those records reminded them of the giant intellect of the preceding races as well as of their giant size. One finds the repetition of those records in every age of history, in almost every old fragment which has descended to us from antiquity.

Ælian preserved an extract from Theophrastus written during the days of Alexander the Great. It is a dialogue between Midas, the Phrygian, and Silenus. The former is told of a continent that had existed in times of old, so immense, that Asia, Europe and Africa seemed like poor islands compared with it. *It was the last to produce* animals and plants of gigantic magnitudes. There, said Silenus, men grew to double the size of the tallest man in his (the narrator's) time, and they lived to twice as old an age. They had wealthy cities with temples, and one of such (cities) held more than a million of inhabitants in it, gold and silver being found there in great abundance. . . .

Grote's suggestion that Atlantis was but a myth arisen from a mirage —clouds on a dazzling sky-taking the appearance of islands on a golden sea—is too disingenuous to be even noticed.

A.

Some Statements About the Sacred Islands and Continents in the Classics, Explained Esoterically.

All that which precedes was known to Plato, and to many others. But as no Initiate had the right to divulge and declare all he knew, posterity got only hints. Aiming more to instruct as a moralist than as a geographer and ethnologist or historian, the Greek philosopher merged the history of Atlantis, which covered several million years, into one

* There was a time when the whole world, the totality of mankind, had one religion, and when they were of "one lip." "All the religions of the Earth were at first One and emanated from *one* centre," says Faber very truly.

event which he located on one comparatively small island 3000 stadia long by 2000 wide; (or about 350 miles by 200, which is about the size of Ireland), whereas the priests spoke of Atlantis as a continent vast as "all Asia and Lybia" put together. But, however altered in its general aspect, Plato's narrative bears the impress of truth upon it.* It was not he who invented it, at any rate, since Homer, who preceded him by many centuries, also speaks of the Atlantes (who are our Atlanteans) and of their island in his Odyssey. Therefore the tradition was older than the bard of Ulysses. The Atlantes and the Atlantides of mythology are based upon the Atlantes and the Atlantides of history. Both Sanchoniathon and Diodorus have preserved the histories of those heroes and heroines, however much these accounts may have become mixed up with the mythical element.

In our own day we witness the stupendous fact that such comparatively recent personages as Shakespeare and William Tell are all but denied, an attempt being made to show one to be a *nom de plume*, and the other a person who never existed. What wonder then, that the two powerful races—the Lemurians and the Atlanteans—have been merged into and identified, in time, with a few half mythical peoples, who all bore the same patronymic?

Herodotus speaks of the *Atlantes*—a people of Western Africa which gave its name to Mount Atlas; who were vegetarians, and "whose sleep was never disturbed by dreams"; and who, moreover, "daily cursed the sun at his rising and at his setting because his excessive heat scorched and tormented them."

These statements are based upon moral and psychic facts and not on physiological disturbance. The story of Atlas (*vide supra*) gives the key to it. If the Atlanteans never had their sleep disturbed by dreams, it is because that particular tradition is concerned with the earliest Atlanteans, whose physical frame and brain were not yet sufficiently consolidated, in the physiological sense, to permit the nervous centres to act during sleep. With regard to that other statement—namely, that

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* Plato's veracity has been so unwarrantably impeached by even such friendly critics as Professor Jowett, when the "story of Atlantis" is discussed, that it seems well to cite the testimony of a specialist on the subject. It is sufficient to place mere literary cavillers in a very ridiculous position:—

"If our knowledge of Atlantis was more thorough, it would no doubt appear that in every instance wherein the people of Europe accord with the people of America, they were both in accord with the people of Atlantis. . . . . It will be seen that *in every case where Plato gives us information in this respect as to Atlantis, we find this agreement to exist.* It existed in *architecture*, *sculpture*, *navigation*, *engraving*, *writing*, an *established priesthood*, the *mode of worship*, *agriculture*, and the *construction of roads and canals*; and it is reasonable to suppose that the same correspondence extended down to all the minor details." (Donnelly, "Atlantis," p. 194.)

they daily "cursed the Sun"—this again has nothing to do with the heat, but with the moral degeneration that grew with the race. It is explained in our Commentaries. "They (the sixth sub-race of the Atlanteans) used magic incantations even against the Sun"—failing in which, they cursed it. The sorcerers of Thessaly were credited with the power of calling down the moon, as Greek history assures us. The Atlanteans of the later period were renowned for their magic powers and wickedness, their ambition and defiance of the gods. Thence the same traditions taking form in the Bible about the antediluvian giants and the Tower of Babel, found also in the "Book of Enoch."

Diodorus records another fact or two: the Atlanteans boasted of possessing the land in which all the gods had received their birth; as also of having had Uranus for their first King, he being also the first to teach them astronomy. Very little more than this has come down to us from Antiquity.

The myth of Atlas is an allegory easily understood. Atlas is the old continents of Lemuria and Atlantis, combined and personified in one symbol. The poets attribute to Atlas, as to Proteus, a superior wisdom and an universal knowledge, and especially *a thorough acquaintance with the depths of the ocean:* because both continents bore races instructed by *divine* masters, and because both were transferred to the bottom of the seas, where they now slumber until their next reappearance above the waters. Atlas is the son of an ocean nymph, and his daughter is Calypso—"the watery deep," (*See Hesiod's Theogony*, 507-509, *and Odyssey* 1, 51): Atlantis has been submerged beneath the waters of the ocean, and its progeny is now sleeping its eternal sleep on the ocean floors. The *Odyssey* makes of him the guardian and the "sustainer" of the huge pillars that separate the heavens from the earth (1, 52-53). He is their "supporter." And as both Lemuria, destroyed by submarine fires, and Atlantis, submerged by the waves, perished in the ocean deeps,* Atlas is said to have been compelled to leave the surface of the earth, and join his brother Iapetos in the depths of Tartarus. Sir Theodore Martin is right in interpreting this allegory as meaning, Atlas "standing on the solid floor of the inferior hemisphere of the universe and thus carrying at the same time the *disc* of the earth and the celestial vault—the solid envelope of the superior hemisphere" . . . (*Mémoires de l'Académie des*

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* Christians ought not to object to this doctrine of the periodical destruction of continents by fire and water; for St. Peter speaks of the earth "standing *out of the water*, and *in the water*, which earth, being *overflowed, perished*, but *is now reserved unto fire*"; (*See also the "Lives of Alchemystical Philosophers," p.* 4, *London*, 1815).

Inscriptions, *p.* 176). For Atlas is Atlantis which supports the new continents and their horizons on its "shoulders."

Decharme, in his *Mythologie de la Grèce Antique*, expresses a doubt as to the correctness of Pierron's translation of the Homeric word ἔχει by *sustinet*, as it is not possible to see "how Atlas can support or bear at once several pillars situated in various localities." If Atlas were an individual it would be an awkward translation. But, as he personifies a continent in the west said to support heaven and earth at once (*Æschylus*, "*Prometheus Vinctus*," 351, 429, *etc.*)—*i.e.*, the feet of the giant tread the earth while his shoulders support the celestial vault, an allusion to the gigantic peaks of the Lemurian and Atlantean continents —the epithet "supporter" becomes very correct. The term "conservator" for the Greek word ἔχει, which Decharme, following Sir Theodore Martin, understands as meaning φυλάσσει and ἐπιμελεῖται, does not render the same sense.

The conception was certainly due to the gigantic mountain chain running along the terrestrial border (or disc). These mountain peaks plunged their roots into the very bottom of the seas, while they raised their heads heavenward, their summits being lost in the clouds. The ancient continents had more mountains than valleys on them. Atlas, and the Teneriffe Peak, now two of the dwarfed relics of the two lost continents, were thrice as lofty during the day of Lemuria and twice as high in that of Atlantis. Thus, the Lybians called Mount Atlas "the pillar of Heaven," according to Herodotus (*IV.*, 184), and Pindar qualified the later Ætna as "the celestial pillar" (*Pyth.* 1, 20; *Decharme*, 315). Atlas was an inaccessible island peak in the days of Lemuria, when the African continent had not yet been raised. It is the sole Western relic which survives, *independent*, of the continent on which the Third Race was born, developed and *fell*,* for Australia is now part of the Eastern continent. Proud Atlas, according to esoteric tradition, having sunk one third of its size into the waters, its two parts remained as an heirloom of Atlantis.

This again was known to the priests of Egypt and to Plato himself, the solemn oath of secrecy, which extended even to the mysteries of Neo-Platonism, alone preventing the whole truth from being told.† So

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* This does not mean that Atlas is the locality where it fell, for this took place in Northern and Central Asia; but that Atlas formed part of the continent.

† Had not Diocletian burned the esoteric works of the Egyptians in 296, together with their books on alchemy—"περὶ χυμείας αργύρου καὶ χρυσοῦ"; Cæsar 700,000 rolls at Alexandria, and Leo Isaurus 300,000 at Constantinople (*viiith cent.*); and the Mahomedans all they could lay their sacrilegious hands on—the world might know to-day more of Atlantis than it does. For Alchemy had its birth-place in Atlantis during the Fourth Race, and had only its *renaissance* in Egypt.

secret was the knowledge of the last islands of Atlantis, indeed,—on account of the superhuman powers possessed by its inhabitants, the last direct descendants of the gods or divine Kings, as it was thought—that to divulge its whereabouts and existence was punished by death. Theopompus says as much in his ever-suspected *Meropis*, when he speaks of the Phœnicians as being the only navigators in the seas which wash the Western coast of Africa; and who did it with such mystery that very often they sunk their own vessels to make the too inquisitive foreigners lose all trace of them.

There are those Orientalists and historians—and they form the majority—who, while feeling quite unmoved at the rather crude language of the Bible, and some of the events narrated in it, show great disgust at the *immorality* in the pantheons of India and Greece.* We may be told that before them Euripides, Pindar, and even Plato, express the same; that they too felt irritated with the tales invented—"those miserable stories of the poets," as Euripides expresses it (ἀοιδῶν ὅιδε δυστήνοι λόγοι, *Hercules furens*, 1346, *Dindorf's Edition*).

But there may have been another reason for this, perhaps. To those who knew that there was more than one key to theogonic symbolism, it was a mistake to have expressed it in a language so crude and misleading. For if the educated and learned philosoper could discern the kernel of wisdom under the coarse rind of the fruit, and knew that the latter concealed the greatest laws and truths of psychic and physical nature, as well as the origin of all things—not so with the uninitiated profane. For him the dead letter was *religion;* the interpretation—sacrilege. And this dead letter could neither edify nor make him more perfect, seeing that such an example was given him by his gods. But

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* Professor Max Müller's Lectures—"On the Philosophy of Mythology"—are before us. We read his citations of Herakleitos (460 B.C.), declaring that Homer deserved "to be ejected from public assemblies and flogged;" and of Xenophanes "holding Homer and Hesiod responsible for the popular superstitions of Greece. . . ." and for ascribing "to the gods whatever is disgraceful and scandalous among men . . . unlawful acts, such as theft, adultery, and fraud." Finally the Oxford Professor quotes from Professor Jowett's translation of Plato, where the latter tells Adaimantos (Republic) that "the young man (in the State) should not be told that in committing the worst of crimes, he is far from doing anything outrageous, and that he may chastise his father (as Zeus did with Kronos) . . in any manner that he likes, and in this will only be following the example of the first and greatest of the gods. . . In my opinion, these stories are *not fit to be repeated.*" To this Dr. Max Müller observes that "the Greek religion was clearly a national and *traditional* religion, and, as such, it shared both the advantages and disadvantages *of this form of religious belief*"; while the Christian religion is "an *historical* and, to a great extent, an individual religion, and it possesses the advantage of an authorised codex and of a settled system of faith" (p. 349). So much the worse if it is "historical," for surely Lot's incident with his daughters would only gain, were it "allegorical."

to the philosopher—especially the Initiate—Hesiod's theogony is as *historical* as any history can be. Plato accepts it as such, and gives out as much of its truths as his pledges permitted him.

The fact that the Atlantes claimed Uranos for their first king, and that Plato commences his story of Atlantis by the division of the great continent by Neptune, the grandson of Uranos, shows that there were continents and kings before Atlantis. For Neptune, to whose lot that continent fell, finds on a small island only one human couple made of clay (*i.e.*, the first physical *human* man, whose origin began with the last sub-races of the Third Root-Race). It is their daughter Clito that the god marries, and it is his eldest son *Atlas* who receives for his part the mountain and the continent which was called by his name.

Now all the gods of Olympus, as well as those of the Hindu Pantheon and the Rishis, were the septiform personations (1) of the *noumena* of the intelligent Powers of nature; (2) of Cosmic Forces; (3) of celestial bodies; (4) of gods or Dhyan Chohans; (5) of psychic and spiritual powers; (6) of divine kings on earth (or the incarnations of the gods); and (7) of terrestrial heroes or men. The knowledge how to discern among these seven forms the one that is meant, belonged at all times to the Initiates, whose earliest predecessors had created this symbolical and allegorical system.

Thus while Uranos (or the host representing this celestial group) reigned and ruled over the Second Race and their (then) Continent; Kronos or Saturn governed the Lemurians; and Jupiter, Neptune* and others fought in the allegory for Atlantis, which was the whole earth in the day of the Fourth Race. Poseidonis, or the (last) island of Atlantis "the third step of Idaspati" (or Vishnu) in the mystic language of the secret books—lasted till about 12,000 years ago.† The Atlantes of Diodorus were right in claiming that it was their country, the region surrounding Mount Atlas, where "the gods were born"—*i.e.*, "incarnated." But it was after their fourth incarnation that they became, for the first time, human Kings and rulers.

Diodorus speaks of Uranos as the first king of Atlantis, confusing, either consciously or otherwise, the continents; but, as shown, Plato indirectly corrects the statement. The first astronomical teacher of men was Uranos, because he is one of the seven Dhyan Chohans of that second period or Race. Thus also in the second Manvantara

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* Neptune or Poseidon is the Hindu Idaspati, identical with Narâyana (the mover on the waters) or Vishnu, and like this Hindu god he is shown crossing the whole horizon *in three* steps. Idaspati means also "the master of the waters.'

† Bailly's assertion that the 9,000 years mentioned by the Egyptian priests do not represent "solar years" is groundless. Bailly knew nothing of geology and its calculations; otherwise he would have spoken differently.

(that of Swârochisha), among the seven sons of the Manu, the presiding gods or Rishis of that race, we find *Jyotis*,* the teacher of astronomy (Jyotisha), one of the names of Brahmâ. And thus also the Chinese revere *Tien* (or the sky, Ouranos), and name him as their first teacher of astronomy. Uranos gave birth to the Titans of the Third Race, and it is they who (personified by Saturn-Kronos) mutilated him. For as it is the Titans who *fell into generation*, when "creation *by will* was superseded by physical procreation," they needed Uranos no more.

And here a short digression must be permitted and pardoned. In consequence of the last scholarly production of Mr. Gladstone in the *Nineteenth Century*, "The Greater Gods of Olympos," the ideas of the general public about Greek Mythology have been still further perverted and biassed. Homer is credited with an inner thought, which is regarded by Mr. Gladstone as "the true key to the Homeric conception," whereas this "key" was merely a *blind*. Poseidon "is indeed essentially of the earth earthy . . . . strong and self-asserting, sensual and intensely jealous and vindictive," — but this is because he symbolises the Spirit of the Fourth Root-Race, the ruler of the Seas, that race which lives above the surface of the seas (λίμνη, Il. xxiv., 79), which is composed of the giants, the children of Eurymedon, the race which is the father of Polyphemus, the Titan and *one-eyed* Cyclops. Though Zeus reigns over the Fourth Race, it is Poseidon who rules, and who is the true key to the triad of the Kronid Brothers and to our *human* races. Poseidon and Nereus *are one:* the former the ruler or spirit of Atlantis before the beginning of its submersion, the latter, after. Neptune is the titanic strength of the *living* race; Nereus, its spirit reincarnated in the subsequent Fifth or Aryan Race: and this is what the great Greek scholar of England has not yet discovered, or even dimly perceived. And yet he makes many observations upon the "artfulness" of Homer, who never names Nereus, at whose designation we arrive . . . . only through the patronymic of the Nereids!

Thus the tendency of even the most erudite Hellenists is to confine their speculations to the exoteric images of mythology and to lose sight of their inner meaning: and it is remarkably illustrated in the case of the Right Hon. W. E. Gladstone, as we have shown. While almost the most conspicuous figure of our age as a statesman, he is at the same time one of the most cultured scholars England has given birth to. Grecian literature has been the loving study of his life, and he has found time amid the bustle of public affairs to enrich contemporary literature with contributions to Greek scholarship which will make his name famous through coming generations. At the same time, as his sincere

* See *Matsya Purâna*, which places him among the seven Prajâpatis of the period.

admirer, the present writer cannot but feel a deep regret that posterity, while acknowledging his profound erudition and splendid culture, will yet, in the greater light which *must* then shine upon the whole question of symbolism and mythology, judge that he has failed to grasp the spirit of the religious system which he has often criticised from the dogmatic Christian standpoint. In that future day it will be perceived that the esoteric key to the mysteries of the Christian as well as of the Grecian theogonies and Sciences, is the *Secret Doctrine* of the pre-historic nations, which, along with others, he has denied. It is that Doctrine alone which can trace the kinship of all human religious speculations or even so-called *Revelations*, and it is this teaching which infuses the Spirit of life into the lay figures on the Mounts of Meru, Olympus, Walhalla, or Sinai. If Mr. Gladstone were a younger man, his admirers might hope that his scholastic studies would be crowned by the discovery of this underlying truth. As it is, he but wastes the golden hours of his declining years in futile disputations with that giant free-thinker, Col. Ingersoll, each fighting with the weapons of exoteric temper, drawn from the arsenals of *ignorant* LITERALISM. These two great controversialists are equally blind to the true esoteric meaning of the texts which they hurl at each other's head like iron bullets, while the world alone suffers by such controversies: since the one helps to strengthen the ranks of materialism, and the other those of blind Sectarianism and of the dead letter. And now we may return once more to our immediate subject.

Many a time Atlantis is spoken of under another name, one unknown to our commentators. The *power of names* is great, and was known since the first men were instructed by the *divine* masters. And as Solon had studied it, he translated the "Atlantean" names into names devised by himself. In connection with the continent of Atlantis, it is desirable to bear in mind that the accounts which have come down to us from the old Greek writers contain a confusion of statements, some referring to the Great Continent and others to the last small island of Poseidonis. It has become customary to take them all as referring to the latter only, but that this is incorrect is evident from the incompatibility of the various statements as to the size, etc., of "Atlantis."

Thus, in the Timæus and Critias, Plato says, that the plain surrounding the city was itself surrounded by mountain chains. . . . . And the plain was smooth and level, and of an oblong shape, lying north and south, three thousand stadia in one direction and two thousand in the other. . . . . They surrounded the plain by an enormous canal or dike, 101 feet deep, 606 feet broad, and 1,250 miles in length.

Now in other places the entire size of the *island* of Poseidonis is given as about the same as that assigned here to the "*plain* around the

city" alone. Obviously, one set of statements refers to the great continent, and the other to its last remnant—Plato's island.

And, again, the standing army of Atlantis is given as upwards of a million men; its navy as 1,200 ships and 240,000 men. Such statements are quite inapplicable to a small island state, of about the size of Ireland!

The Greek allegories give to Atlas, or Atlantis, seven daughters (seven sub-races), whose respective names are Maia, Electra, Taygeta, Asterope, Merope, Alcyone, and Celæno. This ethnologically, as they are credited with having married gods and with having become the mothers of famous heroes, the founders of many nations and cities. Astronomically, the Atlantides have become the seven Pleiades (?) In occult science the two are connected with the destinies of nations, those destinies being shaped by the past events of their early lives according to Karmic law.

Three great nations claimed in antiquity a direct descent from the kingdom of Saturn or Lemuria (confused already several thousands of years before our era with Atlantis): and these were the Egyptians, the Phœnicians (*vide* Sanchoniathon), and the old Greeks (*vide* Diodorus, after Plato). But the oldest civilized country of Asia—India—can be shown to claim the same descent likewise. Sub-races guided by Karmic law or destiny repeat unconsciously the first steps of their respective mother-races. As the comparatively fair Brahmins have come—when invading India with its dark-coloured Dravidians—from the North, so the Aryan Fifth Race must claim its origin from northern regions. The occult sciences show that the founders (the respective groups of the seven Prajâpatis) of the Root Races have all been connected with the Pole Star. In the Commentary we find:—

"*He who understands the age of Dhruva* who measures* 9090 *mortal years, will understand the times of the pralayas, the final destiny of nations, O Lanoo.*"

Moreover there must have been a good reason why an Asiatic nation should locate its great progenitors and saints in the *Ursa Major*, a *northern constellation*. It is 70,000 YEARS, HOWEVER, SINCE THE POLE OF THE EARTH POINTED TO THE FURTHER END OF URSA MINOR'S TAIL; and many more thousand years since the seven Rishis could have been identified with the constellation of Ursa Major.

The Aryan race was born and developed in the far north, though after the sinking of the continent of Atlantis its tribes emigrated further south into Asia. Hence Prometheus is son of Asia, and Deukalion, his son, the Greek Noah—he who created men out of the stones of mother

* The equivalent of this name is given in the original.

earth—is called a northern Scythe, by Lucian, and Prometheus is made the brother of Atlas and is tied down to Mount Caucasus amid the Snows.*

Greece had her *Hyperborean* as well as her *Southern* Apollo. Thus nearly all the gods of Egypt, Greece, and Phœnicia, as well as those of other Pantheons, are of a northern origin and originated in Lemuria, towards the close of the Third Race, after its full physical and physiological evolution had been completed.† All the "fables" of Greece were built on historical facts, if that history had only passed unadulterated by myths to posterity. The "one-eyed" Cyclopes, the giants fabled as the sons of *Cœlus* and *Terra*—three in number, according to Hesiod—were the last three sub-races of the Lemurians, the "one-eye" referring to the Wisdom eye ‡; for the two front eyes were fully developed as physical organs only in the beginning of the Fourth Race. The allegory of Ulysses, whose companions were devoured while the king of Ithaca was saved by putting out with a fire-brand the eye of Polyphemus, is based upon the psycho-physiological atrophy of the "third" eye. Ulysses belongs to the cycle of the heroes of the Fourth Race, and, though a "sage" in the sight of the latter, must have been a profligate in the opinion of the pastoral Cyclopes.§ His adventure with the latter —a savage gigantic race, the antithesis of cultured civilization in the Odyssey—is an allegorical record of the gradual passage from the Cyclopean civilization of stone and colossal buildings to the more sensual and physical culture of the Atlanteans, which finally caused the last of

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* Deukalion is said to have brought the worship of Adonis and Osiris into Phœnicia. Now the worship is that of the Sun, lost and found again in its astronomical significance. It is only at the Pole where the Sun dies out for such a length of time as six months, for in latitude 68° it remains *dead* only for forty days, as in the festival of Osiris. The two worships were born in the north of Lemuria, or on that continent of which Asia was a kind of broken prolongation, and which stretched up to the Polar regions. This is well shown by de Gebelin's "*Allégories d'Orient*," p. 246, and by Bailly; though neither Hercules nor Osiris are *solar myths*, save in one of their seven aspects.

† The Hyperboreans, now regarded as mythical, were described (*Herod*, *IV*., 33-35; *Pausanias*, 1, 31, 2; V., 7, 8; *ad* X., 5, 7, 8) as the beloved priests and servants of the gods, and of Apollo chiefly.

‡ The Cyclopes are not the only "one-eyed" representatives in tradition. The Arimaspes were a Scythian people, and were also credited with but one eye. (*Géographie ancienne*, *Vol. II*, *p*. 321.) It is they whom Apollo destroyed with his shafts. (*See supra*.)

§ Ulysses was wrecked on the isle of Ææa, where Circe changed all his companions into pigs for *their voluptuousness;* and after that he was thrown into Ogygia, the island of Calypso, where for some seven years he lived with the nymph in illicit connection (*Odyssey and elsewhere*). Now Calypso was a daughter of *Atlas* (*Odys. Book XII.*), and all the traditional ancient versions, when speaking of the Isle of Ogygia, say that it was very distant from Greece, and right in the middle of the ocean: thus identifying it with Atlantis.

the Third Race to lose their all-penetrating *spiritual* eye. That other allegory, which makes Apollo kill the Cyclops to avenge the death of his son Asclepios, does not refer to the three races represented by the three sons of Heaven and Earth, but to the Hyperborean Arimaspian Cyclopes, the last of the race endowed with the "Wisdom-eye." The former have left relics of their buildings everywhere, in the south as much as in the north; the latter, were confined to the north solely. Thus Apollo —pre-eminently the god of the Seers, whose duty it is to punish desecration—killed them—his shafts representing human passions, fiery and lethal—and hid his shaft behind a mountain in the Hyperborean regions. (*Hygin. "Astron. Poétique," Book ii. c.* 15). Cosmically and astronomically this Hyperborean god is the Sun personified, which during the course of the sidereal year (25,868 y.) changes the climates on the earth's surface, making of tropical, frigid regions, and *vice versâ*. Psychically and spiritually his significance is far more important. As Mr. Gladstone pertinently remarks in his "Greater Gods of Olympos," "the qualities of Apollo (jointly with Athenê) are impossible to be accounted for without repairing to sources, which lie beyond the limit of the traditions most commonly explored for the elucidation of the Greek mythology." (*Nineteenth Century*, July, 1887.)

The history of Latona (Leto), Apollo's mother, is most pregnant in various meanings. Astronomically, Latona is the polar region and the night, giving birth to the Sun, Apollo, Phœbus, etc. She is born in the Hyperborean countries wherein all the inhabitants were priests of her son, celebrating his resurrection and descent to their country every nineteen years at the renewal of the lunar cycle (*Diod. Sic. II.* 307). Latona is the Hyperborean Continent, and its race—geologically.*

* To make a difference between Lemuria and Atlantis, the ancient writers referred to the latter as the northern or Hyperborean Atlantis, and to the former as the southern. Thus Apollodorus says (*Mythology, Book II.*): "The golden apples carried away by Hercules are not, as some think, in Lybia; they are in the Hyperborean Atlantis." The Greeks naturalised all the gods they borrowed and made Hellenes of them, and the moderns helped them. Thus also the mythologists have tried to make of Eridan the river Po, in Italy. In the myth of Phaeton it is said that at his death his sisters dropped hot tears which fell into Eridan and were changed into amber! Now amber is found only in the northern seas, in the Baltic. Phaeton, meeting with his death while carrying heat to the frozen stars of the boreal regions, awakening at the Pole the Dragon made rigid by cold, and being hurled down into the Eridan, is an allegory referring directly to the changes of climate in those distant times when, from a frigid zone, the polar lands had become a country with a moderate and warm climate. The usurper of the functions of the sun, Phaeton, being hurled into the Eridan by Jupiter's thunderbolt, is an allusion to the second change that took place in those regions when, once more, the land where "the magnolia blossomed" became the desolate forbidding land of the farthest north and eternal ices. This allegory covers then the events of two *pralayas;* and if well understood ought to be a demonstration of the enormous antiquity of the human races.

When the astronomical meaning cedes its place to the spiritual and divine—Apollo and Athenê transforming themselves into the form of *birds*, the symbol and glyph of the higher divinities and angels—then the bright god assumes divine creative powers. Apollo becomes the personification of Seership, when he sends the astral double of Æneas to the battle field (Il. 431-53), and has the gift of appearing to his Seers without being visible to other persons present—(Iliad, xvii., 322-36)—a gift, however, shared by every high Adept.

The King of the Hyperboreans was, therefore, the son of Boreas, the north-wind, and the High Priest of Apollo. The quarrel of Latona with Niobe (the Atlantean race)—the mother of seven sons and seven daughters personifying the seven sub-races of the Fourth Race and their seven branches (see Apollodorus for this number)—allegorizes the history of the two continents. The wrath of "the sons of god," or of "Will and Yoga," at seeing the steady degradation of the Atlanteans was great (*See "The Sons of God and the Sacred Island"*); and the destruction of the "children of Niobe" by the children of Latona—Apollo and Diana, the deities of light, wisdom and purity, or the Sun and Moon astronomically, whose influence causes changes in the earth's axis, deluges and other cosmic cataclysms—is thus very clear.* The fable about the

* So occult and mystic is one of the aspects of Latona that she is made to reappear even in *Revelation* (*xii.*) as the woman clothed with the Sun (Apollo) and the Moon Diana) under her feet, who being with child "cries, travailing in birth, pained to be delivered." A great red Dragon, etc., stands before the woman ready to devour the child. She brings forth the man child who was to rule all nations with a rod of iron, and who was caught unto the throne of God (the Sun). The woman fled to the wilderness still pursued by the Dragon, who flees again, and casts out of his mouth water as a flood, when the earth helped the woman and swallowed the flood; and the Dragon went to make war with the remnant of her seed who keep the commandment of God, etc. (*See xii.*, 1, 17.) Anyone, who reads the allegory of Latona pursued by the revenge of jealous Juno, will recognise the identity of the two versions. Juno sends Python, the Dragon, to persecute and destroy Latona and devour her babe. The latter is Apollo, the Sun, for "the man-child, who was to rule all nations with a rod of iron" of *Revelation*, is surely not the meek "Son of God," Jesus, but the physical Sun, "who rules all nations"; the Dragon being the North Pole, gradually chasing the early Lemurians from the lands which became more and more Hyperborean and unfit to be inhabited by those who were fast developing into physical men, for they now had to deal with the climatic variations. The Dragon will not allow Latona "to bring forth" —(the Sun to appear). "She is driven from heaven, and finds no place where she can bring forth," until Neptune (the ocean), moved with pity, makes immovable the floating isle of Delos (the nymph Asteria, hitherto hiding from Jupiter under the waves of the ocean) on which Latona finds refuge and where the bright god Δήλιος is born, the god, who no sooner appears than he kills Python, the cold and frost of the Arctic region, in whose deadly coils all life becomes extinct. In other words, Latona-Lemuria is transformed into Niobe-Atlantis, over which her son Apollo, or the Sun, reigns—with an iron rod, truly, since Herodotus makes the Atlantes *curse* his too great heat. This allegory is reproduced in its other mystic meaning (another of the seven keys) in the

never-ceasing tears of Niobe, whose grief causes Zeus to change her into a fountain—Atlantis covered with water—is no less graphic as a symbol. Niobe, let it be remembered, is the daughter of one of the Pleiades (or Atlantides) the *grand-daughter* of Atlas therefore, (*See "Metamorphoses of Ovid," Book VI.*), because she represents the last generations of the doomed continent.

A true remark, that of Bailly, which says that Atlantis had an enormous influence on antiquity. "If these names," he adds, "are mere allegories, then all that those fables contain of truth comes from Atlantis; if the fable is a real tradition—however altered—then the whole of the ancient history is still in it." (*Lettres sur l'Atlantide, p.* 137.)

So much so, that all ancient writings—prose and poetry—are full of the reminiscences of the Lemuro-Atlanteans, the first *physical* races, though the Third and the Fourth in number. Hesiod records the tradition about the men of the age of Bronze, whom Jupiter had made out of ash-wood and who had hearts harder than diamond. Clad in bronze from head to foot they passed their lives in fighting. Monstrous in size, endowed with a terrible strength, invincible arms and hands descended from their shoulders, says the poet (*Hesiod, in oper. and dieb. v.* 143). Such were the giants of the first physical races. The Iranians have a reference to the later Atlanteans in Yasna ix. 15. Tradition maintains that the "Sons of God," or the great Initiates of the Sacred Island, took advantage of the Deluge, to rid the earth of all the Sorcerers among the Atlanteans. The said verse addresses Zoroaster as one of the "Sons of God."—It says: "Thou, O Zarathustra, didst make all demons (*i.e.*, Sorcerers), who before roamed the world in human forms, conceal themselves in the earth" (*i.e.*, helped them to get submerged).

The Lemurians, as also the early Atlanteans, were divided into two distinct classes—the "Sons of Night" or Darkness, and the "Sons of the Sun," or Light. The old books tell us of terrible battles between the two, when the former, leaving their land of Darkness, from whence the Sun departed for long months, descended from their inhospitable regions and "tried to wrench the lord of light" from their better favoured brothers of the equatorial regions. We may be told that the ancients knew nothing of the long night of six months' duration in the Polar regions. Even Herodotus, more learned

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chapter just cited of the *Apocalypse*. Latona became a powerful goddess indeed, and saw her son receive worship (solar worship) in almost every fane of antiquity. In his occult aspect Apollo is patron of Number 7. He is born on the seventh of the month, and the swans of Myorica swim seven times around Delos singing that event; he is given seven chords to his Lyre—the seven rays of the sun and the seven forces of nature. But this only in the astronomical meaning, whereas the above is purely geological.

than the rest, only mentions a people who *slept* for six months in the year, and remained awake the other half. Yet the Greeks knew well that there was a country in the north where the year was divided into a day and night of six months' duration each, for Pliny says so in his Fourth Book, c. 12. They speak of the Cimmerians and of the Hyperboreans, and draw a distinction between the two. The former inhabited the *Palus Mæotis* (between 45° and 50° latitude). Plutarch explains that they were *but a small portion of a great nation* driven away by the Scythians, which nation stopped near Tanais, *having crossed Asia.* "These warlike multitudes lived formerly on the ocean shores, in dense forests, and *under a tenebrous sky.* There the pole is almost touching the head, there *long nights and days divide the year*" (*in Mario*). As to the Hyperboreans, these peoples, as expressed by Solinus Polyhistor (*c.* 16), "sow in the morning, reap at noon, gather their fruits in the evening, and store them during the night in their caves."

Even the writers of the *Zohar* knew of the fact (as shown in iii., fol. 10*a*), as it is written: "In the Book of Hammannunah, the Old, we learn . . . . there are some countries of the earth which are lightened, whilst others are in darkness; these have the day, when for the former it is night; and *there are countries in which* it is constantly day, or in which at least the night continues only some instants." (Isaac Myer's "*Qabbalah*," p. 139).

The island of *Delos*, the Asteria of the Greek mythology, was never in Greece, a country which, in its day, was not yet in existence, not even in its molecular form. Several writers have shown that it represented a country or an island, far larger than the small dots of land which became Greece. Both Pliny and Diodorus Siculus place it in the Northern seas. One calls it *Basilea* or "royal" (*Vol. II., p.* 225 *of Diod.*); the other, Pliny, names it *Osericta* (*Book xxxvii, c.* 2), a word, according to Rudbeck (*Vol. I., p.* 462-464), having had "a significance in the northern languages, equivalent to the Island of the *divine* Kings or god-Kings," or again the "royal island of the gods," because the gods were born there, *i.e.*, the divine dynasties of the kings of Atlantis proceeded from that place. Let geographers and geologists seek for it among that group of islands discovered by Nordenskiöld on his *Vega* voyage in the arctic regions.* The secret books inform us that *the climate has changed in those regions more than once* since the first men inhabited those now almost inaccessible latitudes. They were a paradise before they became hell;

* These islands were "found strewn with fossils of horses, sheep, oxen, etc., among gigantic bones of elephants, mammoths, rhinoceroses," etc. If there was no man on earth at that period "how came horses and sheep to be found in company with the huge antediluvians?" asks a master in a letter. ("*Esoteric Buddhism*," 67). The reply is given above in the text.

the dark Hades of the Greeks and the cold realm of Shades where the Scandinavian Hel, the goddess-Queen of the country of the dead, "holds sway deep down in Helheim and Niflheim." Yet, it was the birth-place of Apollo, who was the brightest of gods, in heaven—astronomically—as he was the most enlightened of the divine kings who ruled over the early nations, in his human meaning. The latter fact is borne out in the *Iliad IV.*, 239-62, *vide* "The Greater gods"—wherein Apollo is said to have appeared four times in his own form (as the god of the four races) and six times in human form, *i.e.*, as connected with the divine Dynasties of the earlier unseparated Lemurians.

It is those early mysterious peoples, their countries (which have now become uninhabitable), as well as the name given to man both dead and alive, which have furnished an opportunity to the ignorant Church fathers for inventing a hell, which they have transformed into a burning instead of a freezing locality.*

It is, of course, evident that it is neither the Hyperboreans, nor the Cimmerians, the Arimaspes, nor even the Scyths—known to and communicating with the Greeks—who were our Atlanteans. But they were all the descendants of their last sub-races. The Pelasgians were certainly one of the root-races of future Greece, and were a remnant of a sub-race of Atlantis. Plato hints as much in speaking of the latter, whose name it is averred came from *pelagus*, the great sea. Noah's Deluge is astronomical and allegorical, but it is not mythical, for the story is based upon the same archaic tradition of men—or rather of nations—which were saved during the cataclysms, in canoes, arks, and ships. No one would presume to say that the Chaldean Xisuthrus, the Hindu Vaivasvata, the Chinese Peirun—the "beloved of the gods," who rescued him from the flood in a canoe—or the Swedish Belgamer, for whom the gods did the same in the north, are all identical as a personage. But their legends have all sprung from the catastrophe which involved both the continent and the island of Atlantis.

The allegory about the antediluvian giants and their achievements in Sorcery is no myth. Biblical events *are* revealed indeed. But it is neither by the voice of God amid thunder and lightning on Mount

* A good proof that all the gods, and religious beliefs, and myths have come from the north, which was also the cradle of *physical* man, lies in several suggestive words which have originated and remain to this day among the northern tribes in their primeval significance; but although there was a time when all the nations were "of one lip," these words have received a different meaning with the Greeks and Latins. One such word is *Mann*, *Man*, a living being, and *Manes*, dead men. The Laplanders call their corpses to this day *manee*, (*Voyage de Rénard en Laponie* I., 184). Mannus is the ancestor of the German race; the Hindu *Manu*, the thinking being, from *man*; the Egyptian *Menes*; and *Minos*, the King of Crete, judge of the infernal regions after his death—all proceed from the same root or word.

Sinai, nor by a divine finger tracing the record on tablets of stone, but simply through tradition *viâ* pagan sources. It was not surely the Pentateuch that Diodorus was repeating when he wrote upon the Titans—the giants born of Heaven and Earth, or, rather, born of the Sons of God who took to themselves for wives the daughters of men who were fair. Nor was Pherecydes quoting from Genesis when giving details on those giants which are not to be found in the Jewish Scriptures. He says that the Hyperboreans were of the race of the Titans, which race descended from the earliest giants, and that it was that Hyperborean region which was the birth-place of the first giants. The Commentaries on the sacred books explain that the said region was the far north, the polar lands now, the pre-Lemurian earliest continent, embracing once upon a time the present Greenland, Spitzbergen, Sweden, Norway, etc.

But who were the *Nephilim* of Genesis vi. 4? There were Palæolithic and Neolithic men in Palestine ages before the events recorded in the book of the Beginnings. The theological tradition identifies these Nephilim with hairy men or Satyrs, the latter being mythical in the Fifth Race and the former historical in both the Fourth and Fifth Races. We have stated elsewhere what the prototypes of these Satyrs were, and have spoken of the bestiality of the early and later Atlantean race. What is the meaning of Poseidon's amours under such a variety of *animal* forms? He became a dolphin to win Amphitrite; a horse, to seduce Ceres; a ram, to deceive Theophane, etc., etc. Poseidon is not only the personation of the Spirit and Race of Atlantis, but also of the vices of these giants. Gesenius and others devote an enormous space to the meaning of the word *Nephilim* and explain very little. But Esoteric records show these hairy creatures to be the last descendants of those Lemuro-Atlantean races, which begot children on female animals, of species now long extinct; thus producing *dumb* men, "monsters," as the Stanzas have it.

Now mythology, built upon Hesiod's Theogony, which is but a poetised record of actual traditions, or oral history, speaks of three giants, called Briareus, Kottos, and Gyges, living in a dark country where they were imprisoned by Kronos for their rebellion against him. All the three are endowed by myth with an hundred arms and fifty heads, the latter standing for races, the former for sub-races and tribes. Bearing in mind that in mythology every personage almost is a god or demi-god, and also a king or simple mortal in his second aspect;* and

* Thus, for instance, Gyges is a hundred-armed and fifty-headed monster, a demi-god in one case, and a Lydian, the successor of Candaules, king of the country, in another version. The same is found in the Indian Pantheon, where Rishis and the Sons of Brahmâ are reborn as mortals.

that both stand as symbols for lands, islands, powers of nature, elements, nations, races and sub-races, the esoteric Commentary will become comprehensible. It says that the three giants are three polar lands which have changed form several times, at each new cataclysm, or disappearance of one continent to make room for another. The whole globe is convulsed periodically; and has been so convulsed, since the appearance of the First Race, four times. Yet, though the whole face of the earth was transformed thereby each time, the conformation of the arctic and antarctic poles has but little altered. The polar lands unite and break off from each other into islands and peninsulas, yet remain ever the same. Therefore northern Asia is called the "eternal or perpetual land," and the Antarctic the "ever living" and "the concealed"; while the Mediterranean, Atlantic, Pacific and other regions disappear and reappear in turn, into and above the great waters.

From the first appearance of the great continent of Lemuria, the three polar giants had been imprisoned in their circle by Kronos. Their gaol is surrounded by a wall of bronze, and the exit is through gates fabricated by Poseidon (or Neptune, hence by the seas), which they cannot cross; and it is in that damp region, where eternal darkness reigns, that the three brothers languish. The Iliad (viii., 13) makes of it the Tartaros. When the gods and Titans rebelled in their turn against Zeus—the deity of the Fourth Race—the father of the gods bethought himself of the imprisoned giants in order to conquer the gods and Titans, and to precipitate the latter into Hades; or, in clearer words, to have Lemuria hurled amid thunder and lightning to the bottom of the seas, so as to make room for Atlantis, which was to be submerged and perish in its turn.* The geological upheaval and deluge of Thessaly was a repetition on a small scale of the great cataclysm; and, remaining impressed on the memory of the Greeks, was merged by them into, and confused with, the general fate of Atlantis. So, also, the war between the Râkshasas of Lanka and the Bharateans, the melée of the Atlanteans and Aryans in their supreme struggle, or the conflict between the Devs and Izeds (or Peris), became, ages later, the struggle of Titans, separated into two inimical camps, and still later the war between the angels of God and the angels of Satan. Historical facts became theological dogmas. Ambitious scholiasts, men of a small sub-race born but yesterday, and one of the latest issues of the Aryan stock, took upon themselves to overturn the religious

* The continents perish in turn by *fire* and *water*: either through earthquakes and volcanic eruptions, or by sinking and the great displacement of waters. Our continents have to perish owing to the former cataclysmal process. The incessant earthquakes of this and the past years may be a warning.

thought of the world, and succeeded. For nearly two thousand years they impressed thinking Humanity with the belief in the existence of Satan.

But as it is now the conviction of more than one Greek scholar—as it was that of Bailly and Voltaire—that Hesiod's theogony was based upon historical facts (*see Decharme's Mythol. de la Grèce Antique*), it becomes easier for the occult teachings to find their way into the minds of thoughtful men, and therefore are these passages from mythology brought forward in our discussion upon modern learning in this *Addendum*.

Such symbolisms as are found in all the exoteric creeds, are so many landmarks of prehistoric truths. The sunny, happy land, the primitive cradle of the earliest human races, has become several times since then hyperborean and Saturnine*; thus showing the Golden Age and reign of Saturn from multiform aspects. It was many-sided in its character indeed—climatically, ethnologically and morally. For, the Third, Lemurian Race must be physiologically divided into the early androgynous and the later bi-sexual race; and the climate of its dwelling places and continents into that of an eternal spring and eternal winter, into life and death, purity and impurity. The Cycle of legends is ever being transformed on its journey by popular fancy. Yet it may be cleansed from the dross it has picked up on its way through many nations and through the countless minds which have added their own exuberant additions to the original facts. Leaving for a while the Greek interpretations we may seek for some more corroborations of the latter in the scientific and geological proofs.

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* Denis, the geographer, tells us that the great sea North of Asia was called glacial, or *Saturnine* (*v.* 35). Orpheus (*v.* 1077) and Pliny (*Book IV.*, *c.* 16) corroborate the statement by showing that it is its giant inhabitants who gave it the name. And the Secret Doctrine explains both assertions by telling us that all the continents were formed from North to South; and that as the sudden change of climate dwarfed the race that had been born on it, arresting its growth, so, several degrees southward, various conditions had always produced the tallest men in every new humanity, or race. We see it to this day. The tallest men now found are those in Northern countries, while the smallest are Southern Asiatics, Hindus, Chinamen, Japanese, etc. Compare the tall Sikhs and Punjabees, the Afghans, Norwegians, Russians, Northern Germans, Scotchmen, and the English, with the inhabitants of central India and the average European on the continent. Thus also the giants of Atlantis, and hence the Titans of Hesiod, are all Northerners.

§ VII.

SCIENTIFIC AND GEOLOGICAL PROOFS OF THE EXISTENCE OF SEVERAL SUBMERGED CONTINENTS.

It may not be amiss—for the benefit of those who resolve the tradition of a lost Miocene Atlantis into an "antiquated myth," to append a few scientific admissions on this point. Science, it is true, is largely indifferent to such questions. But there are Scientists ready to admit that, in any case, a cautious agnosticism as to geological problems concerning the remote past is far more philosophical than *a priori* denial, or even hasty generalizations on insufficient data.

Meanwhile two very interesting instances, that have been lately met with, may be pointed out as "confirming" certain passages in the letter of a Master, published in "Esoteric Buddhism." The eminence of the authorities will not be questioned :—

Extract from p. 61 of "Esoteric Buddhism."

No. I.

"The sinking of the Atlantis (the group of continents and islands) began during the Eocene period . . . . and it culminated in the Miocene, first in the *final disappearance of the largest, an event coincident with the elevation of the Alps*, and second in the sinking of the last of the fair islands mentioned by Plato."

Extract from a Lecture by W. Pengelly, F.R.S., F.G.S.

No. I.

"Was there, as some have believed, an Atlantis—a continent or Archipelago of large islands occupying the area of the North Atlantic? There is, perhaps, nothing unphilosophical in the hypothesis. For since, as geologists state, '*The Alps have acquired* 4,000 *and even in some places more than* 10,000 *feet of their present altitude since the commencement of the Eocene epoch*' (Lyell's Principles 2nd Ed. p. 256.)—a *post-Miocene depression might have carried the hypothetical Atlantis into almost abysmal depths.*"*

* Having already given several instances of the vagaries of Science, it is delightful to find such *agreement* in this particular case. Read in connection with the scientific admission (cited elsewhere) of the geologists' ignorance of even the approximate duration of periods, the following passage is highly instructive: "We are not yet able to assign an *approximate* date for the most recent epoch at which our Northern Hemisphere was covered with glaciers. According to Mr. Wallace, this epoch *may* have occurred *seventy thousand years* ago, while others would assign to it an antiquity of at least *two hundred thousand* years, and there are yet others who urge strong arguments on behalf of the opinion that a *million of years* is barely enough to have produced the changes which have taken place since that event." (Fiske, "*Cosmic*

No. 2.

"Lemuria cannot any more be confounded with the Atlantis continent than Europe with America. Both sank and were drowned with all their 'gods'; yet, between the two catastrophes a short period of about some 700,000 years elapsed; Lemuria flourishing and ending her career just about that trifling lapse of time before the early *Eocene* Age, since its Race was the Third. Behold *the relics of that once great race in some of the flat-headed aborigines of your* AUSTRALIA." ("Esoteric Buddhism," p. 55.)

No. 2.

"It would be premature to say, because no evidence has yet been adduced, *that men may not have existed in the Eocene Age*, especially as it can be shown that *a race of men, the lowest we know of, co-exists with that remnant of the Eocene flora which still survives on the continent and islands of Australia.*" (Extract from an article in "Popular Science Review," Vol. V. p. 18, by Professor Seemann, Ph.D. F.L.S., P.A.S.).

Hæckel, who fully accepts the reality of a former Lemuria, also regards the *Australians as direct descendants of the Lemurians.* "Persistent forms (of both his Lemurian stems,) are in all probability still surviving . . . Papuans and Hottentots . . . *Australians* . . . one division of the Malays."

With regard to a former civilization, of which a *portion* of these degraded Australians are the last surviving offshoot, the opinion of Gerland is strongly suggestive. Commenting upon the religion and mythology of the tribes, he writes, "The statement that the Australian civilization (?) indicates a *higher grade*, is nowhere more clearly proved than here, where *everything resounds like the expiring voices of a previous and richer age.* The idea that the Australians have no religion or mythology is thoroughly false. But this religion is certainly *quite deteriorated.*" (Cited in Schmidt's "*Doctrine of Descent of Darwinism*," pp. 301-2.) As to his other statement, namely, that the Australians are a "division of the Malays" (*Vide* his ethnological theories in the "*Pedigree of Man*"), Hæckel is in error, if he classes the Australians with the rest. The Malays and Papuans are a *mixed* stock, resulting from the intermarriages of the low Atlantean sub-races with the Seventh sub-race of the Third Root-Race. Like the Hottentots, they are of indirect *Lemuro-Atlantean* descent. It is a most suggestive fact—to those concrete thinkers who demand a *physical* proof of Karma—that the lowest races of men are now rapidly dying out; a phenomenon largely due to an extraordinary sterility setting in among the women, from the time that they were first approached by the Europeans. A process of decimation is taking

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Philosophy," *Vol.* II., p. 304). Prof. Lefèvre, again, gives us as *his* estimate 100,000 years. Clearly, then, if modern Science is unable to estimate the date of so comparatively recent an era as the Glacial Epoch, it can hardly impeach the Esoteric Chronology of Race-Periods and Geological Ages.

place all over the globe, among those races, whose "time is up" — among just those stocks, be it remarked, which esoteric philosophy regards as the senile representatives of lost archaic nations. It is inaccurate to maintain that the extinction of a lower race is *invariably* due to cruelties or abuses perpetrated by colonists. Change of diet, drunkenness, etc., etc., have done much; but those who rely on such data as offering an all-sufficient explanation of the crux, cannot meet the phalanx of facts now so closely arrayed. "Nothing," says even the materialist Lefèvre, "can save *those that have run their course*. . . . It would be necessary to extend their *destined cycle*. . . . *The peoples that have been most spared* . . . *Hawaiians or Maories, have been no less decimated than the tribes massacred or tainted by European intrusion*." ("*Philosophy*," p. 508.)

True; but is not the phenomenon here confirmed of the operation of CYCLIC LAW difficult to account for on materialist lines? Whence the "destined cycle" and the order here testified to? Why does this (Karmic) sterility attack and root out certain races at their "appointed hour"? The answer that it is due to a "mental disproportion" between the colonizing and aboriginal races is obviously evasive, since it does not explain the sudden "*checks to fertility*" which so frequently supervene. The dying out of the Hawaiians, for instance, is one of the most mysterious problems of the day. Ethnology will sooner or later have to recognize with Occultists that the true solution has to be sought for in a comprehension of the workings of Karma. As Lefèvre remarks, "the time is drawing near when there will remain nothing but three great human types" (before the Sixth Root-Race dawns), the white (Aryan, Fifth Root-Race), the yellow, and the African negro—with their crossings (Atlanto-European divisions). Redskins, Eskimos, Papuans, Australians, Polynesians, etc., etc.—all are dying out. Those who realize that every Root-Race runs through a gamut of seven sub-races with seven branchlets, etc., will understand the "why." The tide-wave of incarnating EGOS has rolled past them to harvest experience in more developed and less senile stocks; and their extinction is hence a Karmic necessity. Some extraordinary and *unexplained* statistics as to Race extinction are given in de Quatrefages' "*Human Species*," p. 428 *et seq*. No solution, except on the occult lines, is able to account for these.

But we have digressed from our direct subject. Let us hear now what Professor Huxley has to say on the subject of former Atlantic and Pacific Continents.

He writes in "NATURE," Nov. 4th, 1880: "There is nothing, so far as I am aware, in the biological or geological evidence at present accessible, to render untenable the hypothesis that *an area of the mid-*

Atlantic or Pacific sea-bed as big as Europe, should have been uplifted as high as Mont Blanc, and have subsided again, any time since the Palæozoic epoch, if there were any grounds for entertaining it."

That is to say, then, that there is nothing which can militate against *positive* evidence to the fact; nothing, therefore, against the geological postulates of the Esoteric Philosophy. Dr. Seemann assures us in the "Popular Science Review" (Vol. V., p. 18), article "*Australia and Europe formerly one Continent*," * that :—

"The facts which botanists have accumulated for reconstructing these lost maps of the globe are rather comprehensive; and they have not been backward in demonstrating the former existence of large tracts of solid land in parts now occupied by the great oceans. The many striking points of contact between the present flora of the United States and Eastern Asia, induced them to assume that, during the present order of things, there existed a continental connection between South-Eastern Asia and Western America. The singular correspondence of the present flora of the Southern United States with that of the lignite flora of Europe induces them to believe that, *in the Miocene period, Europe and America were connected by a land passage, of which Iceland, Madeira, and the other Atlantic islands are remnants; that, in fact, the story of an Atlantis, which an Egyptian priest told to Solon, is not purely fictitious, but rests on a solid historical basis.* . . . Europe of the Eocene period received the plants which spread over mountains and plains, valleys and river-banks (from Asia generally), neither exclusively from the South nor from the East. The west also furnished additions, and if at that period these were rather meagre, they show, at all events, that the bridge was already building, which, at a late period, was to facilitate communication between the two continents in such a remarkable manner. At that time some plants of the Western Continent began to reach Europe by means of the *island of Atlantis*, then probably just (?) rising above the ocean."

And in another number of the same review (Vol. I., p. 143) Mr. Duppa Crotch, M.A., F.L.S., in an article entitled "*The Norwegian Lemming and its Migrations*," alludes to the same subject.

"Is it probable that land could have existed where now the broad Atlantic rolls? All tradition says so: old Egyptian records speak of Atlantis, as Strabo and others have told us. The Sahara itself is the sand of an ancient sea, and the shells which are found upon its surface

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* Undoubtedly a fact and a confirmation of the esoteric conception of the Lemuria which originally not only embraced great areas in the Indian and Pacific oceans, but projected round South Africa into the North Atlantic. Its Atlantic portion subsequently became the geological basis of the future home of the Fourth Race Atlanteans.

prove that, no longer ago than the Miocene period, a sea rolled over what is now desert. The voyage of the 'Challenger' has proved the existence of *three long ridges** *in the Atlantic Ocean,*† *one extending for more than three thousand miles*, and lateral spurs may, by connecting these ridges, account for *the marvellous similarity of the fauna of the Atlantic islands.*‡ . . . . The submerged continent of LEMURIA, in what is now the Indian Ocean, *is considered to afford an explanation of many difficulties in the distribution of organic life*, and, I think, the existence of a MIOCENE ATLANTIS will be found to have a *strong elucidative bearing on subjects of greater interest* [Truly so!] than the migration of the lemming. At all events, if it can be shown that land existed in former ages where the North Atlantic now rolls, not only is a motive found for these apparently suicidal migrations, but also a strong collateral proof that what we call instincts are but the blind and sometimes even prejudicial inheritance of previously acquired experiences."

(At certain periods, we learn, multitudes of these animals swim to sea and perish. Coming, as they do, from all parts of Norway, the powerful instinct which survives throughout ages as an inheritance from their progenitors impels them to seek a continent, once existing but now submerged beneath the ocean, and to court a watery grave.)

In an article containing a criticism of Mr. A. R. Wallace's "Island Life"—a work devoted largely to the question of the distribution of animals, etc.—Mr. Starkie Gardiner writes ("Subsidence and Elevation," Geological Magazine, June, 1881):—

"By a process of reasoning supported by a large array of facts of different kinds, he arrives at the conclusion that the distribution of life upon the land as we now see it, has been accomplished without the aid of important changes in the relative positions of continents and seas. Yet if we accept his views, we must believe that Asia and Africa, Madagascar and Africa, New Zealand and Australia, Europe and America, have been united at some period not remote geologically, and that seas to the depth of 1,000 fathoms have been bridged over; but we must treat as utterly gratuitous and entirely opposed to

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* Cf. the published reports of the "Challenger" expedition; also Donnelly's "Atlantis," p. 468 and pp. 46-56, chap. "*The Testimony of the Sea.*"

† Even the cautious Lefèvre speaks of the existence of *Tertiary* men on "upheaved lands, islands and continents then flourishing, but since submerged beneath the waters," and elsewhere introduces a "*possible* Atlantis" to explain ethnological facts. Cf. his "*Philosophy,*" *Eng. Ed., pp.* 478 *and* 504. Mr. Donnelly remarks with rare intuition that "modern civilization is *Atlantean* . . . . the '*inventive*' *faculty of the present age is taking up the delegated work of Creation where Atlantis left it thousands of years ago*" (Atlantis, p. 133). He also refers the origin of culture to the *Miocene* times. It is, however, to be sought for in the teachings given to the *Third Race*-men by their Divine Rulers —at a vastly earlier period.

‡ An equally "curious" similarity is traced between some of the West Indian and West African fauna.

all the evidences at our command (!!), the supposition that temperate Europe and temperate America, Australia, and South America, have ever been connected except by way of the Arctic or Antarctic circles and that lands now separated by seas of more than 1,000 fathoms depth have ever been united. Mr. Wallace, it must be admitted, has succeeded in explaining the chief features of existing life-distribution, without bridging the Atlantic or Pacific, except towards the Poles, yet I cannot help thinking that some of the facts *might perhaps be more easily explained by admitting the former existence of the connection between the coast of Chile and Polynesia* and Great Britain and Florida*, shadowed by the submarine banks which stretch between them. Nothing is urged that renders the more direct connection impossible, and no *physical reason is advanced why the floor of the ocean should not be upheaved from any depth.* The route by which (according to the anti-Atlantean and Lemurian hypotheses of Wallace) the *floras* of South America and Australia are supposed to have mingled, is beset by almost insurmountable obstacles, and the apparently sudden arrival of a number of sub-tropical American plants in our Eocene flora, necessitates a connection more to the south than the present 1,000 fathom line . . . . forces are unceasingly acting, and there is *no reason why an elevating force once set in action in the centre of an ocean should cease to act until a continent is formed.* They have acted and lifted out from the sea, in comparatively recent geological times, the loftiest mountains on earth. Mr. Wallace himself admits repeatedly that sea-beds have been elevated 1,000 fathoms and islands have risen up from the depths of 3,000 fathoms; and to suppose that the upheaving forces are limited in power, is, it seems to me, 'utterly gratuitous and entirely opposed to all the evidences at our command.'"

The "Father" of English Geology—Sir Charles Lyell—was an Uniformitarian in his views of continental formation. On page 492 of his "Antiquity of Man" we find him saying:—

"Professor Unger (*Die versunkene Insel Atlantis*) and Heer (*Flora Tertiaria Helvetiæ*) have admitted on botanical grounds *the former existence of an Atlantic Continent during some part of the Tertiary Period*, as affording the only plausible explanation that can be imagined of the analogy between the Miocene flora of central Europe, and the existing flora of Eastern America. Professor Oliver, on the other hand, after showing how many of the American types found fossil in Europe are common to Japan, inclines to the theory, first advanced by Dr. Asa Gray, that the migration of species, to which the community of types in the Eastern States of North America, and the Miocene flora of Europe is due, took place when there was an overland communication from America to central Asia between the fiftieth and sixtieth parallels of latitude, or south of Behring Straits, following the direction of the Aleutian islands. By this course they *may* have made their way, at any epoch, Miocene, Pliocene, or Pleistocene, antecedently to the Glacial Epoch, to Amoorland, on the East coast of North Asia."

The unnecessary difficulties and complications here incurred in order to avoid the hypothesis of an Atlantic Continent, are really too

* The Pacific portion of the giant Lemurian Continent christened by Dr. Carter Blake, the anthropologist, "Pacificus."

apparent to escape notice. *If the botanical evidences stood alone*, scepticism would be half legitimate; but in this case all branches of science converge to one point. Science has made blunders, and has exposed itself to greater errors than the admission of our two now invisible continents, would lay it open to. It has denied even the undeniable, from the days of the mathematician Laplace down to our own, and that only a few years ago.* We have Professor Huxley's authority for saying that there is no *à priori* improbability whatever against possible evidences supporting the belief. (*Vide supra.*) But now that the POSITIVE EVIDENCE *is brought forward*, will that eminent scientist admit the corollary?

Touching on the problem in another place ("*Principles of Geology*," pp. 12-13), Sir Charles Lyell tells us: "Respecting the cosmogony of the Egyptian priests, we gather much information from writers of the Grecian sects, who borrowed almost all their tenets from Egypt, and amongst others that of the former successive destruction and renovation of the world. (*Continental*, not cosmic, catastrophes.) We learn from Plutarch that this was the theme of one of the hymns of Orpheus, so celebrated in the fabulous ages of Greece. It was brought by him from the banks of the Nile; and we even find in his verses, as in the Indian systems, a definite period assigned for the duration of every successive World. The returns of great catastrophes were determined by the present period of the Magnus Annus. or great year—a cycle composed of the revolutions of the sun, moon, and planets, and terminating when these return together to the sign whence they were supposed at some remote epoch to set out. We learn particularly from the *Timæus* of Plato *that the Egyptians believed the world to be subject to occasional conflagrations and deluges.* The sect of the Stoics adopted most fully the system of catastrophies destined at intervals to destroy the world. These, they taught, were of two kinds—the cataclysm, *or destruction by water*, and the *Ecpyrosis, or destruction by fire* (submarine volcanoes). From the Egyptians they derived the doctrine of the gradual debasement of man from a state of innocence" (nascent simplicity of the first sub-races of each Root-Race). "Towards the

* When Howard read, before the Royal Society of London, a paper on the first serious researches that were made on the aerolites, the Geneva naturalist Pictet, who was present, communicated, on his return to Paris, the facts reported to the French Academy of Sciences. But he was forthwith interrupted by Laplace, the great astronomer, who cried: "Stop! we have had enough of such *fables*, and know all about them," thus making Pictet feel very small. Globular-shaped lightnings or thunderbolts have been admitted by Science only since Arago demonstrated their existence. says de Rochat ("*Forces non-definies*," p. 4): "Every one remembers Dr. Bouilland's misadventure at the Academy of Medicine when he had declared Edison's phonograph '*a trick of ventriloquism!*'"

termination of each era the gods could no longer bear with the wickedness of man, and a shock of the elements, or a deluge, overwhelmed them ; (vide degeneracy into magical practices and gross animality of the Atlanteans) after which calamity, Astræa again descended on the earth to renew the golden age." (Dawn of a new Root-Race.)

Astræa, the goddess of justice, is the last of the deities to forsake the earth, when the gods are said to abandon it and *be taken up into heaven by Jupiter again*. But, no sooner does Zeus carry away from earth Ganymedes (the object of *lust*, personified) than the father of the gods throws down Astræa back on the earth again, on which she *falls upon her head*. Astræa is *Virgo*, the constellation of the Zodiac. Astronomically it has a very plain significance, and one which gives the Key to the occult meaning. But it is inseparable from *Leo*, the sign that precedes it, and from the Pleiades and their sisters, the Hyades, of which Aldebaran is the brilliant leader. All of these are connected with the periodical renovations of the earth, with regard to its continents—even Ganymedes, who in astronomy is Aquarius. It was already shown that while the South Pole is the *pit* (or the infernal regions figuratively and cosmologically), the North Pole is geographically the first continent; while astronomically and metaphorically the celestial pole, with its pole star in *heaven*, is Meru, or the seat of Brahmâ, the throne of Jupiter, etc. For in the age when the gods forsook the earth and were said to ascend into heaven, the ecliptic had become parallel with the meridian, and part of the Zodiac appeared to descend from the north pole to the north horizon. Aldebaran was in conjunction then with the Sun, as it was 40,000 years ago, at the great festival in commemoration of that Magnus Annus, of which Plutarch was speaking. Since that year (40,000 years ago) there has been a retrograde motion of the equator, and about 31,000 years ago Aldebaran was in conjunction with the vernal equinoctial point. The part assigned to *Taurus*, even in Christian mysticism, is too well known to need repetition. The famous Orphic hymn on the great periodical cataclysm divulges the whole esotericism of the event. Pluto (in the pit) carries off Eurydice, bitten by the (polar) serpent. Then Leo, the *lion*, is vanquished. Now, when the Lion is *in the pit*, or below the south pole, then Virgo, as the next sign, follows him, and when her head, down to the waist, is *below* the South horizon—she is *inverted*. On the other hand, the Hyades are the rain or *Deluge* constellations ; and *Aldebaran* (he who follows, or *succeeds* the daughters of Atlas, or the Pleiades) looks down from the eye of Taurus. It is from this point of the ecliptic that the calculations of the new cycle were commenced. The student has to remember also, that when Ganymedes (*Aquarius*) is raised to

heaven (or above the horizon of the North Pole) *Virgo* or Astræa, who is *Venus-Lucifer*, descends head downwards below the horizon of the South Pole, or the pit; which *pit*, or the pole, is also the Great Dragon, or the Flood. Let the student exercise his intuition by placing these facts together; no more can be said.

"The connection," comments Lyell, "between the doctrine of successive catastrophes and repeated deteriorations in the moral character of the human race, is more intimate and natural than might at first be imagined. For, in a rude state of society, all great calamities are regarded by the people as judgments of God on the wickedness of man. . . . In like manner in the account given to Solon by the Egyptian priests of the submersion of the island of Atlantis under the waters of the ocean, after repeated shocks of an earthquake, we find that *the event happened when Jupiter had seen the moral depravity of the inhabitants.*"

True; but was it not owing to the fact that all esoteric truths were given out to the public by the Initiates of the temples *under the guise of allegories?* "Jupiter," is merely the personification of that immutable Cyclic Law, which arrests the downward tendency of each Root-Race, after attaining the zenith of its glory.* Unless we hold with Prof. John Fiske's singularly dogmatic opinion † that *every* myth "is an explanation by the uncivilized mind, of some natural phenomenon; not an allegory, not an esoteric symbol, for the ingenuity is wasted (! !) which strives to detect in myths the remnants of a refined primeval science—but an explanation. Primitive men had no profound science to perpetuate by means of allegory [How does Mr. Fiske know?], nor were they such sorry pedants as to talk in riddles when plain language would serve their purpose." We venture to say the language of the *Initiated* few was far more "plain," and their science-philosophy far more com-

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* The Cyclic Law of Race-Evolution is most unwelcome to scientists. It is sufficient to mention the fact of "primeval civilization" to excite the frenzy of Darwinians; it being obvious that the further culture and science is pushed back, the more precarious becomes the basis of the ape-ancestor theory. But as Jacolliot says:—"Whatever there may be in these traditions (submerged continents, etc.), and whatever may have been the place where a civilization more ancient than that of Rome, of Greece, of Egypt, and of India, was developed, *it is certain that this civilization did exist*, and it is highly important for Science to recover its traces, however feeble and fugitive they be." (*Histoire des Vierges; les peuples et les continents disparus, p.* 15.) Donnelly has proved the fact from the clearest premises, but the Evolutionists will not listen. A *Miocene* civilization upsets the "universal stone-age" theory, and that of a *continuous* ascent of man from animalism! And yet Egypt, at least, runs counter to current hypotheses. There is no stone-age visible there, but a more glorious culture is apparent, the further back we are enabled to carry our retrospect. (Verb. Sap.)

† "Myths and Myth-Makers," p. 21.

prehensive and satisfying alike to the physical and *spiritual* wants of man, than even the terminology and system respectively elaborated by Mr. Fiske's Master—Herbert Spencer. What, however, is Sir Charles Lyell's "explanation" of the "myth"? Certainly, he in no way countenances the idea of its "astronomical" origin, as asserted by some writers.

The two interpreters are entirely at variance with one another. Lyell's solution is as follows. A disbeliever in cataclysmal changes, from the absence (?) of any reliable historical data on the point, as well as from a strong bias to the Uniformitarian conceptions of geologic changes,* he attempts to trace the Atlantis "tradition" to the following sources:—

(1) Barbarous tribes connect catastrophes with an avenging God, who is assumed in this way to punish immoral races.

(2) *Hence* the commencement of a new race is logically a virtuous one.

(3) The primary source of the geologic basis of the tradition was Asia—a continent subject to violent earthquakes. Exaggerated accounts would thus be handed down the ages.

(4) Egypt, being herself free from earthquakes, nevertheless based her not inconsiderable geologic knowledge on these cataclysmal traditions.

An ingenious "explanation," as all such are. But proving a negative is proverbially a difficult task. Students of esoteric science, who know what the resources of the Egyptian priesthood really were, need no such laboured hypothesis. Moreover, while an imaginative theorist is always able to furnish a reasonable solution of problems which, in one branch of science, seem to necessitate the hypothesis of periodical cataclysmic changes on the surface of our planet, the impartial critic, who is not a

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* Violent minor cataclysms and colossal earthquakes are recorded in the annals of most nations—if not of all. Elevation and subsidence of continents is always in progress. The whole coast of South America has been raised up 10 to 15 feet and settled down again in an hour. Huxley has shown that the British islands have been four times depressed beneath the ocean and subsequently raised again and peopled. The Alps, Himalayas and Cordilleras were all the result of depositions drifted on to sea-bottoms and upheaved by Titanic forces to their present elevation. The Sahara was the basin of a Miocene sea. Within the last five or six thousand years the shores of Sweden, Denmark and Norway have risen from 200 to 600 feet; in Scotland there are raised beaches with outlying stacks and skerries *surmounting* the shore now eroded by the hungry wave. The North of Europe is still rising from the sea and South America presents the phenomenon of raised beaches of over 1,000 miles in length, now at a height varying from 100 to 1,300 feet above the sea-level. On the other hand, the coast of Greenland is sinking fast, so much so that the Greenlander will not build by the shore. All these phenomena are certain. *Why may not a gradual change have given place to a violent cataclysm in remote epochs?*—such cataclysms occurring on a *minor scale* even now (*e.g.*, the case of Sunda island with 80,000 Malays).

specialist, will recognise the immense difficulty of explaining away the *cumulative* evidences,—namely, the archæological, ethnological, geological, traditional, botanical, and even biological—in favour of former continents now submerged. When each science is fighting for its own hand, the cumulative force of the evidence in its collectivity is almost invariably lost sight of.

In the "*Theosophist*" (August, 1880), we wrote: "We have as evidences the most ancient traditions of various and wide-separated peoples—legends in India, in ancient Greece, Madagascar, Sumatra, Java, and all the principal isles of Polynesia, as well as the legends of both Americas. Among savages ; and in the traditions of the richest literature in the world—the Sanskrit literature of India—there is an agreement in saying, that, ages ago, *there existed in the Pacific Ocean, a large Continent, which by a geological cataclysm was engulfed by the sea,** (Lemuria). And it is our firm belief . . . that most, if not all, of the islands from the Malayan archipelago to Polynesia, are fragments of that once immense submerged Continent. Both Malacca and Polynesia, which lie at the two extremities of the ocean, and which, since the memory of man never had, and never could have any intercourse with, or even a knowledge of each other, have yet a tradition common to all the islands and islets, that their respective countries extended far, far into the Sea : that there were in the world but two immense continents, one inhabited by yellow, the other by dark men ; and that the Ocean, by command of the gods, and to punish them for their incessant quarrelling, swallowed them up. Notwithstanding the geographical proof that New Zealand, the Sandwich and Easter Islands, are at a distance from each other of between 800 and 1,000 leagues, and that, according to every testimony, neither these nor any other intermediate islands, for instance, the Marquesan, Society, Fiji, Tahitian, Samoan, and other islands, could, since they became islands, ignorant as their people were of the compass, have communicated with each other before the arrival of Europeans ; yet they one and all maintain that their respective countries extended far toward the West, on the Asian side. Moreover, with very small differences, they all speak dialects evidently of the same language ; and understand each other with little difficulty ; have the same religious beliefs and superstitions ; and pretty much the same customs. And as few of the Polynesian islands were discovered earlier than a century ago, the Pacific Ocean itself being unknown to Europe till the days of Columbus, and as these islanders have never ceased repeating the same old traditions since the Europeans first set

* For the opinions of Jacolliot, after long travels through the Polynesian Islands and his proofs of a former great geological cataclysm in the Pacific Ocean, see his "*Histoire des Vierges : Peuples et Continents disparus*," p. 308.

foot on their shores, it seems to us a logical inference that our theory is nearer to the truth than any other. "Chance would have to change its name and meaning, were all this due but to chance alone."

"A great series of animal-geographical facts," declares Professor Schmidt, writing in defence of the hypothesis of a former Lemuria, "is explicable only on the theory of the former existence of *a Southern Continent of which Australia is a remnant. . . . .*" [the distribution of species] "points to the vanished land of the South where perhaps the *home of the progenitors of the Maki of Madagascar* may also be looked for."*

Mr. A. R. Wallace, in his "Malay Archipelago," arrives at the following conclusion after a review of the mass of evidence at hand:—"The inference that we must draw from these facts is undoubtedly that the whole of the islands eastwards beyond Borneo and Sumatra do essentially form part of *a former Australian or Pacific Continent* . . . This continent must have been broken up before the extreme south-eastern portion of Asia was raised above the waters of the ocean, for a great part of the land of Borneo and Java is known to be geologically of quite recent formation."

According to Hæckel:—"Southern Asia itself was not the earliest cradle of the human race, but *Lemuria, a continent that lay to the South of Asia, and sank later on beneath the surface of the Indian Ocean.*" (*"Pedigree of Man," Eng. Trans. p.* 73.) In one sense Hæckel is right as to Lemuria—the "cradle of the Human race." That continent *was* the home of the first *physical* Human Stock—the later Third-Race Men. Previous to that epoch the Races were far less consolidated and physiologically quite different. (Hæckel makes Lemuria extend from *Sunda Island to Africa and Madagascar* and eastwards *to Upper India.*)

Professor Rütimeyer, the eminent Palæontologist, asks:—"Need the conjecture that the almost exclusively graminivorous and insectivorous marsupials, sloths, armadilloes, ant-eaters and ostriches, once possessed an actual point of union in *a Southern Continent of which the present flora of Terra del Fuego and Australia must be the remains*—need this conjecture raise difficulties at a moment when from their fossil remains, Heer restores to sight the ancient forests of Smith's Sound and Spitzbergen." (*Cited in Schmidt's "Doctrine of Descent and Darwinism," p.* 237.)

Having now dealt generally with the broad scientific attitude on the two questions, it will, perhaps, conduce to an agreeable brevity, if we sum up the more striking isolated facts in favour of that fundamental contention of Esoteric Ethnologists—the reality of Atlantis. Lemuria

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* "*Doctrine of Descent and Darwinism,*" p. 236. (Cf. also his lengthy arguments on the subject, pp. 231-7.)

is so widely accepted, that further pursuit of the subject is unnecessary. With regard, however, to the former, it is found that :—

(1) The Miocene flora of Europe have their most numerous and striking analogues in the flora of the United States. In the forests of Virginia and Florida are found the magnolias, tulip-trees, evergreen oaks, plane trees, etc., etc., etc., which correspond with European Tertiary flora term for term. How was the migration effected, if we exclude the theory of an Atlantic Continent bridging the ocean between America and Europe? The proposed "explanation" to the effect that the transition was by way of Asia and the Aleutian islands is a mere uncalled-for theory, obviously upset by the fact that a large number of these flora *only appear* EAST *of the Rocky Mountains.* This also negatives the idea of a trans-Pacific migration. They are now superseded by European continents and islands to the North.

(2) Skulls exhumed on the banks of the Danube and Rhine bear *a striking similarity to those of the Caribs and Old Peruvians* (Littré). Monuments have been exhumed in Central America, which bear *representations of undoubted negro heads and faces.* How are such facts to be accounted for except on the Atlantean hypothesis? What is now N.W. Africa was once connected with Atlantis by a network of islands, few of which now remain.

(3) According to Farrar ("*Families of Speech*") the "*isolated* language" of the Basques has no affinities with the other languages* of Europe, but with "*the aboriginal languages of the vast opposite continent* (America) *and those alone.*" Professor Broca is also of the same opinion.

Palæolithic European man of the Miocene and Pliocene times was a pure Atlantean, as we have previously stated. The Basques are, of course, of a much later date than this, but their affinities, as here shown, go far to prove the original extraction of their remote ancestors. The "mysterious" affinity between their tongue and that of the Dravidian races of India will be understood by those who have followed our outline of continental formations and shiftings.

(4) *Stones have been found in the Canary Islands bearing sculptured symbols similar to those found on the shore of Lake Superior.* Berthollet was induced

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* For further facts as to the *isolation* of the Basques in Europe and their ethnological relations, cf. Joly, "*Man before Metals,*" p. 316. B. Davis is disposed to concede, from an examination of the skulls of the *Guanches of the Canary Islands and modern Basques,* that both belong to a race proper to *those ancient islands, of which the Canaries are the remains!!* This is a step in advance indeed. De Quatrefages and Hamy also both assign the Cro-Magnon men of South France and the Guanches to *one type*—a proposition which involves a certain corollary which both these writers may not care to father.

by such evidence to postulate the unity of race of the early men of Canary Islands and America (Cf. Benjamin, the "*Atlantic Islands*," p. 130.)

The Guanches of the Canary Islands were lineal descendants of the Atlanteans. This fact will account for the *great stature* evidenced by their old skeletons, as well as by those of their European congeners the Cro-Magnon Palæolithic men.

(5) Any experienced mariner has but to navigate the fathomless ocean along the *Canary Islands* to ask himself the question when or how that group of volcanic and rocky little islands has been formed, surrounded on every side by that vast watery space. Such frequent questions led finally to the expedition of the famous Leopold von Buch, which took place in the first quarter of the present century. Some geologists maintained that the volcanic islands had been raised right from the bottom of the ocean, the depth of which in the immediate vicinity of the island varies from 6,000 to 18,000 feet. Others were inclined to see in these groups, including Madeira, the Azores, and the islands of Cape de Verdes—the remnants of a gigantic but submerged continent which had once united Africa with America. The latter men of science supported their hypothesis by a mass of evidence in its favour, drawn from ancient "myths." Hoary "superstitions," such as the fairy-like Atlantis of Plato, the *Garden of Hesperides*, Atlas supporting the world on his shoulders, all of them mythoi connected with the peak of Teneriffe, did not go far with sceptical Science. The identity of animal and vegetable species—showing either a previous connection between America and the remaining groups of the islands—(the hypothesis of their having been drifted from the New to the Old World by the waves was too absurd to stand long)—found more serious consideration. But it is only quite lately, and after Donnelly's book had been published several years, that the theory has greater chances than ever of becoming an accepted fact. *Fossils found on the Eastern Coast of South America have now been proved to belong to the Jurassic formations, and are nearly identical with the Jurassic fossils of Western Europe and Northern Africa. The geological structure of both coasts is also almost identical;* the resemblance between the smaller marine animals dwelling in the more shallow waters of South America, the Western African, and the South European coasts, is also very great. All such facts are bound to bring naturalists to the conclusion that there has been, in distant pre-historic ages, a continent which extended from the coast of Venezuela, across the Atlantic Ocean, to the Canarese Islands and North Africa, and from Newfoundland nearly to the coast of France.

(6) The great resemblance between the Jurassic fossils of South

America, North Africa, and Western Europe is a striking enough fact in itself, and admits of no explanation, unless the ocean is bridged with an Atlantis. But why, also, is there so *marked a similarity between the fauna* (animal life) *of the*—now—*isolated Atlantic islands?* Why did the specimens of *Brazilian fauna* dredged up by Sir C. Wyville Thompson resemble those of *Western Europe?* Why does a resemblance exist between many of the *West African* and *West Indian* animal groups? Again:

"When the animals and plants of the Old and New World are compared, one *cannot but be struck with their identity;* all, nearly all belong to the same genera, while many, even of the species, are common to both continents . . . indicating that they radiated *from a common centre*" (Atlantis), ("*Westminster Review*," Jan., 1872).

The horse, according to Science, originated in America. At least, a large proportion of the once "missing links" connecting it with inferior forms have been exhumed from American strata. *How did the horse penetrate into Europe and Asia, if no land communication bridged the oceanic interspaces?* Or if it is asserted that the horse originated in the New World, how did such forms as the hipparion, etc., get into America in the first instance on the migration hypothesis?

Again "Buffon had . . . remarked in the *repetition of the African in the American fauna*, how, for example, the *lama* is a juvenescent and feeble *copy of the camel*, and how the *puma* of the New *represented the lion* of the Old World" (*Schmidt*, "*Doctrine of Descent and Darwinism*," *p.* 223).

(7) The following quotation runs with No. (2), but its significance is such and the writer cited so authoritative, that it deserves a place to itself:—

"With regard to the *primitive dolichocephalæ of America*, I entertain a hypothesis still more bold, namely, that they are *nearly related to the Guanches of the Canary Islands, and to the Atlantic populations of Africa*, the Moors, Tuaricks, Copts, which Latham comprises under the name of Egyptian-Atlantidæ. We find *one and the same form of skull in the Canary Islands, in front of the African coast, and in the Carib islands, on the opposite coast which faces Africa.* The colour of the skin on both sides of the Atlantic is represented in these populations as being of a reddish-brown." (Professor Retzius, "Smithsonian Report," 1859, p. 266.)

If, then, Basques and Cro-Magnon Cave-Men are of the same race as the Canarese Guanches, it follows that the former are also allied to the aborigines of America. This is the conclusion which the independent investigations of Retzius, Virchow, and de Quatrefages necessitate. The *Atlantean affinities* of these three types become patent.

(8) The sea-soundings undertaken by H.M.S. "Challenger" and the "Dolphin," have established the fact that a huge elevation some 3,000 *miles in length*, projecting upwards from the abysmal depths of the

Atlantic, extends from a point near the British Islands southwards, curving round near Cape de Verde, and running in a south-easterly direction along the West African Coast. This elevation averages some 9,000 *feet in height*, and rises above the waves at the Azores, Ascension, and other places. In the ocean depths around the neighbourhood of the former the ribs of a former massive piece of land have been discovered (*vide* investigations of United States Ship "Dolphin" and others). "The inequalities, the *mountains and valleys* of its surface *could never have been produced in accordance with any known laws for the deposition of sediment, nor by submarine elevation;* but, on the contrary, must have been carved by agencies acting above the water-level."—(*Scientific American*, July 28th, 1877). It is most probable that necks of land formerly existed knitting Atlantis to South America, somewhere above the mouth of the Amazon; to Africa near Cape de Verde, while a similar point of juncture with Spain is not unlikely, as contended for by Donnelly. (*Vide* his chart, "Atlantis," p. 47, Eng. Ed., 1884, though he deals with only a fragment of the *real* continent.) Whether the latter existed or not, is of no consequence, as the fact that (what is now) N.W. Africa was—before the elevation of the Sahara and the rupture of the Gibraltar connection—an extension of Spain. Consequently no difficulty can be raised as to how the migration of the European fauna (etc.) took place.

Enough has now been said from the *purely scientific standpoint*, and it is needless, in view of the manner in which the subject has now been developed on the lines of *esoteric knowledge*, to swell the mass of testimony further. In conclusion, the words of one of the most intuitive writers of the day may be cited as admirably illustrative of the opinions of the occultist, who awaits in patience the dawn of the coming day:—

"We are but beginning to understand the past; one hundred years ago the world knew nothing of Pompeii or Herculaneum; nothing of the lingual tie that binds together the Indo-European nations; nothing of the significance of the vast volume of inscriptions upon the tombs and temples of Egypt; nothing of the meaning of the arrow-headed inscriptions of Babylon; nothing of the marvellous civilizations revealed in the remains of Yucatan, Mexico, and Peru. We are on the threshold. Scientific investigation is advancing with giant strides. Who shall say that one hundred years from now, the great museums of the world may not be adorned with gems, statues, arms, and implements from Atlantis, while the libraries of the world shall contain translations of its inscriptions, throwing new light upon all the past history of the human race, and all the great problems which now perplex the thinkers of to-day." *

* Donnelly, "*Atlantis; the Ante-Diluvian World*," p. 480.

And now to conclude.

We have concerned ourself with the ancient records of the nations, with the doctrine of chronological and psychic cycles, of which these records are the tangible proof; and with many other subjects, which may, at first sight, seem out of place in this volume.

But they were necessary in truth. In dealing with the secret annals and traditions of so many nations, whose very origins have never been ascertained on more secure grounds than inferential suppositions, in giving out the beliefs and philosophy of more than *prehistoric* races, it is not quite as easy to deal with the subject matter as it would be if only the philosophy of one special race, and its evolution, were concerned. The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time; and that, even, which is historic — *i.e.*, that which is found scattered hither and thither throughout ancient classical literature—is, in almost every case, attributed by modern criticism to lack of observation in the ancient writers, or to superstition born out of the ignorance of antiquity. It is, therefore, impossible to treat this subject as one would the ordinary evolution of an art or science in some well-known historical nation. It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions—that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. Moreover, as Haliburton said, "Hear one side, and you will be in the dark; hear both sides, and all will be clear." The public has hitherto had access to, and heard but one side—or rather the two one-sided views of two diametrically opposed classes of men, whose *primâ facie* propositions or respective premises differ widely, but whose final conclusions are the same—Science and Theology. And now our

readers have an opportunity to hear the other—the defendants'—justification and learn the nature of our arguments.

Were the public to be left to its old opinions: namely, on one side, that Occultism, Magic, the legends of old. etc., were all the outcome of ignorance and superstition; and on the other, that everything outside the orthodox groove was the work of the devil, what would be the result? In other words, had no theosophical and mystic literature obtained a hearing for the few last years, the present work would have had a poor chance of impartial consideration. It would have been proclaimed—and by many will still be so proclaimed—a fairy tale woven out of abstruse problems, poised in, and based on the air; built of soap bubbles, bursting at the slightest touch of serious reflection, with *no* foundation, as it would be alleged, to stand upon. Even "the ancient *superstitious* and *credulous* classics" have no word of reference to it in clear and unmistakable terms, and the symbols themselves fail to yield a hint at the existence of such a system. Such would be the verdict of all. But when it becomes undeniably proven that the claim of the modern Asiatic nations to a Secret Science and an esoteric history of the world, is based on fact; that, though hitherto unknown to the masses and a veiled mystery even to the learned, (because they never had the key to a right understanding of the abundant hints thrown out by the ancient classics), it is still no fairy tale, but an actuality—then the present work will become but the pioneer of many more such books. The statement that hitherto even the keys discovered by some great scholars have proved too rusty for use, and that they were but the silent witnesses that there do exist mysteries behind the veil which are unreachable without a new key—is borne out by too many proofs to be easily dismissed. An instance may be given as an illustration out of the history of Freemasonry.

In his "Franc-maçonnerie Occulte," rightly or wrongly, Ragon, an illustrious and learned Belgian Mason, reproaches the English Masons with having *materialized* and dishonoured Masonry, once based upon the Ancient Mysteries, by adopting, owing to a mistaken notion of the origin of the craft, the name of *Free Masonry* and *Free Masons*. The mistake is due, he says, to those who connect Masonry *with the building* of Solomon's Temple, deriving its origin from it. He derides the idea, and says: . . "The *Franc Mason* (which is not *maçon libre*, or free masonry) knew well when adopting the title, that it was no question of *building a wall*, but that of *being initiated into the ancient Mysteries* veiled under the name of *Francmaconnerie* (Freemasonry); that his work was only to be the continuation or the renovation of the ancient mysteries, and that he was to become a *mason* after the manner of *Apollo* or Amphion. And do not we know that the ancient *initiated* poets, when speaking *of the foundation*

of a city, meant thereby the *establishment of a doctrine?* Thus *Neptune*, the god of reasoning, and *Apollo*, the god of the *hidden* things, presented themselves as masons before Laomedon, Priam's father, to help him to build the city of Troy—that is to say, to establish the Trojan religion." (*Maçonnerie Orthodoxe*, p. 44.)

Such *veiled* sentences with double meaning abound in ancient classical writers. Therefore, had an attempt been made to show that, *e.g.*, Laomedon was the founder of a branch of archaic mysteries in which the earth-bound material soul (the fourth principle), was personified in Menelaus' faithless wife (the fair Helen), if Ragon had not come to corroborate what we asserted, we might be told that no classical author speaks of it, and that Homer shows Laomedon building *a city*, not an *esoteric worship* or MYSTERIES! And who are those left now, save a few *Initiates*, who understand the language and correct meaning of such symbolical terms?

But after having pointed to many a misconceived symbol bearing on our thesis, there still remains more than one difficulty to be overcome. Most important among several such obstacles is that of chronology. But this could hardly be helped.

Wedged in between theological chronology and that of the geologists, backed by all the materialistic Anthropologists who assign dates to man and nature which fit in with their own theories alone—what could the writer do except what is being done? Namely, since theology places the Deluge 2448 B.C., and the World's Creation only 5890 years ago; and since the accurate researches by the methods of *exact* Science, have led the geologists and physicists to assign to the incrusted age of our Globe between 10 million and 1,000 million of years* (a *trifling* difference, verily!): and the Anthropologists to vary their divergence of opinion as to the appearance of man—between 25,000 and 500,000 of years—what can one who studies the Occult doctrine do, but come out and bravely present the esoteric calculations before the world?

But to do this, corroboration by even a few "historical" proofs was necessary, though all know the real value of the so-called "historical evidence." For, whether man had appeared on earth 18,000 or 18,000,000 years ago, can make no difference to profane History, since it begins hardly a couple of thousand years before our era, and since, even then, it grapples hopelessly with the clash and din of contradictory and mutually-destroying opinions around it. Nevertheless, in view of the respect the average reader has been brought up in for exact science, even that short *Past* would remain meaningless, unless the esoteric teachings were corroborated and supported on the spot—

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* *Vide* Sir W. Thomson and Mr. Huxley.

whenever possible—by references to historical names of a so-called *historical* period. This is the only guide that can be given to the beginner before he is permitted to start among the (to him) unfamiliar windings of that dark labyrinth called the pre-historic ages. This necessity has been complied with. It is only hoped that the desire to do so, which has led the writer to be constantly bringing ancient and modern evidence as a corroboration of the Archaic and quite unhistoric Past, will not bring on her the accusation of having sorely jumbled up without order or method the various and widely-separated periods of history and tradition. But literary form and method had to be sacrificed to the greater clearness of the general exposition.

To accomplish the proposed task, the writer had to resort to the rather unusual means of dividing each volume or Book into three Parts; the first of which only is the consecutive, though very fragmentary, history of the Cosmogony and the Evolution of Man on this globe. But these two volumes had to serve as a PROLOGUE, and prepare the reader's mind for those which shall now follow. In treating of Cosmogony and then of the Anthropogenesis of mankind, it was necessary to show that no religion, since the very earliest, has ever been entirely based on fiction, as none was the object of special revelation; and that it is dogma alone which has ever been killing primeval truth. Finally, that no human-born doctrine, no creed, however sanctified by custom and antiquity, can compare in sacredness with the religion of Nature. The Key of Wisdom that unlocks the massive gates leading to the arcana of the innermost sanctuaries can be found hidden in her bosom only: and that bosom is in the countries pointed to by the great seer of the past century Emanuel Swedenborg. There lies the heart of nature, that shrine whence issued the early races of primeval Humanity, and which is the cradle of *physical* man.

Thus far have proceeded the rough outlines of the beliefs and tenets of the archaic, earliest Races contained in their hitherto secret Scriptural records. But our explanations are by no means complete, nor do they pretend to give out the full text, or to have been read by the help of more than three or four keys out of the sevenfold bunch of esoteric interpretation, and even this has only been partially accomplished. The work is too gigantic for any one person to undertake, far more to accomplish. Our main concern was simply to prepare the soil. This, we trust we have done. These two volumes only constitute the work of a pioneer who has forced his way into the well-nigh impenetrable jungle of the virgin forests of the Land of the Occult. A commencement has been made to fell and uproot the deadly upas trees of superstition, prejudice, and conceited ignorance, so that these two

volumes should form for the student a fitting prelude for Volumes III. and IV. Until the rubbish of the ages is cleared away from the minds of the Theosophists to whom these volumes are dedicated, it is impossible that the more practical teaching contained in the Third Volume should be understood. Consequently, it entirely depends upon the reception with which Volumes I. and II. will meet at the hands of Theosophists and Mystics, whether these last two volumes will ever be published, though they are *almost* completed.

Satyât Nâsti paro dharmah.

THERE IS NO RELIGION HIGHER THAN TRUTH.

END OF VOL. II.

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